

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 (continued)

MR. FOLINSBEE.—In the case of those people who believe in the Seventh Day as the Sabbath their milk would spoil, their dairy products would deteriorate if they were obliged to abstain from labour on the first day of the week. If no other class was exempt agriculturists and farmers should be exempt because of the nature of their employment. They would attend to the necessary work without annoyance to people who might be passing on their way to church or interference with anybody's concerns.

MR. MACDONALD.—What amendment do you ask for?

MR. FOLINSBEE.—The Seventh-day Adventists decline to take the responsibility of drafting an amendment and express the hope that they may enjoy the right to worship God as they believe without the loss of two days weekly. I suggest to them the following amendment as allowing them to do so:—

‘Notwithstanding anything herein contained, whosoever conscientiously observes the seventh day of the week as the Sabbath and actually refrains from work and labour on that day; shall not be subject to prosecution for performing work in the first day of the week, provided such labour does not actually disturb others on that day to any greater extent than the exemptions permitted by this Act, or to an unreasonable extent.

MR. PRINGLE.—That is the same as the law in the United States.

MR. PICHE.—You are adding some words to the Jewish amendment.

MR. FOLINSBEE.—I am taking some words out and adding others. I am sure you gentlemen do not want to see these people called before the courts unnecessarily, and surely you are not going to say that it disturbs a man going to worship to see another man working. I think that is absurd. He has already gone to Divine service the day before, and although it might disturb another man's peace of mind to see a man working, it would not be actual and physical disturbance. I would like to have that because then they could not make a case.

MR. PICHE.—Would it affect your feelings if we were to use the proper names Saturdays or Sundays? You are always talking of the first day of the week or the seventh. If we were to call it Saturday or Sunday would it do just as well?

MR. FOLINSBEE.—I think legally you would have to mention Saturday, but we call it the Sabbath. It is the only day of the week that God has designated by name. We call that the Sabbath.

THE CHAIRMAN.—You took it from the Jewish law, the seventh day?

MR. FOLINSBEE.—It is from the Divine law.

THE CHAIRMAN.—It is under the Mosaic law.

MR. FOLINSBEE.—The Sabbath was in existence—

MR. FITZPATRICK.—A better law than any of them, the law of a man's conscience.

THE CHAIRMAN.—I would like to ask if, under the Mosaic law of the Jews, you did not compel all the strangers within your gates to observe their laws, Sunday Observance Law included, whether they were all there on a visit or not?

MR. FOLINSBEE.—The Divine Commandment says: ‘And the stranger within thy gates.’

MR. CHAIRMAN.—Yes.

MR. FOLINSBEE.—But this is not as I understand it a Sabbath law. You are merely asking for a weekly day of rest. Is it fair that you should give us two days rest in one week? I would like also to call attention to other material points.

MR. GEOFFRION.—You have a very strong case in showing the material and financial effects, there is no doubt about that. That is your strongest point.

MR. FOLINSBEE.—Well, I am keeping to that now. The daily laborer who needs the wages of six days to support his family and starves or begs with loss of physical strength and manhood, an honest, God-fearing, industrious man, he by reason of a large family, owing to your oppressive Bill, is compelled at the loss of his manhood to accept charity because of bigotry on the one hand and the fear of God on the other. Now what I say is this: Here is a laboring man and he cannot live on five days a week. This Bill oppresses the very poor of this realm, and I ask you, gentlemen, to think of that, and to leave these men free to work six days a week to earn a livelihood for their families. By restrict-

ing labour to five days a week you hurt the poorest class in the country.

MR. GEOFFRION.—I have in my mind an amendment. It comes from those who are acting in behalf of the Jews:

‘Notwithstanding anything herein contained, whoever conscientiously observes the seventh day of the week as the Sabbath and actually refrains from work and labour on that day shall not be subject to prosecution for performing work or labour on the first day of the week provided that such work or labour does not disturb other persons in the observance of the first day of the week as holy time, and that the place where the same is performed be not open for traffic on that day.’

Would that meet your case?

MR. FOLINSBEE.—It would bear hard on the small merchants who wanted to supply men of their own faith with some little necessaries. I think they ought to be free to do that. However, I do not pretend to advise you gentlemen. What I say is this: ‘Do not interfere with us any more than you can help and do not expose us to prosecution and imprisonment. We are God-fearing people and God-fearing citizens and certainly ought to be free to do the necessary work on Sunday. But there are one or two other points to which I would like to draw your attention. Take the case of the manufacturer who with two days rest weekly cannot compete with others and the factory is closed or run on short time because one-sixth time off is a loss of sixteen and one-third per cent, and the employees though many, all suffer on short time and short allowance to the family for daily bread. Take the case of the contractor or builder of railways, ships, or houses who cannot compete with others to whom the law is in harmony with their faith or who have no faith at all and only regard the law as such. Take the case of the capitalist who hindered by the provisions of the Bill refuses to embark in business which would benefit thousands as well as humanity. Take the case of the merchant, retail or wholesale, who, paying rent and interest, cannot conscientiously keep open doors on the Saturday and who is denied the poor boon of supplying others of like faith on the first day of the week. The Bill oppresses all the indoor avocations, the taylor, seamstress, office hand and all who labour at home for a pittance to earn their daily bread. No one would be injured by this, it would be honest labor on religious faith, but yet forbidden by law. Now in the case to which I have alluded where people are under compulsion to do work in a certain time there ought to be some latitude allowed.’

