

THE Canadian Union Messenger

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

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Hearing Before the Special Committee

THE CHAIRMAN.—Is there anybody else who wishes to be heard?

MR. W. H. THURSION.—I want to say that we are pleased with the privilege of coming before you and presenting our views on this very important matter of the Sabbath. We are opposed to the Bill on principle, believing it to be religious legislation. I have the privilege of introducing to you Mr. Folinsbee who will speak in the interest of our association.

MR. J. FOLINSBEE.—I appear before this honorable committee—

By Mr. Macdonald:

Q. Are you a Canadian citizen?

MR. FOLINSBEE.—Yes, sir, I am a descendant of a U. E. Loyalist and a natural born subject of His Majesty.

MR. MACDONALD.—Are you living in Canada now?

MR. FOLINSBEE.—I am living at Strathroy. I am a barrister. We can dispense with this question before your honorable body as to whether this is a religious question or not, by the remarks of Hon. Mr. Fitzpatrick in introducing the Bill. The statute he referred to shows that in Canada religious liberty is one of the ground principles of our constitution, and I proceed on the admission of that basis before you to-day.

HON. MR. FITZPATRICK.—There is no question about that.

MR. FOLINSBEE.—There is no question about that and therefore I need not waste time in discussing it. But there are people to the extent of several thousands, of fourteen or fifteen thousand, who will appear before you by petition, in opposition to the Bill, and there are many more who would petition. Opposed to the Bill also, I believe, are the Jews of Canada, representing about 50,000 persons. But on the present occasion, it is only on behalf of the Seventh-day Adventists I speak. We say that the Bill is in fact an interference with our religious freedom. There are two parties in Canada to-day on this religious question that the Bill affects. The one party believes in the religious observance of the Sunday, and the other party believes in the religious observance of the seventh day, which is the Sabbath.

The one party depends upon the word of God as set forth in the Fourth Commandment, which identifies the Seventh Day as the Sabbath. These are conscientious men, they believe that God has commanded them to keep only the seventh day, which is the Sabbath of the Lord, and they dare not disobey him. That is their belief. With these people their religious convictions are dearer to them than life. It is not a matter of money in one sense, it is a question of religious liberty. Now then in the enactment that is made here, the first day of the week is chosen.

HON. MR. FITZPATRICK.—I do not know that it is a question of religious liberty. Religious liberty would be involved if we sought to prevent any persons from keeping holy the day they wished.

MR. FOLINSBEE.—I am coming to that point. The battle has been fought out for some years in the United States as well as in Canada. In the states of the Union there are three who have no Sunday law at all, and there are fourteen or fifteen, or perhaps more, who have an exemption clause in favor of the Seventh-day Adventists.

MR. PRINGLE.—Will you tell me if the law in the state of New York which reads as follows:—'On Sunday there shall be no servile labor or work on that day unless the Sunday worker uniformly keeps another day as the holy time, and does not disturb others in keeping Sunday holy.' Was that intended to cover the case of the Adventists?

MR. FOLINSBEE.—I think it was something like that. The Seventh-day Adventists, however, do not ask to be exempt. They simply say to you, 'Do not interfere with our religious liberty.' We do not interfere with you in enacting legislation regarding the first day of the week, for others. If they need that legislation in order to keep true to their principles, we do not. We believe that the word of God is sufficient and we do not want any legislation regarding the Sabbath at all—that is, the seventh day—we will keep that. But we do say that when you choose between two religious parties who are so definitely opposed to each other as these two are, and when this Bill has emanated to a certain extent from the Lord's Day Alliance, which is a purely Protestant organization—

MR. MILLER.—Hold on, excuse me, is that true?

MR. FOLINSBEE.—I will say this, that it has emanated.

HON. MR. FITZPATRICK.—There is something to be said for your case, but not on that standpoint.

MR. FOLINSBEE.—What I was going to say is: Those parties have revived the Bill, or at least have been interested in the preparation of it. Now they say 'we won't allow any change,' as I understand it, and I am going to give the facts. They say: 'We want the Bill to pass as it is.' If you pass that Bill as it is, you put it into the power of these men who are opponents of the body I represent here, to imprison men and send them to gaol for working on the first day of the week.

HON. MR. FITZPATRICK.—Pardon me for interrupting you. You say we are interfering with your religious belief. We are not doing that. We say you can observe your Saturday or seventh day just as you choose. I think your argument is this—at least I would gather that that was your argument—that while from conscientious convictions you are obliged to abstain from work on your Sabbath, under this law you are also obliged to abstain from work on the Sunday, and as a result of the law you are prejudicially affected to that extent. Therefore, it is an interference with your civil liberty and not with your religious liberty.

MR. FOLINSBEE.—I will just quote your own argument on that. In introducing the Bill it was said that it was not wise to make a man's religious convictions and his pecuniary interest conflict.

HON. MR. FITZPATRICK.—Yes.

