

THE
Canadian Union Messenger

"As the cold of snow in the time of harvest, so is a faithful messenger."

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Daily Prayer

AS SURE as comes my daily need,
And comes my daily care,
My humbled, willing soul must feed
In daily prayer.

It brings me light when all is dark,
When fierce temptations lie
Beneath the clouds, when not a spark
Is in the sky.

When conflicts rage with thrusting sword,
In battles terrible,
I kneel before my listening Lord,
And him I tell:

A Friend, a Helper, in my need—
'Tis that he is to me;
Daily upon his love I feed;
My Fortress he.

Sure as the sun its glory spreads,
When birds in carol call,
At daily prayer his love he sheds,
Illuming all.

—Selected—

RELIGIOUS LIBERTY

THERE is a difference of opinion in regard to what constitutes religious liberty. And there is a difference of opinion with reference to the manner in which a person's religious liberty may be interfered with. There is a disposition to think that if one's religious practices are not interfered with in any way that his religious rights are not invaded.

This was the view which the Hon. Mr. Fitzpatrick took of the subject when our people appeared before the special committee to whom the Sunday Bill was referred. He resented the idea that the Bill in any way interfered with any person's religious

liberty. The idea which he held was that in order to interfere with a person's religious liberty it would be necessary to prohibit or otherwise restrain him from carrying out his own religious convictions, and to sustain himself in this position he said that those who observe another day of the week as the Sabbath would not in any way be restrained from worshiping on that other day.

With all due respect to the Hon. Mr. Fitzpatrick, we are obliged to dissent from this opinion. A person's religious liberty may be interfered with by requiring him to observe a form of religious worship in which he does not believe, just as much as it would be in prohibiting him from observing a form of religious worship in which he does believe. He stated that we would be at full liberty to observe the seventh day after the law was enacted just the same as we had been permitted to do before, and that the enactment of this law did not in any way interfere with our religious liberty. But never was a greater fallacy.

All that the fourth commandment requires of any one is that he abstain from labor on the seventh day. It says, "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." Notice, it does not specify any form of worship; it merely says, "In it thou shalt not do any work." And that is all that this Sunday Bill requires—"In it thou shalt not do any work." The commandment does not specify that a person shall attend a place of worship or that he shall perform any religious ceremony; it merely specifies that he is to abstain from work; and therefore this

proposed Sunday Bill requires of every person in the Dominion of Canada exactly what the fourth commandment would require if that commandment were enacted into civil law.

Religious liberty, as generally understood, is freedom to worship God according to the dictates of one's own conscience, and this includes freedom from and exemption from all forms of worship that may be regarded as sacred by any one else. One's religious opinions can be known only by his words and his outward acts, especially by the latter. When one yields to a legal requirement to observe a form of religious worship such as Sabbath-keeping, what conclusion can people arrive at by his actions other than that he holds that form of worship to be sacred? His conscience tells him that the seventh day is the Sabbath, and the word of God confirms the convictions of his conscience; but he is compelled by civil law to give the lie both to his conscience and to the word of God by acting as if he believes that the first day of the week is equally sacred.

INTOLERANCE

IT SEEMS to be utterly impossible for some men to make any distinction whatever between Sin and Crime. To them all wrongdoing is crime, and as such it is considered as deserving of punishment at the hands of the Civil Government, unless we except the particular sin of which they happen to be guilty. Such men seem to be utterly incapable of making any distinction between a bank robber and an idolator, between a blasphemer and a horse-thief, between a polygamist and a Sabbath-breaker. In the estimation of such men, an infidel, or any one who happens to disagree with them on some point of doctrine, is a criminal, and consequently he has no rights which they, as professed Christians are un-

der any obligations to respect. He is designated as "The notorious .

And if in a quiet way he points out to those who are trying to enforce religion and religious practices upon the people by law, that their attempt is an invasion of religious liberty, he is dubbed "a mocker."

Such men seem to be utterly incapable of comprehending that there is a limit to the power of Civil Government, and that that limit is reached when they come to the subject of religion. They seem to be sensible enough about ordinary business matters. They would not think of taking a timepiece to a blacksmith for repairs, or of employing a carpenter to lay a stone wall. They seem to understand well enough that a jack-plane cannot be used for boring holes, nor a typewriting machine for pegging boots. But somehow these men seem to think that the Government can do anything, if not everything. Is there need of establishing a hospital for the care of the sick, a university for the education of the people, a steamship or railway line, apply to the Government. Is there need of reform in religion or some of the forms of religious worship, apply to the Government.

It is indeed a fact that the Civil Government is the highest form of human power of which we know anything, but for all that, its powers are limited. It is simply a creature, and its powers, like those of any other creature, are restricted. It can do only those things for which it was created—those things which it is capable of doing, and everyone ought to know that those things pertain entirely to this world.

In the estimation of some people the Civil Government is a sort of paternal institution, endowed with all power, both civil and ecclesiastical; and if the subjects of the Government prove recreant to their religious duties, or to some of them at least, a remedy will be found in the enforcement of civil law. So pronounced was this opinion

among those who appeared before the special committee at Ottawa recently to oppose the Sunday Bill now before Parliament, that with the single exception of the Seventh-day Adventists, the opinion was unanimous.

