

THE
Canadian Union Messenger

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

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CIGARS AND SUNDAY

WE HAVE no use whatever for cigars, and no use for Sunday except for the purpose for which it was originally designed, and that is to be used as one of the other six working days of the week.

We consider the use of tobacco in any form as a filthy disgusting habit; but no more so upon one day of the week than upon another. Cigar smoke and tobacco juice are just as filthy and disgusting on the other six days of the week as they are upon Sunday.

But tobacco in all its forms is with us to stay until its smoke shall ascend up forever and ever in the fires of the great judgment day. No doubt tobacco has its place in nature, but just where or what its place is, no one has ever yet been able to discover, and so the vile stuff is used to pollute the air we breathe, and to destroy the physical and moral sensibilities of the user.

Sunday is also with us to stay, but we know from the Bible what the object is for which the day was originally designed. Both by precept and example the Creator has shown us that Sunday is designed to be a working day, and nothing more, and consequently that it should be devoted exclusively to that purpose.

But like tobacco, Sunday has been changed from its original purpose. Instead of being used for secular purposes it has been devoted to worship. And not only so, but it has taken the place of the Sabbath which was designed to be used for worship, and the Sabbath has been devoted to secular purposes; and by some coincidence, these

two things have become incongruously associated.

In the beautiful city of Toronto, Ontario, there is a law on the statute books which forbids the *sale* of tobacco on Sunday. A few days ago a case was tried in the courts for violation of this law. The *use* of cigars or of tobacco in any form is not forbidden on Sunday, but only the *sale* of it; therefore it is not the injurious effects of tobacco that this law is designed to strike against, and the question arises at once, What is the object of this law unless it is to protect the *day* in some way? And it is the *sacredness* of the day that this law is designed to protect, because the things which are prohibited on Sunday are permitted on other days of the week, and if these things were criminal in themselves, they would be prohibited altogether, and on every day of the week.

In view of this fact, and of the prominence which the Sunday question is assuming, and is destined to assume in the near future, I would like to propose a few simple questions in the interests of personal liberty and ordinary common sense.

1. Why should the man who sells a ten-cent cigar on Sunday be considered a criminal, and subjected to a fine, or to imprisonment, any more than should the man who buys the cigar?
2. Is it any more a crime for one man to *sell* a ten-cent cigar on Sunday, than it is for another man to *smoke* it on that day? More especially so when we know that the selling was done privately, while the smoking was done publicly.
3. Which man is the greater disturber of Sunday peace, the man who quietly sells a

ten-cent cigars or the man who either drives you to the opposite side of the street, or else compels you to breathe tobacco poisoned air?

4. Which man is the greater criminal, the one who accommodates a supposed customer by selling him, at his own request, a ten-cent cigar, or the man, who, in disguise; will buy the cigar for the sole and only purpose of getting his generous friend into trouble?

5. What is the object of prohibiting the sale of cigars on Sunday anyway? There is no law against smoking them on Sunday, even though they have been purchased on that day. No one is disturbed by the sale of a cigar on Sunday, unless it is the purchaser, for he is the only one that knows anything about it; and inasmuch as he is the one who laid the information, we are forced to the conclusion that he is the only one that is disturbed; and therefore the only possible *civil* object of this precious Sunday law is to protect the purchaser of cigars from being disturbed by having cigars sold to him at his own request!

6. Whom is this Sunday law designed to benefit? the cigar dealer, the purchaser, or the general public? The purchaser, probably, at some one's else expense, gets the benefit of a ten-cent smoke in public. The general public gets the benefit of his insolence; and the dealer gets thirty days!

Possibly the purchaser gets the additional benefit of a moiety of the fine which is imposed upon his generous victim, besides the ten cents which was in all probability supplied to him by some one who at the very time the little farce was being enacted, was talking to a well-dressed congregation about Him who taught men the Golden Rule.

7. The business of selling ten-cent cigars is either civil, or it is uncivil. If it is a civil business, why should it be prohibited on Sunday any more than on the other six

days of the week? If the business is uncivil, why should it not be prohibited on the other six days of the week as well as on Sunday?

8. Isn't it about time to drop the curtain upon this whole farcical performance? Isn't it about time for the free men of the Queen City of Toronto to assert their rights to be free men? Isn't it about time for every one to insist upon the total repeal of all religious laws which require free men to be treated as though they were a lot of criminal convicts?—laws which were placed upon the statute books in an age when heresy was considered a crime punishable by imprisonment or death!

SUNDAY OBSERVANCE BILL

OTTAWA, June 1.—The Committee on the Lord's Day Observance Bill this morning finished the consideration of the Bill and decided to report in greatly amended form. Provision is made for some twenty exceptions from the original Bill, including the following:—Starting or maintaining fires on Sunday, repairing furnaces and other work essential to continuous operation of an industrial process which cannot be delayed without injury, but for continuous supply of electricity, light, heat, water, also the conveyance of travelers and mails, also sorting of letters, continuance to destination of trains in transit, loading or unloading merchandise from boats or trains at intermediate points, cleaning railway tracks of snow, or making repairs necessary to safe operation of transportation lines, work in railway yards and in government canals, before and after 8 p.m.; work on ocean vessels to enable sailing on schedule, or on other vessels to prevent being tied up by close of navigation; caring for live stock and perishable products arriving on Sunday; the operation of firms or boats to carry passengers on Sunday; hiring of livery rigs

for personal use; unavoidable newspaper work after 8 p.m. Sunday for the preparation of the Monday newspaper; delivery of milk and ice for domestic use, and the work of domestic servants.

