

# The Canadian Churchman

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## FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 243, 258, 269, 495.

Processional: 378, 382, 596, 626.

Offertory: 44, 292, 605, 632.

Children: 50, 687, 718, 719.

General: 293, 503, 556, 779.

## The Outlook

### The Sanctity of the Ballot

Men will wade through fire and blood to win the freedom of the vote, but some of them will not cross the street on a rainy day to register that vote when they have won it. We consider that any citizen who deliberately neglects to poll his vote is the poorest class of material for citizenship. There are some preachers who maintain that a man should stay away from the polls in protest against the knavish tricks and politics of the men in the game. Surely such a counsel is foolish. Nothing would more quickly put affairs in wrong hands. We grant a great deal of what can be said about the throttle hold which ward politicians have on the vote and the lobbying activities of large organizations. But in spite of this and, indeed, because of this, every man who is an honest and independent voter ought to vote. He owes this exercise of his franchise to himself, his children and his country.

### The Temperance Issue

"Give us two more years," said a liquor dealer, "and temperance will be a dead issue in Ontario." Why? Because the foreign vote that is rapidly increasing will make it impossible to get the country free from liquor. Most of the foreigners come from countries where different standards and habits are recognized. Here in this country we have found without question that liquor drinking is bad

for a man, both physically and mentally. The foreigner who comes into a barless community has a chance of learning this new lesson. What is bad for the man is bad for the country. So, both parties in the coming election have temperance planks. It is not the first time temperance has been in politics. It is not the first time a political party has promised to put a fence around the earth. But certainly something ought to be done. The bar-room has been tried out and found to be an utter failure for the purpose it was created—viz., to limit and control liquor drinking. On the contrary, it fosters the habit of drinking and has called into existence a number of men from the gilt-edge stockholder of brewery shares who would not be seen touching the liquor trade with germ-proof gloves to the dope-seller who pushes his sales to increase receipts. Certainly the bar, as an experiment, has utterly failed. What remedy? One party points to the local option by-law with a three-fifths requirement and the Canada Temperance Act. The three-fifths requirement practically prohibits the by-law in large centres where a foreign vote is collected. We note that at the last session an amendment was passed prohibiting any sale of liquor on Good Friday. That now makes it unlawful to sell liquor on Good Friday, Christmas Day and Election Days, as well as Sundays. It is remarkable that the best points of the Liquor License Act are its prohibitory features. There is not one argument which can be advanced for closing the bars on Good Friday and Christmas Day which do not apply with equal cogency to closing them on every day. The other party points as yet to only promises that the bar shall be wiped out of the province by the best means and in the quickest time possible. Looking back a few years, we find that neither party has clean skirts on the temperance question. The issue has been played with to a great extent. Political promises are like unendorsed notes. They come back only on the man who accepted them. We did hear of one party who rode into power on the promise to give a referendum and to legislate according to the verdict. We also have heard of another party who discovered that the local option by-law was in danger of destroying something or other and so considered it wise to tack on a three-fifths amendment. Of course, the man who thinks that intemperance can be eradicated by simply closing the bars still has a moment or two which he ought to devote to thinking a bit about the matter. But we contend that the bar has failed in its object. As an institution, it is a minister to the lower things. Its atmosphere is distinctly a hindrance. As an educator, it schools youths to contract the drinking habit. It is time for another experiment. One party is satisfied with present conditions. The other party is dissatisfied with present conditions in more ways than one and has promised to amend conditions by destroying the bar. Every child in a man's family is an unanswerable argument for the abolition of the bar-room. The institution of the bar-room cannot be defended on any line of argument available to Christians.

### Active Opposition

Our Lord once said that "he that is not with Me is against Me," and there is no doubt that many in the present day seem to wish to enjoy all the benefits of Christianity without accepting its responsibilities. Indeed, there are certain superficial Church members who appear to think that the term "Christian" should be

made to include all such people, and attempts are sometimes made to obtain permission for Unitarians, Universalists, Christian Scientists, and others to stand on the same platform with Evangelical denominations. Some of these, in their desire for comprehension, have actually been enthusiastic over the reformed Hindus, known as the Arya Somaj, and have claimed them as allies of Christianity. Now comes the news from a Principal of a Girls' School in India, that in the schools of Arya Somaj throughout the whole of India there is active opposition to Christianity, and that the pupils in these schools are being definitely trained in this attitude. We hope this serious fact will be heeded by those who wish to broaden Christianity until it might almost seem as though very little distinctive Christianity were left. Whilst we are as broad as the love of God, we must not fail to be as narrow as the truth of God.

### "Roman Catholic"

The question is sometimes raised by newspapers and public speakers whether a member of the Roman Catholic Church is properly designated a "Roman Catholic." It is interesting to note that by the Charter of the Constitution and Laws of the Knights of Columbus (Section 102, 103) the members of that influential Society are required to be "practical Roman Catholics." The Section says: "Practical Roman Catholics only shall be eligible to and entitled to continue membership in the Order." The application for Associate Membership requires the candidate to say that "I am a practical Roman Catholic." The proposer of such a candidate must say, "I know him to be a practical Roman Catholic." When a great Society, having the full confidence of the Roman Catholic Church, is thus taught to use this term "Roman Catholic," it is obvious that newspapers and speakers cannot be wrong in giving them the name of their own choice. It should never be forgotten that there is no antithesis between "Catholic" and "Protestant," but only between "Roman Catholic" and "Protestant." Every Evangelical Protestant is a true "Catholic" in the original sense of that word found in Ignatius, "Where Jesus Christ is there is the Catholic Church," and, as stated in our Prayer Book, "the blessed company of all faithful people."

### The Place of Religion

A thoughtful writer has just expressed some very helpful words, dealing with a subject which is often overlooked, the precise place that religion should occupy in the lives of men:

Men sometimes think and speak about religion as though it were no more than a kind of accomplishment, a special branch of culture—like those lessons at school which are reckoned as "extras," because they form no necessary part of the curriculum; you can do without them, for they are just a matter of choice and taste. But religion means a return to our only true place and attitude in the spiritual order. To be separated from Him is the one monstrous, abnormal state of existence. For our spirits were created to be in concord with the Father of spirits, and they have no peace apart from Him, until they come back to their holy and perfect home in His heart and will.

If only it were realized that religion is to life what the atmosphere is to the body, it