HON. MR. FITZPATRICK.—At the same time, that

would mean the employment of other people.

MR. PRINGLE.—The amendment perhaps covers it which Mr. Geoffrion read.

(Continued next week.)

### Out of Sight and Hearing

IT MAY be interesting to the readers of the MESSENGER to know the attitude of the leader of the Lord's Day Alliance toward Seventh-day Adventists. The hearing before the Sunday Bill committee closed Wednesday, April 25, many corporations and organizations in opposition to the Bill having been heard.

Our deputation was heard on the 19th of April, when our reasons for observing the Sabbath and our reasons for opposing the Bill were clearly set before the committee. The Minister of Justice stated that he had been enlightened regarding our position and also said that we were fair and honest in presenting our views.

At the close of the hearing on April 24 we had a social chat with Mr. Shearer, and among other things he said that, personally, he had no objection to our working on Sunday providing we work in our houses, our barns, or out of sight and hearing.

You will understand that this statement is based on the supposition that the majority shall rule in religious matters. Sunday is a religious institution, and the majority of the people keep Sunday; and for this reason the minority, those who keep another day, are to work out of sight and hearing, if they work at all, that the majority may not be disturbed in their worship. The people who are so disturbed on Sunday by the sight or hearing of someone laboring who has already observed the Sabbath according to the commandment, will not admit that their labor on the Sabbath disturbs the people who rest on that day.

If their work on Saturday does not disturb the Sabbath rest, or worship, of the man who rests on Saturday, then upon what principle is it that our work on Sunday disturbs the rest of those who keep Sunday? I have not talked with a man yet who keeps Sunday that would admit the principle. Neither will they admit that it would be right for them to submit were the Adventists in the majority, to what they require of us. If their work does not disturb our rest and our worship, our work cannot disturb their rest or their worship. Their argument shows that there is no ground in justice for their claim that the majority should rule in religious matters.

This is a land that boasts of her religious liberty, and in the face of this declaration, the leaders of the popular religion declare that those who keep Satur-

day as the Sabbath, if they work at all on Sunday, must keep out of sight and hearing.

"As ye would that men should do to you, do ye also to them likewise," saith the Author of Christianity. Let all commit the golden rule to life. It is better to suffer wrong than to do wrong.

W. H. THURSTON.

## FROM THE FIELD

LINDSAY, MAY 5, 1906.

DEAR MESSENGER,—

It has been some time since we have reported, not that we have no experiences to relate or work to report, but that we were afraid of exceeding our limit of space.

We have our regular services and meetings five times a week. Our Sabbath morning meetings are very precious to us. After the Sabbath-school we each give our own missionary report, relating our experiences of the previous week. These are healthful and inspiring to us all. Thousands of pages of tracts and other literature have been scattered in this city and vicinity since the special campaign opened in October last. Our prayer meetings are especially blessed seasons to us. After our last Sunday service we held a business meeting. There were fifteen present at the meeting, and a good spirit seemed to pervade. We still have a small debt of one hundred and ten dollars on our church building, but a special offering was taken for the purpose of reducing the debt, amounting to \$44.21. For this we are very grateful. Our leader, Sister Sadie Baker, is away for a much needed rest, and Brother Niergarth will have charge of the work until her return. There are some items of interest in connection with the medical work which we hope to report in our next letter.

MRS. M. S. SOANES.

### Bouck's Hill, Ont.

FROM OTTAWA I came to this place to have a three days' visit with the brethren. Four were baptized and we completed a church organization of ten. There are twelve children and youth in these families. Two of the young men, Wesley and Fred Wells, accompanied me to Lorne Park to attend the summer school. There is another student who intends to go to the school and fit herself for teaching. The church at this place is now considering the subject of a church school for the benefit of the other children and youth.

The Rev. Mr. Gamble was in the neighborhood

when I arrived, and that evening delivered his third lecture against the Adventists. He had been saying that we dare not meet him, and had offered an hour for any one to reply. One of our brethren, when he found that I was coming, accepted the invitation, saying that he would have a man to fill the place; but they withdrew the opportunity when I went to the house the third night of his lectures. After Mr. Gamble had occupied about an hour one of the prominent men arose and said that if there was any representative Adventist in the house he would be allowed twenty minutes to speak. I rose and said that I thought I should be allowed one half of the time, that Mr. Gamble had had three nights and for me to make a reply in twenty minutes was unreasonable, and I suggested that we have a debate. Mr. Gamble refused to meet the issue. He then got up and talked forty-five minutes. He made some very remarkable statements, openly declaring that the ten commandments were abolished. The principles that he enunciated were something demoralizing to society. His criticism on the Greek for "the first day of the week" in Matt. 28:1, Mark 16:2, and Luke 24:1, showed to me either that he knew nothing of the Greek himself, or else that he is trying to deceive those who do not pretend to know anything about it. He acknowledged that he was employed by the Lord's Day Alliance, but how Christian ministers can wish to be represented by such a man does not appear.

