

THE Canadian Union Messenger

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

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LORNE PARK, ONTARIO, FEBRUARY 4, 1906.

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AN APPEAL TO THE GOVERNMENT

TO THE HONORABLE,

THE PREMIER OF THE DOMINION OF CANADA.

Referring to the attempt which is being made at the present time by the Lord's Day Alliance to influence the Dominion Parliament at its coming session to enact a Sunday Law, we the undersigned citizens of the Dominion of Canada, beg the privilege of presenting the following Brief for your consideration as a reason why we object to the proposed legislation.

1. Believing that the Fourth Commandment of the Decalogue should be obeyed literally, we observe the seventh day, or Saturday, as the Sabbath, and carry on our work on Sunday the same as on the other days of the week; but such a law would deprive us of one sixth of our time, and consequently of one sixth of our income. The Government will get no pecuniary benefit from this tax upon us, and we will get no equivalent for our time. Many of our people are farmers, and it would be a great grievance to them, especially at certain seasons of the year, to be deprived of one day's work every week; and as no possible good can come from it, either to us or to those who require it of us, we do most earnestly petition that such legislation be not enacted.

2. It is Religious Legislation, and as such, we object to it.

(a) That it is religious legislation is shown from the language in which the petition asking for it is couched. Here is the language:—

"We respectfully pray that such legislation be enacted as will adequately protect every one in the enjoyment of the Lord's Day, commonly called Sunday," etc.

And again in the draft of the Bill submitted by the Lord's Day Alliance, in article two we find the following:—

"It shall not be lawful for any person on the Lord's Day to sell, etc."

Now we respectfully submit that the Lord's Day is a religious institution, and that the observance of the day is a religious duty and wholly such, a duty which we owe to the Lord and to him alone. It is

the Lord's Day; and as such it should be rendered to the Lord, and not to Cæsar, or the State.

It is the "Sabbath of the Lord thy God," not the sabbath of the Dominion, not the American sabbath, the continental sabbath; nor any other man-made sabbath, and we are admonished in Scripture to render to God the things that are his.

Like the Lord's Supper, the Lord's Prayer, attendance at the house of the Lord, Baptism, or any other religious ceremony, the observance of the Lord's Day is simply and solely an act of religious worship; and we believe that its observance should no more be enforced by civil law than should the observance of any other forms of religious worship which we have named.

(b) That it is Religious Legislation is shown still further from the fact that this Lord's Day Act is not intended to restrain or prevent crime, but it is intended to restrain or prevent what is considered to be irreligion.

The truthfulness as well as the force of this statement will be apparent when we come to consider that when a crime is committed on Sunday and a conviction is secured against the criminal, it is never secured under the provisions of the Lord's Day Act, but always under some other statute. And again, whenever a conviction is secured under the Lord's Day Act, it is invariably secured for an offence, which in itself is perfectly civil, and which would be so regarded if performed upon some other day of the week.

The only reason, therefore, why a civil act is considered an indictable offence if committed on Sunday, is because it is thought to be irreligious, and not at all because it is thought to be uncivil.

(c) That this proposed Sunday Law is Religious Legislation is shown from the fact that the observance of the day is not upon a civil basis. If Sunday is to be regarded by this proposed law as a civil day merely, why should it not be put upon the same basis as any other recognized civil holiday? Quiet, civil employment or harmless recreation are not considered indictable offences if performed upon Empire Day, New Year's, the first of July, a Civic Holiday, or Thanksgiving, any more than they would be if performed upon any other day. Now if Sunday is to be considered as a civil day, why should quiet

civil employment or harmless recreation on that day be considered indictable offences any more than they should upon those other days which we have named? Is Sunday any more civil than these other days? Not at all. But it is more religious, and that is the reason why its observance is demanded.

(d) This proposed Sunday Law is shown to be Religious Legislation from the character of the disturbance complained of, and from the nature of the injury sustained.

The complaint is not made because some one has suffered a physical injury to his person, nor a pecuniary injury to his property; but it is made because he thinks that the one who did the work on Sunday, or those who are influenced by it, suffered a spiritual injury. But the Government of the Dominion of Canada is not a spiritual government. It is a civil government, and therefore it has no jurisdiction over spiritual offences such as Sabbath-breaking is.

From all these considerations it is clear that this attempt on the part of the Lord's Day Alliance to secure a Dominion Sunday Law, is an attempt to secure Religious Legislation; and against it all we wish to enter our most earnest protest.

3. This legislation is not needed by the people of Canada.

(e) This will appear from the language of your petitioners, who ask that "such legislation be enacted as will adequately protect everyone in the enjoyment of the Lord's Day." This language implies that there are some at least in the Dominion of Canada who are not adequately protected in the enjoyment of the Lord's Day.

