

THE  
**Canadian Union Messenger**

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

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**JUDGE NOT**

Judge not—the workings of his brain  
And of his heart thou canst not see;  
What seems in thy dim eyes a strain,  
In God's pure sight may only be  
A scar, brought from some well-fought field,  
Where thou perchance would fail and yield.

The look, the air that frets thy sight,  
May be the token that below  
The soul's engaged in deadly fight  
With some internal fiercer foe,  
Whose look would scorch thy smiling grace  
And cast the shuddering on thy face.

The fall thou darest to despise  
May be the angel's slackened hand  
Has suffered it, that he may rise  
And take a firmer, bolder stand,  
And trusting less to earthly things,  
May henceforth learn to use his wings.

Then judge none lost, but wait and see,  
With hopeful pity not disdain—  
The depth of the abyss may be  
The measure of the height of pain  
And joy and glory, that shall raise  
That soul to God in after days.

**NOT UNDERSTOOD**

THE reason why there is so much evil in the world is because the principles of truth are not well understood. This is especially true with reference to the subject of religious liberty. The true relation which should exist between Church and State is not well understood, and on account of this misunderstanding people have had to suffer fines and imprisonment, and even death itself. Men who have honestly thought that they were doing God service have been the veriest enemies to the cause of religion, and especially to religious liberty. They see evil existing in the world, and with an honest desire to see this evil eradicated, they naturally look to the power which appears to them to be the most able to accomplish

this result, not considering whether the power to which they look is qualified to perform the work which they wish to see accomplished.

The work which the Church and State are severally adapted to perform are as widely separated in character as it is possible for any two things to be. The work of the Church is to deal with things that pertain to the spiritual kingdom of God,—to the world to come. The work of the State is to deal with the things that pertain to this world solely. The work of the Church is spiritual entirely. The work of the State is civil entirely. The State has nothing to do with religion, and from the nature of the case it can have nothing to do with religion. Religion, as defined by Webster, is a man's personal duty to his God; and with this the State can of right have nothing whatever to do other than to protect the individual in the exercise of his right to worship God according to the dictates of his own conscience.

This principle seems not to be well understood, and the work of the Church has often been confounded with that of the State. Frequently the condition of the Church is deplorable, and this condition is recognized not only by ministers of the gospel, but by statesmen as well. In order to remedy the evil which is in the church, ministers of the gospel in past ages have frequently appealed to the State for help, and in every instance, without exception, persecution has been the result. Should an attempt be made at the present time to enforce any part of the Christian religion by the power of civil law, the same results

would follow. It is to be hoped that in the very beginning of the twentieth century the minds of statesmen will not be influenced by the clergy to that extent that they will yield to the demand for religious legislation.

The State is not responsible for the religious belief or conduct of any individual.

He alone, as an individual, without reference to his character or station in life, must give account to God for his religious belief. If his religious belief should chance to be wrong, he is not responsible to any man. These principles are so plain that it would seem almost impossible for any minister of the gospel in this enlightened age ever to appeal to the State to remedy the spiritual evil which may exist. And yet there are ministers of the gospel in the Dominion of Canada, men of influence, who do that very thing. For instance, the editor of the *Globe*, a minister of the gospel, asks this question with reference to the attempt which is being made by the Lord's Day Alliance to secure Sunday legislation: "But were it thought that the State might go even farther and hold an attitude sympathetic to religious uses of the Day of Rest? What then? Would that be a crime?"

The very fact that a minister of the gospel should ask such a question in a leading editorial of a leading paper of a leading city, is evidence in itself that he would consider it no crime to legislate upon Sabbath observance from a religious point of view. It is alarming, to say the least, to think that men of such influence should take such a position. Their influence is felt, their teaching is felt; and when we consider what the effect of such things has been in the past, it would seem that every true lover of religious liberty would be actuated to lift his voice against this awful crime—I can think of no word that will express the meaning in a better way. Deliberately to enact a law which would inflict fines and penalties upon honest men because of their religious belief, in

the beginning of the twentieth century, is a crime beyond the power of human language to express.

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### THE PETITION WORK

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THE Dominion Parliament will not convene until February. This will give our friends more time in which to secure signatures to the petition in opposition to the proposed Sunday bill. We are well aware that in asking signatures to this petition we will meet with many rebuffs. On account of the people not understanding the principles of religious liberty many will be inclined not to sign the petition. But let no one be discouraged. This is an important work, and if this opportunity is let slip we know not that we shall ever have such another. So then, in spite of rebuffs let every one go forward and secure as many signatures as possible, even though they be but few in number, and forward them to Elder W. H. Thurston, 555 McCloud St., Ottawa, Ont. This need not be done before the fifteenth of February.

We repeat, let everyone be in earnest in this work of securing signatures to the petition, and at the same time do all that is possible in the way of enlightening the minds of the people upon this important question by distributing literature and talking with them upon the principles at stake in this proposed legislation.

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### 300 IN FIVE DAYS

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In five days last week one brother secured three hundred signatures to the petition in opposition to Sunday legislation.

I find that the average man does not want stricter Sunday laws. I ask each individual the question. When he says No, I present my petition for his signature, and usually he signs. Then I leave him a tract.

A. O. BURRILL

### A VISIT TO OTTAWA

A LETTER received from Elder Thurston some days ago invited the writer to be in readiness to visit Ottawa at a moment's notice. Last evening a letter from Elder Thurston brought the notice that a visit with the Premier of Canada, Sir Wilfrid Laurier, for Thursday, January 18, would be granted to our people for the purpose of setting before the government their objections to the proposed Sunday law.

