

THE Canadian Union Messenger

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

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Religious Liberty

A CRIMINAL may expiate his crime
By forfeit of his life, his wealth, his time.
He may by suffering, by punishment,
Redress the wrong, and future crimes prevent.
But outward punishment for sin is vain.
The virus of death's sting will still remain.
Only the life-blood of the Son of God
Can satisfy its claims, withdraw the rod.
'Twixt crime and sin distinction must be made,
That man may not God's government degrade.
All crime is sin, but all sin is not crime.
This paradox all men will own sometime.
Sin lays the evil plot, crime strikes the blow.
Sin prompts the act, crime lays the victim low.
Sin lurks within the heart, concealed and still;
But Crime stalks boldly forth to steal and kill.
When Sin's plots fail, and Crime's red hand is
 staid,
Caesar's strong hand cannot on Sin be laid.
Nevertheless, Sin's wicked work is done,
And must be judged when its dark course is run.
But Caesar cannot judge, nor yet atone
For sin. Judgment belongs to God alone.
Caesar in judgment sits for Crime's deep wrongs,
But not for Sin's; for this to God belongs.
Caesar is king, yet he must subject be,
Before God's judgment seat must bend the knee.
His laws must not infringe or contravene
The law of God. Nor must they stand between
A God of justice and a fallen race.
Caesar himself the law of God must face.
Render therefore to Caesar tribute true.
Render to God the things that are his due.

But Caesar, filled with arrogance and pride,
Has rights of man and law of God denied.
Assuming in the place of God to be,
Demands that men to him shall bow the knee.
And reaching in his pride beyond his range,
Has thought the changeless law of God to change.
A faithless church to Caesar plies the goad,
And drives him fettered o'er a treach'rous road,
Threatening, if he upon her claims shall frown,
To drive him from his throne and take his crown.
Head filled with sophistry, and heart with sin.

Yet she his patronage and power would win.
Sent to reclaim him by the power of love,
Her love of power drives him from God above.
O faithless church, that in an evil hour
Has changed the power of love for love of power!
Lift up the Christ, whose love all men would
 draw.

Indignant, spurn the power of civil law!

(To be continued.)

Sweet

A LITTLE booklet of twenty-one pages, entitled, "The Lord's Day," written by Rev. A. B. Simpson, is written in so *sweet* a style that we will distil a little of its sweetness for the benefit of the readers of the MESSENGER.

Speaking of the Sabbath institution the author says, page four, "There seems to be a widespread propagandism abroad among the churches which would throw around this *sweet* and holy Christian institution the shadows of Mount Sinai, and which would make the mere question of the *seventh day* a principle of cardinal importance, and, indeed, the very central point of our faith and testimony."

Again on page three he says that one of two extremes is "a return to the spirit of legalism, and a disposition to Judaize the Christian Sabbath, and insist upon the observance of the *seventh day* as essential to its true meaning and divine character." (Italics mine.)

Just why it should be considered a "return to the spirit of legalism" to "insist upon the observance of the seventh day," any more than it would be to insist upon the observance of the first day of the week, as our author does, is more than I am able to comprehend.

Just why it should be considered "a return to the spirit of legalism" to "insist upon the observance of the seventh day," in order to meet the requirements of the fourth commandment, any more than it would be "a return to the spirit of legalism" to "insist" that one should keep his hands off his neighbor's property in order to meet the requirements of the sixth commandment, is beyond my comprehension.

To be sure one could keep his hands off his neigh-

bor's property, and yet not meet the requirements of the sixth commandment. But it is just as sure that he could not meet the requirements of the sixth commandment if he did not keep his hands off his neighbor's property.

So of the fourth commandment. One might "insist upon the observance of the seventh day," and practice it literally, and yet come far short of meeting the requirements of the Sabbath commandment. But it is just as true that one could not meet the requirements of that commandment if he did not "insist upon the observance of the seventh day."

Just why it should be considered "a return to the spirit of legalism" to "insist upon the observance of the seventh day as essential to the true meaning" of "the Christian Sabbath," when no other possible meaning can be drawn from a single passage of Scripture that makes reference to the institution, is more than I am able to comprehend. The Sabbath is certainly a day if it is anything at all; and this is true whether it be called "the Christian Sabbath," "the Jewish Sabbath," or whether, and much more appropriately, some scriptural title be applied to it. And just as surely as the Sabbath is a day, if we are to know from Scripture *what* day it is, so surely is it no other day than the seventh day.

Three times in the second and third verses of the second chapter of Genesis, where, as our author agrees, we find an account of the institution of the Sabbath, "the seventh day" is distinctly mentioned. Did the author of the book of Genesis thus "establish the spirit of legalism"? Or was it established by the Lord himself, when, amid "the shadows of Sinai," he said: "The seventh day is the Sabbath of the Lord thy God."

