

5. Which should the elector support, the party or the man?

6. If a man of questionable repute is chosen to represent a party whose platform is acceptable to the voter, is that voter bound to support the candidate?

7. Should we ever vote for "a bad man"?

8. How far are appeals to party loyalty justifiable?

9. Are party platforms always honestly framed?

10. What is the chief danger of a Campaign Cry?

11. What are the usual evils of elections?

12. What is a gerrymander?

13. Is a Christian in duty bound always to vote?

Read Mr. Lawson's article following this. Read King Edward's first prayer in the editorial section.

Some Dangers of Party Government

BY REV. ELWOOD LAWSON, AYLME, QUE.

The following is only one section of a paper read by the author before the Methodist Ministerial Association of Ottawa, some weeks ago, and which the Editor was privileged to hear. The general subject of the essay was "The Municipal and Political relations of the Christian man." Other portions of it will be given from time to time on these pages.—S. T. B.

Burke has said that "Party government" is indispensable in the administration of public affairs.

Parties hold it is a political axiom. Our greatest statesmen fall into accord. The system stands possibly as the best known, yet it is fraught with great weakness. We note that in the older countries, the one decisive line of demarcation between Whig and Tory is broken into many which indicates greater independence and freedom.

Theoretically the electors have the utmost freedom of choice. Practically that choice has been narrowed down to two party candidates in each. The nominating convention is only in an infinitesimal sense representative of the electorate. It usually represents some party club, the membership of which is insignificant compared with the whole number of electors in the division of its own political party. The whole business is in the hands of wire-pullers. When a candidate is safely nominated, whence does the money come for the campaign funds? The majority of it from friends who have personal ambitions to gratify.

The very division in the House—the right and left of the Speaker—instigates and smacks of war. The party system seems to imply that on any great issue there must be a decided cleavage. A new province comes into being, a lieutenant-governor is appointed, ridings are outlined and contested. Before any opportunity for any distinctive issue to arise that might afford cause for a division of the electorate along party lines, partisanship is arbitrary, and according to prevailing customs, is automatically thrust before the people. The House is assembled, the members of the two political camps mutually agree to clash. It then is incumbent upon each to place the other at a disadvantage, the Government brings forward legislation that will ensure them a lengthened term of office, or so manipulated as to catch their opponents unawares. The Opposition strives regardless of the people's welfare to make the Government appear as unwelcome as possible and to miscarry. Independent thought and action, individual freedom and assertion, are crippled and sunken.

A campaign of personalities and calumny is a sequence, and in this both parties strenuously vie. It too frequently becomes the sole stock-in-trade of many a politician.

One of the saddest features of partyism is the seeming right to load on posterity its obnoxious accessories. So that, "like father, like son," until we have a generation of inherited Grits or Tories, with really no political soul of their own. The most grotesque and illproductive is the human machine.

Moreover, party political prejudice and passion have been carried so far that a public speaker never dares to mention in a public assembly the name of any great statesman, because the moment you do that, not only will his friends and supporters cheer him, but a number of geese in the audience begin at once to hiss. One of the fundamental distinctions between a savage and a civilized man is, that a civilized man is able to restrain himself. Now, if a man can not restrain his feelings so far as to abstain from insulting those with whom he does not happen to agree, is not the man then brother to the savage?

Following Our Visions

There are visions of human need which inspire love in men's hearts, and send them out to do Christ's work in marvelous ways. The vision of a lost race brought Christ to this world, and His compassion for sinning and perishing men led Him to His cross. A vision of heathen lands in their darkness and sin leads earnest souls to volunteer for foreign mission work. Pity for needy children in the great cities has led noble men and women to give their lives to the work of rescuing the fallen and the outcast.

The story of Dr. Barnardo, the friend of waifs and strays, is a story of obedience to a heavenly vision. One bitter winter's night one of the boys Dr. Barnardo had been teaching asked leave to remain all night in the stable where the little school was held.

"Oh, no! run away home," said the doctor. "Go get no home," said the boy. "Be off," said the teacher, sharply; "go to your mother." The boy said he had no mother, had no father, didn't live anywhere, had no friends. Dr. Barnardo talked with him further, and learned that he was only one of the many waifs who literally had no home, no father, no mother, no friends, lived nowhere. The boy led him out—it was midnight—and showed him where a number of these boys stayed. Peeping into barrels, boxes, and holes, and striking matches, he found at last a wretched group of eleven poor boys, from nine to eighteen years old, sleeping in all postures, clad in their rags, with nothing to cover them, exposed to the bitter wind—a spectacle to angels and men, sorrowful enough to break any heart of love.

"Shall I wake 'em up?" asked Jim Jarvis, the boy-guide who had brought Dr. Barnardo to this scene of want. "Shall I show you another lay, sir? There's lots more." But the young student had seen enough. Sick at heart, he went home, saddened, amazed, bewildered; but the vision of misery and wretchedness he had seen led to his devoting his life to the saving of waifs and strays. During the forty years that he lived, giving his time and strength, he rescued more than fifty thousand children from the gutter, fed them, trained them, and set most of them, at least, in honest ways of life. He organized a great rescue work which is going on now that he is gone. All this because he was not disheartened by the vision which broke upon his eyes that cold midnight.

Wherever a vision of suffering, of need, of degradation, of want, or of sin is shown to us, it should be regarded as a call to us to do something to relieve, to rescue, or to save.—J. E. Miller, D.D.

A Little More Cross

A little more cross and a little less creed,
A little more beauty of brotherly deed;
A little more bearing of things to be borne,

With faith in the infinite triumph of morn.

A little less doubt and a little more do
Of the simple, sweet service each day brings to view.

A little more cross, with its beautiful light,
Its lesson of love and its message of right;

A little less sword and a little more rose
To soften the struggle and lighten the blow;

A little more worship, a little more prayer,
With the balm of its incense to brighten the care;

A little more song and a little less sigh,
And a cheery good-day to the friends that go by.

A little more cross and a little more trust
In the beauty that blooms like a rose out of dust;

A little more lifting the load of another,
A little more thought for the life of a brother;

A little more dreaming, a little more laughter,
A little more childhood, and sweetness thereafter;

A little more cross and a little less hate,
With love in the hands and a rose by the gate.

—S.T.B.

Bishop of the "Philistines"

Dr. Brent, the Bishop of the Philippines, has been addressed before now as the Bishop of the Philippines. He has also been given another designation much less apostolic.

Some little time ago he was dining at the house of an eminent Nonconformist. Most of the members at the house were staunch churchmen, and were greatly delighted at having a real bishop to minister to. One was heard to say to another quite gleefully: "The Bishop of the Philippines is coming to dinner!" "He must be very odd," drily remarked the housekeeper, a grim, hard-shelled Baptist.

Notices

The yearly Topic cards for the full twelve months, beginning with May, are now on sale at the Book Room. Order a liberal number.

The "Constitution" contains all those pages of the Discipline that relate to Sunday Schools, Young People's Societies, and Young Men's Clubs. No such complete record was ever before printed apart from the Discipline itself. Enough should be ordered at once to put a copy into the hands of every officer, teacher, or leader among us. 50c. a dozen copies. Carriage extra. Get them for your School, or League, or Club at once.

The Editor will be out of his office until early in July, on a trip West, chiefly in British Columbia. The July number of this paper is being prepared by Rev. F. L. Farewell, B.A. All our readers are invited to assist Mr. Farewell by forwarding to him, 35 Richmond St. West, Toronto, suitable news notes, reports of meetings, suggested methods, tried plans, and—don't forget it—new subscriptions. Make the July issue the best ever published.—S. T. Bartlett.