We trust that this meeting with the Cabinet officers of the government may have the effect, through the influence of the Spirit of God, to influence their minds in the right direction on this most important subject, and to this end we ask all our brethren who may hear of it to pray earnestly that the meeting may have the desired effect.

A large hall has been secured in the city, and a meeting has been arranged for Thursday evening, January 18, at which the writer and others will address those who may attend upon this important occasion.

### LORNEDALE ACADEMY

DURING the visit of the principal to Ottawa the school will be conducted by the students. This is a little unusual, but knowing the character of the students and the interest which they have in their work, the importance of the occasion warrants us in pursuing this course.

Some of the students have taken a wonderful interest in religious liberty work, and have secured signatures to the petition in various parts of the surrounding country. They have also distributed a large quantity of tracts upon the subject of religious liberty, and we trust that as a result of this work the minds of many of the people of this vicinity have been enlightened upon this important question.

Brother Tom Brown from Ottawa is a student at the school the present term, also

Brother Williams from New Market, Ont., and Richard Satterlee from the Buffalo Sanitarium. We would not neglect to mention Master Howard Capman of Chatham, Ont. One or two of the old students have failed to return as yet, but we live in hopes that they may see their way clear to come.

Just at present the Academy building is undergoing a thorough renovation in the way of cleaning house, painting, and otherwise disarranging things; but we expect to emerge from the confusion with brighter prospects and more earnest zeal to carry on the work.

### CRANKS

A "CRANK" is a person who wants to turn the wheel the other way from the way we want it turned. The relationship is reciprocal.

The harder he pushes the other way the crankier he is; that's all.

Everybody who has any ambition or individuality is a crank to somebody.

If you should abolish all cranks there would be precious little doing in this old world. Most all the wheels would stop going round.

There are big cranks, little cranks, wide cranks, narrow cranks, simple cranks, complex cranks, and double jointed, back acting, three-way, never-know-which-way-they're-going-next cranks. All regular cranks.

Cranks are either useful or useless. That all depends on the view point.

Human cranks are often easily moulded so that they are ready to turn the same way we are turning. We have noticed, however, that just calling them cranks won't change them. It usually makes them a little stiffer, if anything in the old way.

The only way to get all turning in the same way is to adopt some perfect standard and then by moral suasion endeavor to get all to change the direction of their energies to conform to the standard. By and by all will be turning the same way, but not until a whole lot of cranks have been put out of business, however. After the millennium then.

We are so cranky ourselves that it would be unsafe to make us judges, so our efforts to change the other person should be confined to peaceable means.

Some days cranks are crankier than on other days. Difference is caused by climate, environment, diet, etc. A chronic condition is to be avoided, and

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dreaded unless the crank is harmless, useful, and conforming to the standard.

Crankiness is always much more readily seen in the other person. He doesn't preach as we would, nor farm the same. We would train the children entirely different, and he surely makes a mess of it running the school. If we were running the store it would change some, and if he only wasn't so cranky he would make a better neighbor.

Whereas, we are all cranks, therefore

BE IT RESOLVED, That we quit calling the other person a crank.—*East Michigan Banner.*

NOTICE

WE recommend each Seventh-day Adventist in the conference to read the new pamphlet entitled "Testimonies to the Church, Series B, No. 6, which is now ready and on sale at our office. It contains sixty-four pages and costs only five cents.

This testimony is a warning from the Lord against the danger of sending our youth to Battle Creek to obtain an education.

A. O. BURRILL.

OFFICE NOTES

The Ontario Conference has just sent about \$350 to the Mission Board.

Brother Thomas Brown stopped at the office on his way to Lornedale Academy.

The first edition of "Appeal to Christian People of Canada" is exhausted, but a second will be ready soon.

From the shores of the Pacific as well as from the shores of the Atlantic come requests for petition blanks and orders for religious liberty literature.

We welcome Brother Sowler to the work in the Union Conference, and bespeak for him the blessing of God and your hearty co-operation in this difficult task.

B. S. L. No. 193, a reply to Dr. Torrey's "Should Christians Keep the Sabbath?" is now in stock. The Doctor is now in Toronto, and the church here has decided to use at least a thousand while he is here.

On account of Parliament convening so late this winter we have at least three weeks longer to work with the petitions. If they reach Ottawa by the middle of February it will be early enough. We have plenty of the blanks if you need them.

We enjoyed a good quarterly meeting with the church at Hamilton last Sabbath. This church is fully alive to the importance of meeting the L. D. A. issue. They have the longest list of subscribers to the petition that has yet come to our knowledge, and yet they assure us that their work is only begun.

OUR INSTITUTIONS

It is expected that each of our institutions will send a report to the MESSENGER occasionally so that the people of the Union Conference may become acquainted with what they are doing. As yet we have heard nothing from the Williamsdale Academy. The Knowlton Sanitarium is doing an excellent business no doubt, but we cannot say just what it is. The Lindsay Treatment Rooms have not been heard from for weeks.

Report of the Canvassing Work for Week Ending Jan. 5, 1906

Name	Place	Book	Orders	Value	Value	Miscellaneous	Orders	Delivered
J. Pengelly,	Waldemar, Ont.	C. K.	11	12.75		11.50		
Mrs. C. O. Hickok,	Bracebridge, Ont.	G't Cont.	6	16.50		1.75		
Grant Priddy,	Markham, Ont.	D. R.	9	9.				
John McEachern,	Lorne Park, Ont.	C. K.	7	8.75				
Totals,	4 Agents,		33	\$47.		\$13.25		