

The King's Highway.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness: The wayfaring men, though fools, shall not err therein. Iseiah 35:8.

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SUNDAY SALE OF REFRESHMENTS.

What is Lawful and What is Not.

DECISION OF THE HIGH COURT OF ONTARIO BY MR. JUSTICE CLUTE.

Readers will remember that about a year ago Judge Morsom, the junior of the three County Judges of York, Ontario, reversed a conviction by Magistrate Kingsford against John Devins, a restaurant keeper, for selling on Sundays candies, peanuts, and other eatable articles to be carried off the premises.

It was pointed out to the public at the time that this judgment was going to result in an immense increase in Sunday business, inasmuch as it implied, if it did not declare, that any man holding a restaurant license, and doing a restaurant business, might also carry on a confectionery business, a fruit business, a grocery business, and a business in all sorts of eatable articles, and could sell freely any or all classes of these things on Sunday, over the counter, to be carried away and used as the purchaser might desire. It was evident that large numbers of shop keepers and their employees were going to be deprived of their Sunday rest and other privileges if this interpretation of the law were to remain unchallenged. The matter was therefore brought to the attention of the Attorney General of Ontario, the Honorable J. J. Foy, and, recognizing the serious import of the judgment, he requested Magistrate Kingsford to grant a "Stated Case," and requested County Crown Attorney H. L. Drayton, K. C. to take charge of the case in its preparation, and in its argument before the High Court. The case was duly granted, and came before Mr. Justice Clute of the High Court on Friday, 10th April. The case was known as "The King vs. Weatheral." Weatheral held a restaurant license and did business at Toronto Island, selling refreshments of various kinds, and among other things he sold on Sunday, 9th June, 1907, "candies, popcorn, peanuts, and soft drinks."

The questions submitted to the Court were as follows:

1. "Does the mere fact that Weatheral holds a license as restaurant keeper enable the said Weatheral to sell on the Lord's Day candies, popcorn, peanuts and soft drinks, notwithstanding the Statute (Lord's Day Act.)"

To this question Mr. Justice Clute replied "No." Unlike some judgments this does not lack in clearness.

2. "Can a bona fida restaurant keeper sell candies, popcorn, peanuts, or other commodities not in connection with any meals served on the premises but done up so as to be taken away by the purchaser on the Lord's Day?"

To this Mr. Justice Clute replied, "I take this question to mean that the articles there referred to are sold not in connection with the giving of meals served on the premises, but in the ordinary way of business as a merchant, so as to be taken away by the purchaser. Taking this to be the meaning of the question, I answer again 'No.'"

There was a third question as to whether the Restaurant License that Weatheral holds from the city prohibits him making such sales on Sunday in itself apart from the Lord's Day Act. The Judge gives substantially the same answer to this question as

to the other two.

This judgment makes it clear, therefore, without equivocation, and beyond peradventure, that even a bona fide restaurant keeper, who holds a license and is running an eating house under that license, is not entitled to sell on Sunday anything excepting what is purchased and consumed as a meal.

It is important to observe that this judgment is binding upon all Magistrates and Division or County Court Judges throughout the Province of Ontario, and for that matter will be followed by Magistrates and Trial Court Judges throughout the Dominion. It is well that this judgment be given prominence in the press everywhere so that restaurant keepers may not unawares, during the coming season, commit violations of the Lord's Day Act and lay themselves liable to its heavy penalties. The public generally will recognize also the reasonableness of the law in this regard. It is proper that the hungry should have the right of going to a restaurant and satisfying their hunger. No one will contend, however, that this necessity or would justify general business in the sale of articles of food to be carried away, which, if it were allowed, would result in depriving large numbers of shop keepers and their employers of their Sunday rights and privileges.

T. ALBERT MOORE,
Secretary, Lord's Day Alliance.

Except The Lord Build.

The story of the Eddystone lighthouses is one of singular significance and impressiveness. The first Eddystone lighthouse was designed and built by a man named Winstanley, who placed upon it this presumptuous inscription: "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!"