MR. FOLINSBEE.—Now that is true with regard to those who believe in the first day of the week with regard to this Bill, because it will prevent anyone who believes in the first day of the week from breaking that day. When this is reversed and when it applies to us our people are handicapped and hampered by this proposed law. They cannot work on the first day of the week, and therefore there is strong influence to compel them to disobey the law of their God, and this influence is a pecuniary one, and it is backed up by the love of home and everything that is dear to them. There are a number of states in the Union who have given this exemption in favor of the Seventh-day Adventists on religious grounds, that being a religious belief they cannot disobey what they believe to be their religious conviction. But they are obliged to abstain from labour on the first day of the week as well as on the seventh, and thus they have two Sabbaths. We would say to those who wish to observe the first day of the week: 'We do not wish to control you, we do not want you to observe our Sunday. We do not want any legislation of that kind, but if we did

we would exempt you.'

HON. MR. FITZPATRICK.—What is the exemption you ask for?

MR. FOLINSBEE.—Just the exemption they have in the different states of the Union—that this Bill shall not apply to people who conscientiously keep the seventh day as the Sabbath, conscientiously and actually. We do not ask for that, however, we simply say: 'Do not interfere with us. Put it any way you like, only leave us free.'

MR. MACDONALD.—What do you say to this position—apart from any matter of religious belief, as to the wisdom of this nation fixing some one day of the week which shall be a day of rest from its labors all through the land?

MR. FOLINSBEE.—I will say that I do not believe for a single moment that this law will ever stand the test. It will effectually destroy all Sunday laws if this Bill carries simply because of the difference and conflict of religious opinion. I think there should be no Sunday law like there is in California.

MR. MACDONALD.—Well, should there be no day of rest?

MR. FOLINSBEE.—Yes, I think there should.

HON. MR. FITZPATRICK.—As a matter of religion?

MR. FOLINSBEE.—I would say, as a matter of religion. But when it comes to a day of rest if you were to choose the seventh day, as we do, then we would not be here to-day. But you choose another day, and you make us observe two Sabbaths in one week.

MR. MACDONALD.—It would not hurt you to keep two Sabbaths if you were deeply religious.

MR. FOLINSBEE.—We might not need it, but, however, that is not the question. I would just call your attention to a few difficulties that have arisen on the ground of material reasons. But before entering into that I would call your attention not only to the number of states in the Union granting exemption, but to the Factory and Workshop Act of 1901, Chapter 22, section 48, where it is provided that the factory must be closed on Saturday, and must not be open for traffic on Sunday, but a person of the Jewish religion may be employed on Sunday. Now the English government has seen fit, although they have been very strict in these matters, to allow the Jews to work on Sunday under certain circumstances.

MR. SMITH (Nanainito).—What are the circumstances?

MR. FOLINSBEE.—Just what I have stated, that when the occupier of a factory or workshop is a person of the Jewish religion, a young person or woman, may be employed on Sunday subject to the

following exceptions: 'That the factory must close on Saturday and must not be opened for traffic on Sunday. The occupier must not avail himself of employment on Saturday evening. The act shall apply as though Saturday were place for Sunday.' In its wisdom the Imperial Parliament has granted the Jews an exemption which is a religious toleration. While this Bill may be in the interest of one party, we say, why not guard carefully the interests of others, and we ask that you do not make legislation at all with regard to us, but leave us free.

MR. GEOFFRION.—Have you any amendment?

MR. FOLINSBEE.—Yes, I will put it in. It is just on this ground. Now there are a few reasons that I want to call your attention to that I think you will say are material reasons, outside of any religious question. Not only do we feel deeply the religious question, but the material aspect appeals strongly to us. This is an agricultural country.

HON. MR. FITZPATRICK.—I cannot understand your argument on religious grounds. I am sorry to say that I differ from you on that point.

MR. FOLINSBEE.—I have a small pamphlet here—

HON. MR. FITZPATRICK.—Do you not see we do not pretend to interfere with your religious observance of the Sabbath at all?

MR. FOLINSBEE.—True.

HON. MR. FITZPATRICK.—From the material standpoint, you have a very presentable case.

MR. FOLINSBEE.—I am going to follow that.

HON. MR. FITZPATRICK.—I should not like to feel we are interfering with any religious belief.

MR. FOLINSBEE.—Supposing you were to select the seventh day, which is the Sabbath, as a day of weekly rest. Everyone who represents the Lord's Day Alliance would be compelled to work on a day which they regard as holy.

HON. MR. FITZPATRICK.—No, they would not be compelled.

MR. FOLINSBEE.—Otherwise they would abstain from labor on two days.

HON. MR. FITZPATRICK.—Exactly.

