

THE
Canadian Union Messenger

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

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BOIL IT DOWN

Our little sheet is small,
We can not publish all—
Two quarts in one?—O, no,
You can not make it so.
So, this is our advice,
And we repeat it thrice:
Boil it down, boil it down,
Yes, boil it down.

A long report may wait,
But this will make it late.
"Then use your shears," you say,
"And clip some things away."
But this we hate to do
With friends so good and true.
Why not you boil it down,
You boil it down?

We want to hear from you,
And that real oft'n, too—
Not one great, long report,
But many, good and short.
So this is our advice,
Again we say it thrice:
Boil it down, boil it down,
Please boil it down.

—*Atlantic Union Gleaner.*

LIBERTY AND BONDAGE

Jesus said in answering the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." All duties of man here mentioned are in reference to his God. The Saviour further said, "The second is like unto it, thou shalt love thy neighbor as thyself." Matt. 22 : 37-39. Here duty to our neighbor is mentioned, The division is made between the fourth and fifth commandments. The fourth precept makes no mention of our fellowman, but the fifth one does.

In speaking of the principle of the Sabbath commandment in Rom. 14 : 5 the Lord says, "Let every man be fully persuaded in his own mind." But how can he be fully persuaded in his own mind if the civil law compels him to keep the first day of the week, when he might will to keep another day of the week? The civil law asks not the will, but compels. By the Gospel we persuade men. Thus, to use a compelling power—civil law—in the place where God says persuasive power should be used, is directly contrary to God, and can but incur the disfavor of God. This fact is demonstrated in history.

The Roman government failed to render unto Cæsar the things which were Cæsar's, and later, through the instigation of the religious power, Sabbath legislation was introduced. The first Sunday law ever made was enacted by Constantine in 321 A. D. Other Sunday laws, more oppressive, naturally followed. Religious liberties were trampled upon, resulting in the downfall of Rome and the dreadful persecutions of the Dark Ages in the name of Christianity.

Do you want to see the events of those times re-enacted? But, says one, such will never be in this enlightened age. "Be not deceived. God is not mocked. Whatsoever a man soweth that shall he also reap." If the same seed is sown a like harvest will be reaped. The seed then sown was Sabbath (Sunday) legislation. Similar legislation by any government to-day, continuously followed, will just as surely cause its downfall.

Legislation contrary to the principles enunciated by the Saviour in, rendering

“unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s,” has placed the people of God in the fiery furnace, in the lion’s den, behind prison bars, in seething caldrons, burned them at the stake, and caused the downfall of every nation that has fallen. Think of this? And may we strive to be in harmony with the spirit of the Lord. “For where the spirit of the Lord is there is harmony.”

A. L. MILLER.

(Concluded)

“SUNDAY LAW RELIGIOUS LIBERTY”

UNDER the above heading a resident of Lorne Park, Ont., signing himself “P. M.,” addressed the following letter to the editor of the *Toronto Daily World*. The letter was published in the issue of that paper of Friday, Feb. 23, and speaks for itself:—

“Editor World: Just at present we are hearing a great deal about religious liberty, and the law of the Lord’s Day observance.

“Now, if the people would stop for a moment and enquire where all this cry is coming from they would soon find out that it was coming from the Seventh-day Adventists, who are crying far and wide: ‘We want religious liberty.’ I would like to ask the question, what is religious liberty? I think the answer would be from every fair-minded man, “It means letting me do as I like.”

“Now, we will suppose such a case: when the Mormons started up in Canada some fifty or sixty years ago, their cry was, ‘We want religious liberty, and a right to have as many wives as we like.’ What would have been the outcome of that kind of liberty? We have only to look over to the United States and see the trouble those people caused. Eventually they had to be put down at the point of the bayonet. The Seventh-day Adventists will cause the same trouble, if they are allowed to have their way, in a short time.

“We have a Seventh-day Adventists’ academy in the neighborhood, and you can imagine what kind of place it is. On one side of the road on Sunday, there is a Sunday school, and on the other these people all turn out and work. Now, this is what they call religious liberty, and what they are asking the government to grant them.

“The majority of those people are not even British subjects, but they have the audacity to ask the government to legislate to suit their strange ideas.

“I am in favor of our laws being founded on Christianity, but not on religion, as religion may not have a spark of Christianity in it. All the sects in the world to-day have a religion. What has it done but separate people? But Christianity will bind people together and build them up as a nation. Now, I would call attention to the names of those who have signed this petition, and ask if they are the people who are striving for the best interests of our fair country. Lorne Park, one of the most beautiful summer resorts on Lake Ontario, is blighted by these people being allowed to go out into the field on Sunday and do all manner of farm work. Imagine the influence that kind of thing has over our children. If it is allowed to continue the time is not far distant when we will have no day of rest at all.

“Now, think what will become of the churches if people are allowed to work all the time. It would mean in time their annihilation. But it is to be hoped our government will see their way clear to set apart one day in seven for rest.”

Ever since their existence Seventh-day Adventists have been looking for the time to come when they would be persecuted on account of their observance of the fourth commandment. The above letter needs no interpretation. It breathes the spirit of intolerance which shows that the author of it, had he the power, would at once place every Seventh-day Adventist that he could lay hands upon in a dungeon. What stronger argument for the necessity of an appeal for religious liberty could be made than the publishing of such a letter as the one given above? It makes no attempt whatever to conceal the fact that religion should be enforced by the power of civil law. We trust that the reading of this letter will impress all of our people with the importance and the gravity of the situation, and that each one will exert himself to the utmost to prevent this legislation from being enacted. When such sentiments as are expressed in this letter are even given publication by the editor of a paper which has posed in the past as the champion of religious liberty

and the rights of the people, it ought to open the eyes of every fair-minded person to the importance of the question.

