

THE

Canadian Union Messenger

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

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CHATEAUXISM

Question.—Which is the eleventh commandment?

Answer.—The eleventh commandment is, "Remember the first day of the week to keep it hypocritically; the six following days may labor, laughter, lying, cheating, gambling, drinking, and all manner of reveling and oppression be done, by day and by night, according to the inclination of the heart of any individual; but on the first day of the week, shall no labor or recreation be done, save only that men may sell their cows in the morning, sleep in time of service, talk about politics, fashions, and prices, at roontime; read newspapers, after service, and go courting in the evening."

This is the eleventh and great commandment, on the observance of which hang all religion and good order.

Q.—Is there any precedent in the New Testament for all this?

A.—Christ's kingdom was not of this world; he claimed no civil prerogative; consequently he could not make any law of state, with pecuniary or corporeal penalties to sanction it; nor did he give any divine orders to the rulers of this world to make such laws. But Constantine loved the Christians, who supported his imperial dignity, so much that he made a law for the observance of the first day of the week. And as every generation grows wiser from the experience of former generations, the descendants of some of our virtuous ancestors who fled to America in order to escape the oppression of Europe, Mr. Shearer, of

the Dominion of Canada, and Mr. Moore, of the province of Ontario, instructed our members of Parliament how to proceed. Mr. Shearer, in particular, had high notions of a Christian commonwealth; that government should be administered in an ecclesiastico-political mode. And he was so successful in his effort that a Bill was introduced in the Dominion Parliament, with sundry exemptions in favor of certain moneyed corporations and transportation companies who could not afford to lose one whole day every week in the year.

Q.—Does not the New Testament forbid Christians to judge, and set at naught those who differ from them about the observance of days? If so, are not all penal laws on that subject, cruel persecution?

A.—Christians are not to judge them that are without; nor judge and set at naught those who differ from them respecting meats and days; but every man is to be fully persuaded in his own mind. Every man must give account of himself to his Maker, and, of course, he ought to be free to act as conscience dictates. Nor should Christians, as citizens or magistrates, ever forsake the weapon of fair reasoning, and assume legal force to coerce and reform others from what they suppose to be religious errors. All laws, therefore, that describe the God, the day, or the mode of worship, are usurpative, and oppressive—contrary to the gospel, the dictates of grace, and the kingdom of Christ; and such laws have done incalculable evil among men.

But times have altered so much—New Testament, meek and humble religion, has

grown so unpopular—and men have grown so wise, (especially in the Dominion of Canada) that laws to force people to keep the first day of the week holy, are absolutely necessary. Without such a law, the Sabbath would be neglected and forgotten, the sanctuary forsaken, the priesthood disgraced, and Christianity demolished. Leave religion as unguarded as the New Testament leaves it, and the Dominion of Canada would soon fall into the same licentiousness of manners, and errors in politics, that the States are involved in.

Q.—If such laws are necessary, what is the best mode to carry them into practice?

A.—The path is plain, but it requires a little disguise. Let an alliance be formed with all pharisaic pomp, for the ostensible purpose of promoting good morals; let this alliance have a president, a vice-president, and executive officers; and let as many auxiliary societies be likewise created as are necessary with their presidents and other officers. By this method there will be a number of presidents who otherwise would live in obscurity. Let all these societies, by their executive committees, make a bold stand against vice; but let them be cautious not to criminate fraudulent and covetous practices among the wealthy, nor balls and other revelings among the youth, for that would be unpopular; but let them bend their whole force to prevent traveling, or other honest, civil employment or recreation, on the first day of the week. This will make people believe that the *whole* of good morals consists in keeping that day abstemiously. Let the executive committee call on magistrates, sheriffs, and others, to aid them in the laudable work. Let the magistrates make out their writs, and the sheriffs pursue and arrest the traveler, till he pays seven dollars, and then let him travel on. Half of the money will be for the prosecutors; and thus the society will get *money* as well as presidents. Indeed,

this course of proceeding will give the society boldness in the faith—many honorary officers, and a quantum of that which answers all things, and all gained by the pure motive of suppressing vice, and promoting good morals.

And, by making the day more sacred, it will make a better market for the sons of these officers, if any of them choose to be teachers of piety, morality, and religion.

One thing must be carefully attended to, viz.; in rare instances the fines must be relinquished after they have been awarded, and these acts of generosity must be published abroad, otherwise the people will judge that the society acts for the sake of filthy lucre only, whereas nothing is sought for but the good of the souls of the poor, deluded people who exercise their rights to travel and engage in labor or recreation on the first day of the week.

Q.—Is the law which sanctifies the first day of the week, made for all the community? or for a part only? If binding on all, can it be executed in the manner described above, without defeating itself?

A.—On a superficial glance the answer is, "No." Lying in wait to detect others, watching houses, roads, and fields, filling writs, pursuing travelers and arresting them, holding courts of trial, and awarding fines, are as radical infringements on holy time as labor, traveling, or recreation. But when justices, sheriffs, and others, through great self-denial, undertake the holy and meritorious work of promoting good morals, by preventing disorder on the first day of the week, they receive another heart like Saul; old things are done away, and all things are become new; so that, like a goose, they can have one eye to heaven, and the other to earth; they can keep their hearts with all diligence; pray, love, and forgive; esteem others better than themselves, and follow every good work, while they are prosecuting profligate and abandoned men.

If this is not altogether the case, yet the end is so laudable that it could justify the worst means that could be used. And further, if the very *bulwark of religion* would lead on to battle, as has been the case many times, on Sunday, who would hesitate to attack otherwise civil people, for Sabbath-breaking?