MR. FOLINSBEE.—I say that directly and indirectly it interferes with a man's religious belief. Now the material grounds are something like these. The agriculturist, whose work in seeding, haying, harvesting, and in gathering fruits and roots, dairying, stock raising, &c., must be very much oppressed where a few moments' time are important in being compelled to keep two days in succession, the one by faith and the other by law; and the loss to him and to the country at large will be enormous if he is strictly confined to Sunday observance after keeping Sabbath the day before. The hay would rot and the grain sprout in wet weather and the fruit

decay and the dairy products spoil if not cared for. Farming would be almost an impossibility. Originally farmers were not included in this Sunday law. If you take up the Act of Constantine you will find there are exemptions against Christians being hauled before the courts on Saturday, that being the day they were keeping holy, and from that day on there have always been exemptions. Farmers were only added recently, farmers and agriculturists.

(Continued next week.)

Pacific Press Overturned by an Earthquake: Reorganization and Work

All our people throughout the world have learned through the public press of the almost unparalleled disaster which has visited San Francisco and adjacent cities and towns within a radius of about 100 miles.

In this brief statement we will not attempt a repetition of facts concerning this awful calamity, but wish to place before you its effects upon our own work and our plans for the future.

When the Pacific Press moved from Oakland to Mountain View two years ago, it was the definite intention of the board to set aside commercial work, and turn the facilities of the Press entirely upon the publication of the third angel's message. But our denominational work has not increased as we hoped, and it has seemed necessary to keep up the commercial work to some extent, and little by little it has been growing to occupy a strong position in the office. In a few seconds the great earthquake settled this question. Our customers are ruined. All our commercial jobs must stop where they are, and the work done is probably lost. To-day there is no commercial San Francisco from which we can look for work. In its place we stand in the shadow of a great calamity, the meaning of which we know; and this meaning must be told to the world. Therefore, we have decided:

1. To repair our shattered building with frame work in place of brick, and make it safe for operations.
2. To close commercial work as far as possible.
3. To go to the world with this message, and throw all our energies and facilities into publishing the signs of these times.
4. To call upon our people everywhere to stand loyally by the Pacific Press and devote their energies to the circulation of our books, tracts, and papers; for we *must* depend upon our people to scatter the literature. And by doing it they will give the world the light, and will give to the Pacific Press sufficient work to save the office from further loss.

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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.

5. As the most urgent and important step, to issue immediately a special number of the *Signs of the Times*, which will be called the EARTHQUAKE SPECIAL.

We trust that in the light of this great warning to the world our people will be equal to the needs of the hour and give the paper the circulation which the issue demands.

The Pacific Press is readjusting all its working facilities for publishing these words of warning. The editor, with several photographers and other assistants, is in Oakland, San Francisco, and San Jose gathering material for the paper. Offices have been opened in a private house for pushing the circulation.

We are fully confident that God will move upon his people to spring to the front and do valiant service in this glorious work. Cannot every Seventh-day Adventist in our ranks sell or give away from 100 to 1000 papers? Some in country places cannot take so many. Others will be so situated that they can circulate large numbers.

For quantities less than 1000 to one name and address, 2½ cents each. Send orders by letter or wire direct to the Pacific Press, Mountain View, Cal.

The papers will be issued in about six days. There is no time to lose. Please decide to do great things, and do them at once.

C. H. JONES,
E. R. PALMER, COMMITTEE.
J. R. FERREN,

OFFICE NOTES

“Steps to Christ” is now published in the Spanish.

Word just received from the Pacific Press says,— “Both ends of the Pacific Press building are but piles of brick, cracked and ruined walls, and general wreck. . . . To all appearances it is worse than rebuilding. . . . Most of our employees here who have houses, have suffered more or less loss. Brick buildings in Mountain View are utterly shaken to pieces.”

We would like to hear from any of our brethren who may have a prospectus for “Patriarchs and Prophets” that he would be willing to sell. We have a large number of the books on our shelves, but just at present the Review and Herald is unable to furnish us with prospectuses.

All will most heartily sympathize with the Pacific Press in this time of distress. Just a word as to how you can help them. They are calling loudly to us for money that is their due, money that they ought to have, but brethren we cannot send this money till you send it to us.

Business Change

MR. POWELL and Mr. Vanstrand of Toronto, proprietors of the Battle Creek Health Food Company of London, have sold their factory to a joint stock company of London. Mr. Wallace, one of the shareholders, has undertaken its management. Brother J. J. Robinson, the former manager, will remain with the new company this summer to instruct them in manufacturing the foods. We understand that it is the intention of the present company to sell their foods to wholesale dealers only.

Report of the Canvassing Work for Week Ending Apr. 21, 1906

Name	Place	Book	Orders	Value	Value Miscellaneous	Orders	Delivered
G. W. Sowler,	Toronto, Ont.	B. R.	10	23.75	1.30		15.75
A. M. Taylor,	Lynden, Ont.	G. C.			4.		
Fred Boettger,	Galt, Ont.	C. K.	1	1.25			11.75
H. D. Carr,	Lorne Park, Ont.	G.C., P.P., D.A.		6.75	1.25		
John McEachern,	Lorne Park, Ont.	C. K.	1	1.25			