

Our Contributors.

WHY DIVIDE AND SUBDIVIDE?

BY KNOXIAN.

One of the worst things about our political life is its divisions and subdivisions. We hear of the Catholic vote and the Protestant vote and the Orange vote and the Prohibition vote and the English vote and the French vote and the Indian vote and the Women's vote and the Labouring Man's vote and a dozen other votes. We used to have a Grand Trunk vote, and the week before last it looked as though we might have a Methodist vote. Just how many subdivisions we have called "votes" it would be difficult to say. Taking the Dominion as a whole, there must be nearly a hundred. In the East there is a Fisherman's vote and in the West there may soon be a Cowboys' vote. Between these extremes we have any number of subdivisions.

The religious subdivisions claim a good deal of attention at present. We hear and read much about the Catholic vote. Why should there be a Catholic vote? Personally, we don't believe that the Catholics of Ontario, or of any part of the Dominion, are a political unit. We think we could give an instance in which the members of a Protestant Church in a certain constituency on a memorable occasion went to the polls almost as a unit and defeated one of the best men that ever served Canada. The Catholic vote is not by any means a unit. It may not be much more of a unit than some other bodies we could mention, but since everybody speaks of the Catholic vote as a unit we shall argue on that basis.

Why should there be a Catholic vote? If we are to have a Catholic vote, why not a Presbyterian vote and a Methodist vote and a Baptist vote and an Episcopalian vote and a Quaker vote? If one denomination is to move as a political unit and make its united power felt, why may not every other denomination do the same? If one denomination can demand representation in the Cabinet and on the Bench, then every other denomination can do the same thing. If every denomination must have a Cabinet minister, the Dominion Cabinet would number forty or fifty at least, and we find it hard enough work to pay thirteen. If every denomination must have a representative on the Bench, then we would have more judges than litigants in some of the courts. Their Honours would have to put in the time and earn their salaries by trying each other. Just picture in your imagination the state of society we should have if every denomination had to be represented in every Government of Canada. What has denominationalism to do with civil government, anyway? Granted that Christianity is the basis of civil government in Christian countries. We are not speaking of Christianity. We are discussing the theory that a Church should be used for political purposes—a very different thing. What has denominationalism to do with the duties of a legislator or judge? Is the Pacific Railway Methodist or Presbyterian? What denomination does the N. P. belong to? Where does the Franchise Act go to church? Not one bill in a hundred brought before any parliament in the Dominion has the slightest reference to denominational matters. When a Church does need legislation a member belonging to some other religious body is just as likely to secure the legislation as the representative of the body seeking aid. If the Church is the Presbyterian, perhaps the bill had better be given to an Episcopalian or Roman Catholic. The Presbyterian representatives will usually feel so much afraid of being suspected of partiality to their own Church that they may not like to support the bill strongly. Presbyterian public men try to stand so straight that they often lean over to the other side.

The absurdity of clamouring for representation on the Bench is still more absurd. What has denominationalism to do with the administration of justice? Does Chancellor Boyd issue Baptist injunctions? Does he expound *baptizo*, and try to show that it means dip and nothing but dip? Does Mr. Justice Patterson apply the Calvinistic doctrines to his writs of *certiorari*? Does Mr. Justice Rose order immediate execution on Arminian principles? Does the Chief Justice of Ontario decide appeals by the Thirty-nine Articles? What, in the name of common sense, have a judge's ecclesiastical views to do with his judicial duties? Assuming that he is a learned, able, cap-

right man, what business has the public with his Church relations? And yet there are people, even in Ontario, who talk about their denomination being represented on the Bench. There is grave reason to suspect that when either Catholics or Protestants talk much about being represented in the Government, or in the courts, they want something more than their own.

The body of the Canadian people never clamour for representation for every subdivision of society. The evil is brought about in this way: A politician wants a seat in Parliament, or his political friends want one for him. They select a constituency. In this constituency there is a local huckster who offers to sell the Catholic vote; another perhaps, who says he controls the Orange vote; a third, who offers the Workingman's vote; a fourth, who wishes to barter the Temperance vote and so on. These hucksters want office, and they use a subdivision of society as a stepping stone to office. They work up the subdivisions, keep the lines as tightly drawn as possible, and compel the candidate to treat with the subdivisions as such. The people are sensible and patriotic if they were let alone. Demagogues play off one subdivision against another. The Catholics are taught that they ought to be represented by Catholics, the Orangemen by Orangemen, the Prohibitionists by Prohibitionists, the Workingmen by Workingmen, and so on. Class is arrayed against class, and denomination against denomination. Talk about parties; Canada would be a political paradise if we had but the two great political parties. A straight manly fight between Tories and Liberals on political issues is not a bad thing. It is cutting up the Canadian people into subdivisions, and buying and selling these subdivisions, that does the main part of the mischief. May the day soon come when Canadians shall discuss public questions as Canadian citizens, and the best men be put in prominent places, without asking questions about their political or religious creed.

WOMAN'S WORK FOR WOMAN.

Does it not seem strange that in a land like ours, and in an age like ours, any one should need to be reminded of the importance of missions? And yet it is so. Where is the explanation to be found? Is it that familiarity breeds contempt, or is it true of this branch of work, as every other, that we are interested just in proportion as we study and understand it? If the latter be accepted, then we most assuredly need both to pray and seek enlightenment from God to see it in all its pressing importance.