A statement is made in the letter that the majority of these people are not even British subjects. This is not the case, for the vast majority of them are British subjects. There are a few indeed who are interested in this question who are not British subjects, but the great majority of the Seventh-day Adventists in Ontario who have signed the petition in opposition to this religious legislation are loyal British subjects.

He says again, "On one side of the road on Sunday there is a Sunday-school, and on the other these people all turn out and work. The Sunday-school is on "one side of the road" and the Academy farm on the other; but they are more than a mile apart and entirely out of sight of each other.

He says further they have the audacity to ask the government to legislate. This is not the truth. Seventh-day Adventists have never asked the Dominion government nor any other government to legislate upon the Sunday question. They have petitioned the government not to legislate upon this question; but this petition has been made, not for the purpose of securing their own liberty so much as it is upon the broad ground of securing liberty to all the people, whatever day they may observe.

It is indeed alarming, not that such sentiments should be expressed by a private individual, but that they should be given publicity by a prominent daily paper in one of our largest cities. It should awaken serious thought on the part of every Seventh-day Adventist and cause him to see that the image of the beast for which we have been looking so long cannot be much longer delayed, and in view of this, that every one should be stimulated to the greatest energy and zeal not only for his own spiritual welfare but for the welfare of all upon whom he may exert an influence.

FROM THE FIELD

BELLEVILLE, ONT.

THIS is where the third angel's message was first preached in this province. There are now sixteen in and around this city who observe the Sabbath. They have passed through their trials. Some have given up; others seem destined to triumph with the Lord's children.

We held five meetings at the homes of Brethren McCormick and Tenny. The Holy Spirit was present in a marked degree. One young man began to keep the Sabbath.

The *Review and Herald* has been doing good work in these families. They read our periodicals.

Brother R. McCormick's son and his wife, who have recently taken degrees at Battle Creek, are taking the necessary work at Toronto to receive the degree of M. D. They will then be ready for medical work in our conference. Sister Carrie Tenny has recently graduated as a nurse at Battle Creek. She intends to remain in her home conference for work. There are abundant openings for all Canadians who have received a medical education to work in Ontario. We welcome them.

On account of sickness I canceled my appointment for Peterborough. I went to Lindsay where I remained for three days. It is a good place for the sick. I was so feeble that I thought it best to go home. I am improving, and at this writing, Feb. 23, can go out. I hope to be able for work again in a short time.

A. O. BURRILL.

OUR INSTITUTIONS

KNOWLTON SANITARIUM

ALTHOUGH no report has been sent in of late, from the Sanitarium, still the work

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here is advancing, and all connected with the institution seem interested in its progress.

Quite extensive improvements have been made during the winter months, which add greatly to the neatness and the convenience of the Sanitarium.

The new steam heating plant works to perfection, being a great saving in the way of fuel and labor and giving a very even temperature throughout the building.

The wall plate, motor, and tissue oscillator, which have been installed since the last writing, also fill long felt wants.

Dr. White recently made a flying trip to Detroit, Mich., his brother of that city returning with him to the Sanitarium.

There are many calls for Sanitarium nurses, one third of our entire staff being out on cases at present.

Miss Mabel Baxter, of the senior class, recently visited New York City, accompanying the family by whom she had been employed, who were on their way to England.

E. DINGMAN.

OFFICE NOTES

The Quebec Conference has secured a French worker.

The Year Book for 1906 comes to our table. Orders can be filled soon.

Our brethren are still sending for petition blanks and religious liberty tracts.

We are sending out sample copies of the MESSENGER to all our people in the Union Conference. We solicit your subscription.

Elder Thurston writes that almost ten thousand signatures to the petition to Parliament have been sent in. It would be well to send in what you have ready.

"The Watchman"

THE Watchman Publishing Company at Nashville, Tenn., employs from sixty to seventy hands. They are erecting a new building, 70x120 ft., just outside the city. They expect to move into it about March 1. The Southern Conference just past was a most excellent meeting. It promises to bring new life and power into that field. Elder G. I. Butler, the president of that conference, although seventy-one years of age, reports good health and the best of courage. The *Watchman* will be filled with the third angel's message. It is an excellent missionary paper. Single copies, \$1 a year; in clubs of five, 75 cents. Each church will do well to order a club. Address the *Watchman*, 1025 Jefferson St., Nashville, Tenn.

A. O. BURRILL.

Report of the Canvassing Work for Week Ending Feb. 3, 1906

Name	Place	Book	Orders	Value	Value Miscellaneous	Orders	Delivered
G. W. Sowler,	Toronto, Ont.	B. R.	15	33.25	2.15		24.50
A. M. Taylor,	Galt, Ont.	P. P.	1	2.25			
C. Black,	London, Ont.					8.75	
Grant Priddy,	Markham, Ont.	D. R.	7	7.			6.
Thomas Brown,	Lorne Park, Ont.	C. K.	3	3.75			1
John McEachern,	Lorne Park, Ont.	C. K.	4	5.			
Totals,	6 Agents,		30	\$51.25	\$10.90		\$30.50