Procrastus made an iron bedstead to measure his subjects by: those who were too long he would lop off, and those who were too short he would stretch, to make all the same length; so we must lop and stretch the opinions of others; for *we know that we are right*.

I will state a case and ask a question upon it. Many years ago an Indian was arrested and carried before a justice for Sabbath-breaking, as it was called, and was fined for his crime. The Indian very peaceably paid his fine, and then asked for a receipt. Why should you have a receipt? asked his honor. Because, said the Indian, bye and bye I die, and go before the Great Spirit for breaking the law, and if I have no receipt to show that I mended the law, I shall have to go all the way down to hell for you, Mr. Justice, to come as a witness for me that I have mended the law!

From this case I ask the question, What will be the future destiny of justices, sheriffs, and others, who take their own judgments (perhaps their interests) for a test of orthodoxy and good morals, and must stop, keep in custody, and fine others as good men as themselves, because they do not believe what they cannot believe, and are too honest to be hypocritical?

A.—The prospect is gloomy. When they are asked by him who judgeth righteously, "Who hath required this at your hands?" their mouths will be shut. The hope and the prayer of the pious is that they may repent of the evil of their way, and be saved.

THE Ontario camp-meeting will be held at Paris, Ont., on the main line of the Grand Trunk Railway, Aug. 23 to Sept. 2. Particulars later.

A. O. BURRILL.

OTTAWA

WE HAD planned to have baptism June 23, but it was a very stormy day, and in view of this we postponed the baptism until the following Wednesday. There will be another opportunity for baptism on my return from Quebec, and others, no doubt, will avail themselves of the privilege.

On June 28 I left Ottawa for Quebec, to see Elder Rickard, who has been sick and confined to his bed for three or four weeks, and to assist in the work of the conference for a time. We had hoped for another minister to take up work in Quebec this summer, but he has not arrived yet. The harvest is plenteous, but the laborers are few; and we shall keep praying the Lord of the harvest that he will send forth laborers into his harvest.

The work in Ottawa demands a worker permanently located there, and we hope he is forthcoming. There will be two tent companies in the field in the Ontario Conference this summer, and two in the Maritime Conference, or one tent company and a tabernacle, and we had hoped to pitch two tents in the Quebec Conference, but unless Elder Rickard recovers rapidly we shall be able to man but one tent.

Our annual meetings will commence a little earlier than usual this year, the dates being as follows: Ontario, Aug. 23 to Sept. 2; Quebec, Sept. 6-16; Maritime Provinces, Sept. 20-30. The Canadian Union Conference will hold its biennial session this year in connection with the Ontario camp-meeting, and of this we will speak more particularly later.

Let all pray for the success of the tent efforts this summer.

W. H. THURSTON.

LINDSAY, ONT.

WE had a pleasant surprise on Tuesday, the 12, when Eld. Thurston paid us a short

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visit. We held a service in the church which was prettily decorated; and considering the short notice, there was a very good attendance. We greatly enjoyed the discourse, "The third angel's message in all its fullness," after which Brother Niergarth was ordained to the office of elder. We are truly grateful for all these blessings, which stimulate us to greater zeal and energy in the Master's service.

M. S. SOANES.

FITCH BAY, QUE.

I reached Fitch Bay on Friday June 29 and found Elder Rickard slightly improved, but still in a critical condition. The doctor says that with careful treatment and a complete rest for the summer, he may be able to take up work again in the fall.

In counsel with the committee I will look after his conference work for the present,

and all business communications or matters pertaining to the conference should be addressed to me, or to W. H. Libby, Knowlton, Que.

We hope to announce through the MESSENGER next week the date and place of the Quebec camp-meeting.

W. H. THURSTON.

OFFICE NOTES

THE mid-summer offering is coming in encouragingly. For some reason the weekly offerings have been falling off of late.

Elder Thurston is in Knowlton at present, and will look after the Quebec Conference work, during the sickness of Elder Rickard.

We attended quarterly meeting at Hamilton Sabbath, June 30. This church is faithful in tithes and offerings.

The last mail brings a welcome voice from New Brunswick. It says,—“I am going to canvass.” Doubtless we shall hear this voice again before long.

Brother A. M. Taylor, who has been canvassing in the vicinity of Lynden for some time, called at the office a few hours while on his way back to Quebec. We are always glad to behold the faces of our canvassers.

Elder Tracy writes from Twillingate, Newfoundland, that on June 15 they had quite a snowstorm, and on the 23rd ice one half inch thick froze on the pools. He is of good courage and is hoping for success in his work.

A young brother who has just arrived in South Lancaster, Mass., from England, writes to the office desiring me to visit a fellow passenger who came on to this city, and who became very much interested in the Present Truth during the voyage.

Ellen, daughter of A. Q. Barrill, was married to U. C. Fattbert, M. D., of San Louis, Potosi, Mexico, June 12. They will reside in San Louis, a city of about 25000, nearly all Catholics, and engage in the medical work. They have our best wishes.

Report of the Canvassing Work for Week Ending June 30, 1906

Name	Place	Book	Orders	Value	Value Manuscripts	Orders	Delivered
J. Pengelly, Mono Mills, Ont.		C. K.	5	6.	15.25		
Henry Pengelly, Rosemont, Ont.		C. K.	25	30.25	15.25		2.75
Florence White, Lorne Park, Ont.		C. K.	17	21.25			
Evadna Mathews, Lorne Park, Ont.		C. K.	20	24.75			