In order to meet the case of Hebrews and Seventh-day Adventists the amendment suggested by Mr. Goldstein, representative of the former community, has been adopted as follows: "Notwithstanding anything herein contained, whoever conscientiously and habitually observe the seventh day of the week as the Sabbath, and actually refrain from work and labor on that day, shall not be subject to prosecution for performing work or labor on the first day of the week, provided that such work or labor 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."—*The Toronto Globe*.

FROM THE FIELD

MARKHAM

WE HAVE been doing what we could at this place by scattering literature, circulating the petition, and in other ways trying to get the truth before the people. We have also written a number of articles on the Sabbath and Religious Liberty which have been published in the papers at Markham and other nearby towns. The work has awakened some inquiry, and several are convinced of the Sabbath truth. We have hopes of seeing souls saved in the kingdom as a result of the work done here. We are of good courage, knowing that the Lord has said of his word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isaiah 55: 11.

We ask your prayers for this field.

GRANT PRIDDY.

THE INDIAN RESERVATION

OUR meetings on the Indian Reservation closed on Tuesday night, and two more were baptized, making nine in all. This series of meetings lasted three weeks, the services being divided between the two churches. Besides the nine who were baptized, two others united with the church, some others who had been indifferent had their faith renewed, and a few others are much interested and will, we hope, yet walk in the light. What is needed here, as in other places, is the demonstration of the power of the gospel in the life of the church.

"Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue." This is as true collectively as individually, and if it is seen in the individual members, it will be seen in the body. Paul exhorts believers to speak the same thing and to allow no divisions to come in, but to be perfectly joined together in the same mind and in the same judgment. This can be only where all have the mind of Christ. "Let this mind be in you which was also in Christ Jesus." This is all possible to the believer.

"When we are one with Christ, we shall be united among ourselves. Those who are not yoked up with Christ always pull the wrong way." In the 17th chapter of John's Gospel the Saviour exhorts the believers to be *one*, one in Christ,—in God, that the world may believe,—that the world may know, that he, Christ, was sent by God.

There are great opportunities before the church, and many blessings all along the way. God wants a true, loyal people, and he will have such; for those who are not firm in the truth will be shaken out and will fall by the way.

"Finally, my brethren be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the

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devil, and having done all (or overcome all) to stand."

Every step of the way will be contested by the enemy of righteousness; but if all will follow the Saviour's example and meet him with the word, "It is written," (Matt. 4: 4, 7, 10) he will flee, and angels will minister to the believers. It is our privilege to possess what we profess, and live in the joy of the Lord. We have no time to spend in counsel with the devil. Let us go on unitedly and faithfully to the promised land.

While I was closing up the meetings on the Reserve Elder Burrill held a few meetings at Galt and Lynden. We join again at Brantford and from there go to St. Thomas. We ask your prayers for the success of these efforts.

W. H. THURSTON.

Dr. Hill has gone west as far as Kansas

City, calling at several intermediate points, and will be gone three or four weeks.

Before leaving he placed a new piano in his parlor, and Mrs. Hill proved to some present one evening that the instrument is of the best by giving a recital of some of her favorite pieces.

W. H. T.

Obituary

DAUPHINEE.—Died at 5.30 a.m., May 21, 1906, at Tantallon, Nova Scotia, Effie Dauphinee, aged 23 years, only daughter of Mr. George Dauphinee. Weakness of the heart of which she had complained for the past ten years developed into dropsy, terminating fatally. Her Christian resignation during the severest suffering will always be remembered by those who waited upon her. Sister Effie will be much missed by the people of Tantallon as well as by her two brothers, Granville and Love, for whom she kept house since the death of her mother eight years ago. A large funeral and many floral offerings testified to the esteem in which she was held. We laid her away on the afternoon of the 22nd with the assurance of her coming forth at the first resurrection. The funeral services were conducted by the writer, speaking from 2 Samuel 14: 14. Interment took place at the Seventh-day Adventist Cemetery.

LEVI LONGARD.

Appointments

No Providence preventing, we will hold meetings as follows:—

Brantford, June 1-3; Woodstock, Tuesday, June 5, as Brother G. M. Haddock may arrange; Ingersoll, Wednesday evening, June 6; St. Thomas, June 7-10; Selton, June 11-13; Chatham, June 14-17. We will hold the dedication of the new church at Chatham, and we hope to see a large gathering from surrounding churches.

A. O. BURRILL,
W. H. THURSTON.

Report of the Canvassing Work for Week Ending May 25, 1906

Name	Place	Book	Orders	Value	Value Miscellaneous	Orders	Delivered
H. D. Carr,	Lorne Park, Ont.	G. C.	2	5.50			35
John McEathern,	Lorne Park, Ont.	C. K.					29.75
Henry Pengelly,	Violet Hill, Ont.	C. K.	29	32.50	22.50		1.50
Mrs. R. Barnett,	Stratford, Ont.	Grt. Cont.	5	13.75			
Totals,	4 Agents,		36	\$51.75	\$22.50		\$66.25