In one night of terrific storm, the sea engulfed both the tower and its builder. Not one stone was left standing upon another. It was a fearful acceptance of the boastful builder's challenge.

Another lighthouse was built, and that too was swallowed up by the relentless deep. Then there came an architect named Smeaton, who built the third Eddystone lighthouse. He built it entirely of stone, making it a part of its rock foundation, so that the lighthouse penetrates the great ledge on which it stands as a tree penetrates the soil. When it was finished, Smeaton caused these words to be chiseled on the massive tower, "Except the Lord build the house, they labor in vain that build it." And on the key-stone were carved the words, "Laus Deo!"

The third Eddystone lighthouse still stands, nor have the fiercest storms been able to stir it so much as a hair's breadth from its original foundation. The ships passing along that wild coast never fear lest the faithful light of the Eddystone tower shall fail to warn them of the destructive rocks.

Who does not feel that the spirit of presumption, which made the architect of the first Eddystone lighthouse choose for his tower that boastful inscription, had something to do with the fate of the lighthouse?—not in any arbitrary or superstitious sense, but in the sense that work stayed upon God and done in his name is bound to be the better and more enduring work. There is vast-

ly more than we are apt to think in the spirit in which our work is done—vastly more of the determining element as regards the nature of the work itself. There is that in the logic of life that forbids the coming forth from a presumptuous spirit, of work that is the equal in strength and soundness of the product of a reverent, modest and God trusting spirit. The very impulse that leads the worker to look higher, to seek help from that which is above, makes him a modler and finer worker, a creator on a higher plane. It was natural and inevitable that the architect Smeaton should have produced a better lighthouse than his predecessors, because he sought inspiration for his work from a higher source than they. Let our work be done in the same spirit as his was done, and it will endure even as the granite shaft that stands to-day on the Eddystone ledge.—James Buckham.

Old-Fashioned Holiness The Best.

One of the things most to be deplored is one effort on the part of well-meaning but unwise persons to invent some improvement upon the Gospel doctrine of holiness. The carnal mind seems ever to be seeking some way to evade the issue and thus save itself from being driven out of the human heart.

One time it seeks a hiding place behind some theory which will attract attention from itself by the remarkable promises it makes of superior efficiency and superior power. Anything to get rid of the old and true doctrine of entire sanctification by the Pentecostal baptism with the Holy Ghost.

And the reason for this eagerness is not far to seek. If only the attention can be diverted there is a possibility that the "old man" will still live to ply his evil trade. Good plain old-fashioned Bible holiness is still the best.—Wesleyan Methodist.

The Need Of Power.

A young missionary, sent to a big heathen city where only a few missionaries were, spoke thus of her discouragement:

"There were heathen temples on every hand and heathen worshippers, old religious systems hoary with age, a priesthood entrenched by law and custom, and people blind, ignorant, superstitious. They were so blind that they were hostile to the missionaries who had come to bring them the truth. And here was I, ignorant of their difficult language, knowing that I could never use it like a native. What could I do?"

"And then I remembered the words of Jesus when he commissioned his disciples to go to the uttermost parts of the earth:

"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be my witnesses." I thought what a word that was—that word 'power.' Power had brought me across the ocean in a mighty steamship. Power was continually doing the impossible. Unless I had power, unless I was the channel of power, I might better go home, for only a powerful Christain could hope to master a problem so overwhelmingly difficult. I began reading missionary history again, and found that the successful missionaries had been Spirit-filled, and then I remembered that missionary history began

with Pentecost. The Holy spirit and missions are forever joined. The successful missionary must have the gift of the Spirit.—Bible Class Monthly.

Advice To Young Men.

Remember, son, that the world is older than you by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man in ten million went to the funeral or even heard of the death.

Be as smart as you can, of course. Know as much as you can without blowing the packing out of your cylinder head; shed the light of your wisdom abroad in the world, but don't dazzle people with it and don't imagine a thing is so just because you say it is. Don't be sorry for your father because he knows so much less than you do; remember the reply of Dr. Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. We have never heard that the young man made any—not more than two or three, anyhow.