The Apostle Paul testifies: "And God did rest the seventh day from all his works." Heb. 4:4. Was that "a return to the spirit of legalism"? Fifty-nine times in the New Testament alone the word Sabbath occurs, referring in every instance without exception to the seventh day. Was that a return to the spirit of legalism? Not a single word of the New Testament was written until several years after the reputed change of the Sabbath, yet not one of its eight writers has a single word to say, nor the slightest allusion to make, concerning such a change. But in every instance without exception when the Sabbath is mentioned, it refers invariably to the seventh day, and not in a single instance to the first day of the week. Is all this "a return to the spirit of legalism?"

It may be very "sweet" to speak of the first day of the week as a "sweet and holy Christian institution," but it is the sugar-coating of error that would conceal the necessity of obedience.

Sweeter far is the language of David when speaking of the statutes, commandments, and judgments of God. He says: "More to be desired are they than gold: yea than much fine gold. Sweeter also than honey and the honey-comb. Moreover by them is thy servant warned, and in keeping of them there is great reward." Ps. 19: 10, 11.

"Footprints of an Itinerant"

BY A CANVASSER

THE canvasser does not travel from house to house in a palace car. The path which he travels is not always as smooth as a railroad bed. His "footprints" are often made in the mud. Nor does he always put up at a hotel. But he makes no complaint. Though the door may be closed in his face, and the conversation cut short by a rude remark, he plods on, content if here and there he is able to sell a book, or minister in a humble way to the wants of the people with whom he lodges.

The world has not altogether gone to the bad, though it is making rapid strides in that direction. There are a few honest souls still in the world, and it is the canvasser's business to hunt them out. In doing this work he meets with many incidents and experiences which illustrate the various characteristics of human nature. Some of these incidents are quite humorous, Others are pathetic. Perhaps there is no place in the world where such incidents are met with as in a new, thinly settled country like the State of Montana.

But people in such places are warmhearted and hospitable, and by the blessing of God and vigorous effort I was able to dispose of many books during my stay in that state. The very first day of canvassing I sold four "Daniel and the Revelation" at three dollars each. This encouraged me very much.

The next day I met a Church of England minister and canvassed him for the book. But he had no use for any book that did not prove the Church of England to be the first established church. I was not particularly interested on that point. What I wanted to know was, What is the true church now? Incidentally I remarked that the Bible spoke about the "church in the wilderness" long years before Henry VIII was king of England, or even before the days of Christ. But I could not interest him in the book, and he could not interest me in a church that existed so long ago, so we parted with a friendly handshake.

I continued my work in this place for about two weeks longer, meeting with good success, when I was called by the canvassing agent to take another field about one hundred miles distant. On arriving

at this field I found myself penniless, and tried to secure work of some kind to provide myself with means so that I could engage in the canvassing work again. The foreman of the place where I applied was absent and would not be at home for some time. While waiting for him to return, I started out to see what I could do in the way of selling books, though I had to exercise a good deal of faith.

At the first farm house where I called I sold a copy of "Daniel and the Revelation" to the hired man in the field and a "Ladies' Guide" to the woman of the house. At the next place I found that the man was suffering from some indisposition. I gave him a few simple treatments, and he invited me to stay to dinner. I accepted his invitation as I was very hungry. While at dinner I made arrangements with him to return and remain over Sabbath and Sunday and give him further treatment.

During the first day that I remained at this place I took orders for four "Ladies' Guides," two "Daniel and Revelations," one "Man the Masterpiece," and one "Steps to Christ," besides selling two other books for cash, the entire value of the orders being more than twenty dollars. This experience encouraged me to continue in the canvassing work rather than return and apply for work as I had intended.

The Lord's Day Alliance

THE Ontario branch of the Lord's Day Alliance held its annual session in the city of Toronto on Thursday and Friday of last week. Officers were elected for the coming year, and some resolutions were adopted which will be of great interest to our own people as well as to the Lord's Day Alliance.

Below we give two of these resolutions:

"That the Provincial Government be urged to legislate upon the subject of Sunday rest by enacting legislation which shall, by title and preamble, clearly show its object to be of a civil character, and shall restrict the other six days' employment upon electric railways as being local undertakings within the Province, and shall provide for enforcement by enabling the Attorney-General, on behalf of those whose rights are protected, to secure an injunction against the corporation operating the railway, and by such other means within the Provincial authority as the Government may think necessary."

"That the annual meeting of the Ontario Lord's Day Alliance heartily unite with the Alliances of the other Provinces in aiding the Lord's Day Alliance of Canada in its effort to obtain a Lord's Day Act from the Parliament of Canada, while itself pressing for all the Provincial legislation that can be obtained."