If we consider the subject thoughtfully, we cannot fail to recognize the vital importance, not only of working but, in other lesser things, of seeking the best means of doing so, and also of stirring up others about us who may be indifferent.

Let us remember that by God it was deemed of so great importance that he sent His only begotten Son into our world to give us the Gospel, and shall we keep it to ourselves?

Let us remember that all Christ's life on earth "He went about doing good," that in His teaching none of His commands were more plain or specific than "Go ye into all the world, and preach the Gospel unto every creature."

If we profess to follow Christ, we cannot for one moment neglect this great branch of His work, for are we not saying to the world by our profession, "I am seeking to follow in Christ's footsteps"? And how far can we follow in the footsteps of Christ, and not engage in mission work?

For though many look upon mission work only as sending the Gospel to those who know it not—which is, of course, the grand aim of all workers—we look upon it in its broader acceptance and see in its requirements for every-day life. We can easily see how a man of wealth can give hundreds of dollars to missions and thereby do good, and yet if he fail in charity to those about him he is wanting in the true spirit of missionary work.

Let us then think of it thus in the broader sense, and never fear by interesting ourselves in those about us that we shall forget our poor benighted brothers and sisters lying in the darkness of heathenism. Love never makes men selfish. If we seek to serve God in our homes, instead of making us forget to work for those far away, it will stir us up to let our help and sympathy go out to all men.

Give thy love freely; do not count the cost,
So beautiful a thing was never lost.

The reasons are so manifold and apparent as hardly to admit of mention.

That God commanded it should be abundant reason for all of us; but there are others.

Gratitude for the "unspeakable gift" to ourselves calls loudly, very loudly, to our hearts. Do we respond?

I gave My life for thee,
What hast thou done for Me?

Then we know that Christ made the commandment, Love thy neighbour as thyself, second only to Love the Lord thy God with all thy heart, and if we understand these we will see that they are inseparable—Love to God, Love to our fellow men. In addition to this, let us consider that it is only for the evangelization of all nations that the world waits.

Think of the God of the universe giving us the privilege to do a work for Him so great and glorious. And how are we doing it? Do we often think of God as waiting for us to accomplish this in His strength for Him? Then, if we do, we will arise hopefully, and

Tell it out among the heathen that the Lord is King,
Tell it out among the nations; bid them shout and sing;
Tell it with adoration that He shall increase;
That the mighty King of Glory is the King of Peace.
Tell it out with jubilation, though the waves may roar,
That he sitteth on the waterfloods, our King for evermore.
Tell it out among the nations that the Saviour reigns;
Tell it out among the heathen, bid them burst their chains;
Tell it out among the weeping ones that Jesus lives,
Tell it out among the weary ones that rest He gives;
Tell it out among the sinners that He came to save,
Tell it out among the dying that He triumphed o'er the grave.

Surely we have abundant encouragement to work, and to work hopefully, when we think of what has been done in the past by God's faithful servants.

In looking over what has been accomplished during the past few years, we see great encouragement for women to work. God always gives their work a place, and of late years He in His love has opened up larger fields for them, and seemingly for them alone, showing us plainly that they are not doing that for which they are not intended.

But, while we recognize our hope and encouragement, let us also solemnly recognize our responsibility.

Oh! for a fiery scroll, and a trumpet of thunder might,
To startle the silken dreams of English women at ease,
Circled with peace and joy, and dwelling where truth and light
Are shining fair as the stars, and free as the western breeze.

Oh! for a clarion voice to reach and stir their nest
With the story of sisters' woes gathering day by day
Over the Indian homes (sepulchres rather than rest),
Till they rouse in the strength of the Lord, and roll the stone away.

Sisters! scorn not the name, for ye cannot alter the fact.
Deem ye the darker tint of the glowing south shall be
Valid excuse above the Priest's and Levite's act,
If ye pass on the other side, and say that ye did not see?

Sisters! Yes, and they lie not by the side of the road,
But hidden in loathsome caves, in crushed and quivering throngs,
Downtrodden, degraded and dark beneath the invisible load
Of centuries, echoing groans, black with inherited wrongs.

Let us rise up then, in the strength of the Lord,
and resolve, God helping us, to do more for Him than we have ever done in the past.

We cannot all go and preach, but we can give of our means. If we have but small means we know God will not despise a small offering given in love; and if we can give none, we all may pray, and perhaps there is nothing that the Church to-day stands so much in need of as her saints' prayers.

We shall not be disappointed, for in watering others our own souls shall be watered by God.

To endeavour is not vain,
The reward is in the doing.

Let us believe, work, hope, pray, give, and we shall reap, if we faint not.

Arise and work! Arise and pray
That He would haste the dawning day,
And let the silver trumpet sound
Wherever Satan's slaves are found.

The vanquished foe shall soon be stilled,
The conquering Saviour's joy fulfilled—
Fulfilled in us, fulfilled in them,
His crown, His royal diadem.

Soon, soon our waiting eyes shall see
The Saviour's mighty jubilee,
His harvest joy is filling fast,
He shall be satisfied at last.