The question arises as to what is meant by "adequate protection in the enjoyment of the Lord's Day." Are these petitioners merely asking for law that will grant a holiday—a day off—once a week to those who are not "adequately protected in the enjoyment of the Lord's Day"? If this is what they are asking for, then why in the name of reason do they make the additional demand that the proposed law shall prohibit "the doing on that day of business, labor, or work"? Such things are not prohibited on any other legal holiday.

If there are those in this Dominion of Canada who really are not protected in the enjoyment of the Lord's Day as a holiday, such protection can be afforded them without resorting to the extreme measure of prohibiting all business on that day.

On the other hand, if this proposed law is designed to protect any one in the enjoyment of the Lord's Day as a holy day, no one would fail to see that it would be Religious Legislation, pure and simple: and not only so but it would be class legis-

lation as well; for it would prohibit the employers, those who constitute the bone and sinew of our nation's material welfare, from doing business at a time which the best interests of their business appears to them, that it ought to be done.

Instead of protecting the people, this Sunday law would only protect the Religious Institution of the Lord's Day. It would impose fines and imprisonment upon those who would not conform their business to this form of Religious Worship.

(b) "Labor, business, or work," even though it be performed in a field or factory adjoining a house of worship, does not disturb the worship unless it is intentionally and unnecessarily boisterous; and in that case the provisions of the Lord's Day Act would not be invoked to restrain the disturbance, but the statute would be appealed to which forbids the disturbing of a religious meeting.

Again, the sittings of Parliament, or the courts of justice, the running of the Public Schools and other institutions of learning, are not disturbed by civil employment or harmless recreation on other days of the week. Nor is the Religious Worship of the Jews, and others who observe the Sabbath, disturbed by the noise of business which is carried on on that day, and which is greater if possible than on other days of the week. No one ever heard a complaint being made by these people on account of the disturbance of their Religious Worship on the Sabbath Day. We repeat that this disturbance is of a mental character merely, and is occasioned solely by non-conformity to an act of Religious Worship.

(c) Restraining people from civil employment on Sunday does no good to the one restrained, nor to the one who restrains him. The one restrained is not made civil by the restraint, because that from which he is restrained is not uncivil. And he certainly is not made religious by the restraint; for people are not made religious in that way. "If righteousness come by the law," says the Scripture, "then Christ is dead in vain."

So far, then, as the one whom it is intended to restrain is concerned, this legislation is not needed, for he is made neither civil nor religious by it. And so far as the one who restrains him is concerned, he can derive no possible benefit from the legislation unless it be from the moiety of the fine which is allowed for entering the complaint. Aside from this consideration, he is no better off pecuniarily, and if that is the reason of his entering the complaint, he is certainly no better for having entered it.

4. We object to this proposed Sunday Law, because it is legislation against the Law of God. Everywhere and always the Divine Command concerning the Lord's Day is: "The Seventh Day is the

Sabbath of the Lord thy God." Now if the Dominion Parliament has the right to decide in regard to the manner in which the Lord's Day shall be observed, as it has not, the provisions of the Act should conform to the requirements of the Divine Statute. But they do not, for the day which is required to be observed in the proposed legislation is not the Seventh Day. And therefore, if this proposed measure is enacted into law, it will be done in direct opposition to the Law of God, and thus it will require every one in the Dominion of Canada either to commit sin, or to pay a fine for not doing it. Now do not misunderstand us on this point. We are Seventh-day Adventists; but if this proposed law were in favor of enforcing the seventh day as the Lord's Day, we would oppose it just as we oppose it as it is now, for the reason that civil government has nothing to do with *what* we owe to God, or whether we *owe* anything or not, or whether we *pay* it or not.

FROM THE FIELD

TORONTO, JAN. 14, 1904.

TO THE MESSENGER:—

We arrived in Toronto on January the 8th, and began preparations for the canvassing work. I have been invited to go out with new beginners and others needing help, and assist them in getting established in the work. We would be pleased to hear from any in the Canadian Union who desire to enter the work.

The Spirit of Prophecy tells us that there should be one hundred canvassers in the field where now there is one. Surely this is especially true of the Canadian field. We are all more or less familiar with the aggressive work now being done by the Lord's Day Alliance; any one who has read Mr. Shearer's article in the January number of their paper, *The Lord's Day Advocate*, showing the close relation between the Lord's Day Alliance and the Roman Church, must surely see the need of spreading our good literature like the leaves of autumn.

A few days ago I bought a *War Cry* from a Salvation Army girl. I asked her if she liked canvassing. She answered me with all the frankness characteristic of that people,—“Oh that is one of the joys of being a Salvationist.” I thought, what a glorious thing it would be if our people would rise up by scores and by hundreds, and go forth in that spirit to spread the printed page. If we count it all joy to work for the Lord, we shall surely come again with rejoicing bringing our sheaves with us.

Our address is 7 Abbs St., Toronto, Ont.