From this our readers will see the importance of circulating the literature upon this subject which has been prepared, and we have been none too soon in preparing it. Let everyone supply himself with a quantity of this literature, and see that it is wisely distributed.

Not Weary in Well Doing

THE Bible exhorts us not to be weary in well doing. We have been doing considerable in the way of urging our brethren and friends to subscribe for the MESSENGER, during the past few weeks, and possibly some may have wearied of reading these things; but nevertheless it is well-doing and, we are not weary though the reader may be so.

And again we urge upon our brethren and friends the importance of subscribing for the MESSENGER if your subscription has run out, or if you are not already a subscriber. If you are a subscriber, and your subscription has expired, we urge upon you the importance of renewing at once. You can determine by the blue pencil mark on the title page as to whether your subscription has expired or not.

We are obliged to drop the names as soon as the subscription has expired.

Kindly take it upon yourself to secure a list of subscribers from the brethren with whom you are acquainted, and who do not take the paper.

OUR INSTITUTIONS

Lornedale Academy

THE beautiful weather which has prevailed all the fall has enabled Brother Knister to get all his farm work completed.

Two of our students visited the Toronto church last Sabbath, and report an excellent meeting.

BROTHER JOHN MCEACHERN, one of our students, sold five dollars' worth of books in two hours last Friday.

A NEW piano has been installed in the Academy home, and this enlivens the house and increases the interest in music.

THE students are beginning to look forward to the Christmas holidays.

WE were favored with a visit from Brother Noftger of the Toronto office last week.

BROTHER SPEAR of Brampton called on us one day last week. He reports a favorable condition of things in his field.

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EUGENE LELAND, Editor.

TO OUR READERS:—

When requesting change of address, be sure to give both old and new address.

In case the paper is not received promptly, notify us and another copy will be sent.

A blue pencil mark here indicates that your subscription has expired.

Entered as second-class matter.

Office Notes

ELDER THURSTON reports good meetings in the Maritime Conference.

HAVE you had your "full pound" of the "Signs Leaflets"? 50 cents a pound.

LOOK out for an extra good offer for your missionary supplies in next week's MESSENGER.

GOOD reports are coming in from those who are on the firing line in the missionary campaign work.

The last we heard from the "Ministry of Healing" was almost a month ago. This letter said they would be ready to ship in about a month.

BRETHREN Carr and McEachern of the Lornedale Academy, stayed all night with the writer last Thursday night. They were fresh from the field, and had good reports. They expect to canvass every spare moment.

OUR stock of the *Signs* special is almost exhausted. We will not order any more for the office. However, your order will be forwarded to the office of publication, and the papers will reach you in about two weeks. We have plenty of the *Watchman* special.

THIS office enjoyed a call by several of the members of the Hamilton church last week. They did not go home empty-handed either. After leaving a good round sum of tithe, they made a good purchase of books, and settled up the church account in full,

WE make no apology for the report of the canvassing work this week, though we know it is not

very good, and probably not correct. We expect to continue these reports as best we can, and we can do well if the canvassers will report. Will every canvasser please report? We hope to have reports from our canvassers in the eastern provinces.

To Our Laborers

POSSIBLY some of our laborers have the impression that their reports are not wanted in the MESSENGER, but such is not the case. If any matter which they have sent has not appeared in the paper, it is not our fault. We have endeavored to print everything that was sent to us, and it is our desire to have the paper represent every department of the work in Canada. In order that this may be so, it will be necessary for our laborers in the field and in our various institutions to report occasionally. It would be rather too much to expect them to report every week; but a report should be sent in to the MESSENGER from every laborer at least once a month, and I am sure that such a report would be appreciated by the readers of the MESSENGER.

Some may feel that their particular branch of work has not been as fully represented in the MESSENGER as they would desire; but nevertheless send in your report, and we will do our best to represent your branch of the work as fully as space will allow.

Shall we not, from this time forward, have occasional reports from all the workers in the field, whether in Ontario, Quebec, or the Maritime provinces. For several numbers of the MESSENGER we have been obliged to supply the copy almost entirely. This is not as it should be, and we would very gladly yield the space to our brethren, if they will only send us the reports.

The Canvassing Work

Grant Priddy,	C. K.	11	\$11.	
J. Pengelly	C. K.	34	39	\$31.50
Mrs. R. McWha				7.90
C. Black				29.
H. D. Carr	H.H.B., D.&R., etc.			82.
John McEachern	C. K.			6.25

In the above report, J. Pengelly reported for one week, and John McEachern for three hours. The others did not report time.

"THEY were pillowed on hardship, taught by poverty, made strong by neglect, made pure by loneliness."

"ALL things are yours; . . . and ye are Christ's; and Christ is God's."