The interests of both religion and toleration are best served when the civil and the ecclesiastical powers are kept entirely separate. It is the union of these two powers which has produced bigotry and intolerance in all ages; and even in our own day, a failure on the part of those having a leading influence in shaping legislation, both in the Church and in the State, will as surely lead to the same results, as they have done in the past. Legislation by the Civil power upon the subject of Religion will inevitably lead to intolerance.

A. LETTER

MAY 25, 1906.

TO THE MESSENGER:—

I had the privilege last Sunday evening of attending a stereoptican lecture on China and its mission work. As I saw what others are sacrificing for the forwarding of the gospel in this heathen land, the thought came to my mind, "If we as Seventh-day Adventists do not do our work as representatives of the last message, others will be raised up to take up our work and carry it forward. Even now, because of our hesitancy, others not of our faith are pushing into these neglected fields and gaining footholds which will make it harder for the truths of the third angel's message to be heralded."

What we neglect to do in times of peace will have to be done in times of trouble and war. I have been impressed to make a renewed consecration to the work before us. While taking my rest I have time to think and study and realize more fully the importance of the times. I ask your prayers.

One hundred and fifty missionaries recently gave their lives for the forwarding of

the gospel as they understand it. How much more willing should we be to make any sacrifice for the third angel's message?

Yours in His service,
SADIE BAKER.

LORNEDALE ACADEMY NOTES

WE WERE very much pleased to meet our old friend, T. H. Robinson, at the recent meeting of the Conference Committee held at Lorne Park. He has been absent from the conference for about two years, and he returns to us with good courage to engage in the work with his old time vigor.

Brother John McEachern, who has been attending the school for the past year, intends to start out with a tent on the Manitoulin Island next week. We are sure that all the Conference Committee as well as all the members of the school wish him abundant success in his efforts. He will be associated with a young man who has recently graduated from Union College, College View, Neb. It is a source of encouragement to us to see our young men engaging in the work of the Lord, and we trust that many others from the school will be prepared to engage in the same work at no distant date.

Mr. John Folinsbee, mayor of Strathroy, met with the Conference Committee at its recent session, and we very much enjoyed his counsel and advice in laying plans for future work upon the subject of religious liberty. Although not fully identified with us as a people, Mr. Folinsbee is in hearty sympathy with our work; and when it was suggested that an evangelist from California come to Toronto to labor in the interests of the third angel's message, he was the first to pledge himself as one of ten to meet the necessary expenses.

Mr. Folinsbee has recently written and published a tract upon the Sabbath ques-

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tion, which our people would do well to read and circulate among their friends. Coming as it does from a lay member, and one of the legal profession, it will no doubt have as much or more influence in turning the attention of the people to this important question as though it had come from a minister. His address is John Folinsbee, Strathroy, Ont.

The school programme consists of two sessions each day. One grade takes the forenoon, beginning at eight o'clock, and continues until twelve. The afternoon session begins at half past one o'clock, and continues until four. This plan enables the work on the farm to be conducted to better advantage than it could be if all were out of the school at once. More and better work can also be accomplished in the school room since this plan has been adopted.

Obituary

MCCAULEY.—Died May 6, 1906, at Battle Creek, Mich., from injuries received by falling from a wagon, John A. McCauley. Brother McCauley and his wife received the Sabbath message in 1892 at Ruscomb Station, Ont., which was his home at that time. For some years he served as elder of the Albana church, until he was called to Battle Creek to take charge of the college farm, remaining there until the college was closed, when he became connected with the Battle Creek Sanitarium where he served as a faithful helper for a number of years. During the past few years he has been engaged in farming near Union City, Michigan; but having sold his farm he was staying for a short time in Battle Creek, visiting his daughter Phoebe, when he met with the sad accident which terminated in his death. The remains were brought to Albana, Ont., his home church, for burial. A large number of relatives and friends were present at the funeral. He leaves a wife, daughter, father, mother, sisters, and brothers to mourn his loss; but the cheerful, Christian spirit which he always manifested gives us the assurance that he rests in hope.

A. O. BURRILL.

Appointments

No Providence preventing, we will hold meetings as follows:—

Brantford, June 1-3; Woodstock, Tuesday, June 5, as Brother G. M. Hadcock may arrange; Ingersoll, Wednesday evening, June 6; St. Thomas, June 7-10; Selton, June 11-13; Chatham, June 14-17. We will hold the dedication of the new church at Chatham, and we hope to see a large gathering from surrounding churches.

A. O. BURRILL.

W. H. THURSTON.

OUR readers who do not have *Life and Health* should secure a copy of the June number, just out. It will prove to be of value to them. In fact every number of this health journal is valuable to all classes. It is appreciated by the public, and those who solicit for it meet with good success. Write the publishers for suggestive canvass for the June number, and special rates to agents.

Report of the Canvassing Work for Week Ending May 18, 1906

Name	Place	Books	Orders	Value	Value Miscellaneous	Orders	Delivered
H. D. Carr,	Lorne Park, Ont.	G. C.	2	5.50	3.50		10.50
John McEachern,	Lorne Park, Ont.	C. K.	5	5.75	11.50		
Henry Pengelly,	Honeywood, Ont.	C. K.	37	43.25	26.		1.50
Totals,	3 Agents,		44	\$54.50	\$41.		\$12.