The world has great need of young, but no greater need than the young men have of it. Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your mustache is neater, the cut of your hair is better, and you are prettier, O far prettier than "pa." But, young man, the old gentleman gets the bigger salary, and his homely, scrambling signature on the business end of a check will bring more money out of the bank in five minutes than you could get out with a ream of paper and a copperplate signature in six months.

Young men are useful, and we all love them, and we couldn't engineer a picnic successfully without them. But they are not novelties, son. O no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but don't be so fresh you will have to be put away in the cool to keep from spoiling.

Don't be afraid that your merit will not be discovered. People all over the world are hunting for you; if you are worth finding, they will find you. A diamond isn't so easily found as a quartz pebble, but people search for it all the more intently.—Bob Burdette.

The Sunday school superintendent should be enthusiastic. Enthusiasm is contagious. Even though the school does not respond at once, the superintendent should always try to be enthusiastic. Second, he should try to make his assistants enthusiastic. If necessary, select one or two additional officers who are very enthusiastic. In the third place, try to get the entire school to become enthusiastic over some one thing. It may be over the singing or the reading or the regularity or punctuality or over perfect classes. When the scholars are enthusiastic over some one thing, it is an easy matter to get them enthusiastic over another.—Christian Standard.

Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others; but then they come with the richer lading at last.—Gurnal.

A Very High Note.

The preacher's heart is the head-centre of effective evangelism. It isn't so much what he says, nor how he says it, but does he feel it?

Does the message represent his own spiritual state? Is he downright sincere in making his appeals?

Many a preacher has struggled hard at this point, and all will appreciate the utterance of a famous pulpiteer in touching this case. He says:

"The evangelistic note is the highest note that has ever been raised, and it is the most difficult to sustain. There is nothing that chokes out my soul like that. I could be a literary preacher on half the struggle. I think I could be the president of a college and not half try; but, oh, the travail of soul in order to be just where the note will ring out clear, and every man shall hear it as a message from God."—Michigan Advocate.

Grounds For Opposing The Use Of Tobacco.

1. It is a wicked and unjustifiable waste of money which might be put to a sacred use.

2. It is utterly degrading to every sense of refinement and decency and unselfishness. It leads a man to befoul himself at the expense of his neighbor's nostrils and comfort and health. People have no more right to poison the air we breathe than to poison the water we drink; and such wanton conduct is on the level of savagery.

3. The ablest physicians assure us that tobacco is doing the race more physical harm than alcoholic liquors in all their forms, creates more diseases and kills more people. It is a deadly enemy to the race.

4. The use of tobacco is fatal to the highest achievements of the mind. Tobacco users take no first honors in scholarship. It is fatal to boys in schools and colleges, making their highest attainments impossible. One prominent educator declares that the fight against the cigarette is a fight for civilization.

5. Tobacco drugs the conscience and the moral powers, and is fatal to the deepest spirituality. It is keeping millions from God altogether, by exactly the same method that liquor does, making them the selfish, self-indulgent slaves of a sinful vice, and to send them to hell.—Pentecostal Herald, Oskaloosa, Ia.

Just Like Jesus Was.

"A Methodist preacher in Texas was receiving several candidates into his church. To the question, how will you be baptized? Some replied, by sprinkling; others by pouring. The last person was a good sister, who replied just like Jesus was. The preacher said you misunderstand me, how will you be baptized? Again she answered, just like Jesus was. But you don't understand me; by what mode will you be baptized? Just as Jesus was. The disturbed preacher said, brethren, we will have to take her to the creek."—Christain Messenger.

A lady who has heard Whitfield preach in Scotland upon the words: "And the door was shut," sat near two young men, but a considerable distance from the pulpit, overheard one say in a low tone: "Well what if the door be shut another will open." Mr. Whitfield had not proceeded far when he said; "There will be some careless trifling person here today who will ward off the force of this subject by lightly thinking." What matter if the door be shut, another will open." The two young men were paralyzed. Mr. Whitfield proceeded: "Yes another will open and I will tell you what door it will be; it will be the door which conceals from the eyes of angels the horrors of the damned!"—Glean of the morning.