A. O. BURRILL.

### Special Notice

THE special Earthquake number of the *Signs of the Times* is now ready. It is very attractive and the matter is of such general interest that the people will read every word from beginning to end. You will not have to stop and create an interest and a desire to read. The interest is awakened. An accurate account is given of the great calamity and attention is called to other recent disasters. But beyond all is brought out the meaning of all these things in the light of the prophetic Word, and the way to the only refuge is pointed out. This is another great opportunity of enlightening the people upon the important issues before us and of giving the message for this time. Let us all put our shoulders to the wheel and make another grand rally in spreading the truth.

The paper will cost three cents a copy in lots less than one thousand and two and one-half cents in lots of one thousand or more, and will sell for five cents. Order at once from B. B. Noftger, Toronto Junction.

W. H. THURSTON.

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A blue pencil mark here indicates that your subscription has expired.

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OFFICE NOTES

Elder W. H. Thurston spent a few days at the office last week.

W. H. Libby has just moved from South Stukely, Que., to Knowlton, Que.

One brother sends an order for 2000 of the Earthquake Special of the *Signs*.

Sister Sadie Baker stopped at the office while on her way home, Monon, Indiana, for a two months' visit.

Elder A. O. Burrill spent a while at the office on his way home from a visit to Bouck's Hill, where some were baptized.

Elder Geo. Skinner has moved from 9 Evans St., Montreal to 99 Van Horne Ave., same city. He reports progress in the work.

F. L. Pengelly, who has recently been canvassing near Beeton, Ont., has gone to New York City to work with a nebulizer company there.

E. L. Spencer, another of our canvassers, in com-

pany with Mr. Walker of Toronto and Chas. Sweet en of Albuna started for Edmonton, Alberta, Wednesday, May 2.

Report of Tithes and Offerings Received  
During April (Ontario)

	Tithe	Missions	S.S. Off.	Rel. Lib.	Haskell Home
GALT	16.55	2.55	1.87	1.95	1.08
INGERSOLL	5.90	.50			
BOUCK'S HILL	22.30		3.98	1.25	3.06
MUSKOKA	18.74	2.75	2.67		2.50
BRANTFORD	35.48	2.82	6.30		15.
PETROLEA	30.91				
LYNDEN	11.90		2.53		
LINDSAY	5.76	7.78	4.80		1.50
INDIVIDUALS	2.40			.75	
LORNE PARK	5.29		7.94		
OTTAWA	10.10	3.	2.30		
GUELPH	19.83		3.71		.88
CHATHAM	7.38	1.25	3.62		1.82
HAMILTON	55.76	7.60	18.15		6.54
LONDON	91.35	12.25		1.	5.85
ALBUNA	12.86	2.85	1.19		3.25
SELTON	18.45	.80	2.37		1.55
WOODSFOCK	4.20	.41	1.		
BELLEVILLE	21.73		3.42		1.71
TORONTO	51.08	.55	2.10		3.72
ST. THOMAS	18.60	6.55	17.85		7.
PALMERSTON		.65	.25	.37	1.
TORONTO Y.P. SOCIETY	1.30				
KENYENGHEH			3.90		
EXETER			2.23		
	\$466.61	\$53.61	\$92.18	\$5.32	\$56.46

SOUTHERN MISSIONARY SOCIETY, HAMILTON 2.75  
BLIND FUND, \$1.

JUST before going to press we received the sad intelligence from Battle Creek of the sudden death of Brother John McCauley of Ruscomb Station, Ont., resulting from an accident. We are sure that the sympathies and prayers of all the brethren and friends in Canada will be extended to the bereaved family. Further particulars will appear later.

Report of the Canvassing Work for Week Ending Apr. 27, 1906

Name	Place	Book	Orders	Value	Value Miscellaneous	Orders	Delivered
G. W. Sowler,	Toronto, Ont.	B. R.	10	21.25	.25		4.
A. M. Taylor,	Lynden, Ont.	G. C.	3	9.25	5.		
Fred Boettger,	Galt, Ont.	P. P.	2	6.	15.25		1.25
H. D. Carr,	Lorne Park, Ont.	G. C., P. P., D. R.		30.			2.25
John McEachern,	Lorne Park, Ont.	C. K.	12	14.25	2.25		3.75
J. Pengelly,	Shelbourne, Ont.	C. K.	32	26.25	46.		4.50
Totals,	6 Agents,		59	\$107.	\$68.75		\$15.75