G. W. SOWLER.

MONTREAL

IT WAS my privilege to meet Elder H. E. Rickard in Montreal January 12th in counsel relative to the work. We held quarterly meeting the following Sabbath and Sunday. The church members were not all present, but we had a good meeting, and studied briefly the meaning of events taking place among us. A full corps of officers was elected and assigned work. Brother G. H. Skinner was elected elder of the church and was ordained to this office.

The amount of cash paid to the treasurer during last quarter was \$214.64. Of this amount \$155.44 was tithes, and the balance Sabbath-school and First Day Offerings. The greater portion of the church is active in raising money for the church building, and success is attending the effort.

Of all times it is now time to be loyal and true to the cause, and to take heed lest we fall under the devices of the enemy. Pretention will not answer the call. “By their fruits ye shall know them.” The doers of the work are blessed, saith the Scriptures. The work in Montreal is advancing.

W. H. THURSTON.

OTTAWA

WE HELD our quarterly meeting Jan. 6 and 7, and the attendance was very good. A brief study was given on the ordinances, their significance and importance, the church and its work, and the ordinances were then celebrated.

At the business meeting on Sunday the records of the church were carefully gone over, a full set of books was opened, the officers were elected and instructed in their work, and several were admitted to the church. The present membership is twenty-two, and we expect that others will unite soon.

The financial report showed the total cash receipts for the year to be \$304.63. This includes all moneys raised by the church during the year.

The church is now in good working order, and all the members are doing something to spread the truth. There are several desiring baptism, and they were taken into the church subject to baptism. This ordinance will be celebrated in early summer in the beautiful waters of the Ottawa.

W. H. THURSTON.

THE PETITION WORK

THE petitions are coming in from various parts of the Dominion. Let the good work go on. We secured about fifty names in four hours yesterday in Ottawa. The average common man does not wish

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EUGÈNE 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.

to have more Sunday legislation. We find the petition work is one of the best means of distributing the reading matter. Let us continue to scatter it.

Send to B. B. Nofstger, Box 178, Toronto Jc., Ont., for price lists, if you do not have what you want. A. O. BURRILL.

OFFICE NOTES

We hear nothing but good with reference to the petition work.

"Early Writings" is temporarily out of print. A new edition will be published soon.

Our report of tithes and offerings is late this month, owing to so much work in the yearly balances.

Elder Thurston writes that the petitions are coming in fast. Do not let this trouble you—there is a month to work yet.

Our Special Testimonies, Series B, No. 6, were ordered Jan. 4, but none reached us until the 25th, and then only half our order.

The little company at Coldstream, Ont., is taking up the literature work in a systematic way. We hope to hear a report of their work soon.

We are sorry to learn of the death of Brother Charles Beresford, of London, Ont. No doubt we will hear more with reference to this sad death.

We sometimes get orders like the following,— "Please send me the *Review* of Jan. 9." Please note that we do not keep the periodicals in stock, and cannot fill such orders.

So far but few donations for the expense of the Religious Liberty work have come in. Our brethren from Canada who are living in the States have sent all the donations received so far.

Report of Tithes and Offerings Received
During December

	Tithes	Offerings	
INDIVIDUALS	\$116.24	\$4.50	
MUSKOGA	8.23		\$.74
LYNDEN	12.83	1.	.70
GALT	34.20	12.85	3.46
TORONTO	28.40	15.55	"
OTTAWA	22.	16.	5.20
HAMILTON	35.37	14.30	7.85
GUELPH	12.75	1.26	
LONDON	129.	77.	
BRANTFORD	35.79	16.17	6.58
ALBUNA	20.05	14.78	.45
LINDSAY	26.79	5.42	
OIL SPRINGS	9.13	2.	
INGERSOLL	3.17	8.	
ST. THOMAS	66.85	33.15	
BOUCK'S HILL	42.99	23.79	
WOODSTOCK	10.60	1.50	
PALMERSTON		3.	
IROQUOIS		3.05	
	\$614.39	\$253.32	\$25.98

SABBATH-SCHOOL OFFERING,

OTTAWA	\$4.30
BOUCK'S HILL	1.30

HUNTSVILLE ALABAMA SCHOOL, GUELPH \$100.

SOUTHERN MISSIONARY SOCIETY,

GALT	\$.20
HAMILTON	1.83
TORONTO	.18

Report of the Canvassing Work for Week Ending Jan. 19, 1906

Name	Place	Book	Orders	Value	Value Miscellaneous	Orders Delivered
Grant Priddy, Markham, Ont.		D. R.	6	\$6.		
Mrs. C. O. Hickok, Bracebridge, Ont.		Grt Cont.	10	26.	5.25	
Mrs. R. Barnett, Woodstock, Ont.		E. K.	10	11.25	5.	
H. D. Carr, Lorne Park, Ont.		D. R.	1	1.	1.25	
John McEachern, Lorne Park, Ont.		C. K.	1	1.25		
Totals,	5 Agents,		28	\$45.50	\$11.50	