

Temperance Column

FACTS ABOUT CANADA LIQUOR LAW.

"I visited the largest wholesale distributing plant in Montreal," writes George Mecklenburg in the *Christian Advocate*, "and saw forty-six million dollars of liquor. I walked until I was tired through twenty-two acres of whisky and wine cellars. My guide was proud of the size of the plant and the wonderful increase in the business. He said they sent out two carloads of liquor every day to Hull. I asked him if Ontario's going dry had not decreased the sales at Hull, which is just across the river from Ottawa, Ontario. He said the sales to Hull had increased steadily in spite of Ontario's going dry. Then he showed me a large storeroom packed to the ceiling with liquors confiscated from the bootleggers. I was astonished, and said to the guide, 'Do you have bootleggers in Quebec province, under liquor control?' He proceeded to explain to me that the bootleggers buy alcohol from the government wholesale, to color it and put it up in beautifully labeled bottles and then undersell the government. From all I could gather, bootlegging is flourishing in all the provinces of Canada.

"I dipped into the Quebec province liquor statistics furnished me by the Liquor Commission. The total cost of all liquors, government sales and estimated bootlegging, during 1926 was \$60,000,000; which is \$24 per capita. This is more than we drank per capita during our saloon days. A Quebec citizen must drink \$12 worth of liquor to give the province one dollar in revenue. Statistics indicate that the consumption of strong liquors is increasing year by year. I found that brewery stock which in 1919 was worth \$19, is now worth \$250. The liquor traffic of Canada is concentrating into a half dozen corporations. Canadian politics and recent happenings seem to indicate that the government is quite docile to the will of these corporations.

"In Montreal one day I interviewed one hundred merchants on one side of a long business street. My one question put to each one was: 'How do you like the Quebec Government Control System?' Twenty of the one hundred said they liked it or that it was all right, or gave evasive answers. Eighty of the one hundred merchants said that it was hard on business, for it took so much cash away from the people. One merchant said, 'The government gets the cash, we get the charge accounts.'

"I was sitting in a barber chair being shaved by the proprietor. He was called to the telephone. On returning he said, 'That was the wife of one of my barbers calling me. She asked if Jim got his salary check last night; he came home late and was destitute.' I asked him how a week's salary could be spent in one evening under 'government control.' 'Oh,' he said, 'one night in a club easily requires more than a barber's weekly check.'

"The simple, honest fact that any student of the situation can see is that 'government control' is a misnomer. It is government sale and promotion of the use of liquors. The government loses control of every drop of liquor that is sold. Under government control the brewers, actuated by private gain, push the trade by advertising in the papers and by using great billboards along every highway. Even dry territory is decorated with the "black horse" and the "bottle billboard" every half-mile.

"This is the same in all provinces. In Mani-

toba, for example, Aston's Inquiry gave evidence that breweries were paying the fines of venders of beer. Mayor Webb, of Winnipeg, said: "In Manitoba any Tom, Dick and Harry buys from the brewer in bulk and then retails to the public at night."

Father E. La Vergne says: "In the old days the liquor traffic was despised, but now the government has become a saloon keeper and that has made it respectable. Now there is no shame in being a bartender. It is a government job like being a postmaster. The work of the church for temperance through the years of education is almost annihilated."

"Government control has made it difficult for the church to teach temperance. Temperance education and agitation is languishing in Canada. The churches are timid and reluctant to open their pulpits to temperance speakers. I was told by one pastor that his young people were using wine and beer at their church parties."—*National Enquirer*.

CONTRASTS IN FELLOWSHIP.

"I think that in our country parishes two of the greatest means of helping on Christian fellowship have been the dance and whist drive."—*Bishop of St. Edmundsburg and Ipswich*.

"And they continued steadfastly in the apostles' doctrine and fellowship."

"The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all."

"The fellowship of kindred minds
So like to that above."

Where "the dance and the whist drive" are not thought of as among "the greatest means of helping on Christian fellowship." What a degradation! "The dance," which courts undue familiarity and often leads to the loss of womanly virtue, is exalted as being among "the greatest means of helping on Christian fellowship." "The whist drive" in this country usually gives lessons in gambling. Prizes take the place of money stakes; yet a bishop is credited with exalting it as a means of grace. God said: "My people have committed two evils: they have forsaken me, the fountain of living waters, and have hewn out for themselves cisterns, broken cisterns that can hold no water." "The dance" and "whist drive" are "broken cisterns" hewn out by men and women bent on pleasing themselves. They bring no penitence, create no cry "God be merciful to me," water no faith and open up no vistas of time and eternity filled with God. Is heaven so impoverished and prayer so powerless that souls must vainly resort to mere flesh-pleasing things to promote piety? "That which is born of the flesh is flesh," even in the arena of diversions that tend downward rather than upward. "By their fruits ye shall know them." "Whether ye drink or whatever ye do, do all to the glory of God." Whatever creates more prayer, diffuses more of the spirit of Christ in the church, builds souls up "in their most holy faith" and turns the feet of wanderers into the ways of God, may be safely regarded as inspired by the Spirit that promotes true "communion of saints."

It is doubtful if there is an evil under the sun that has not at some time found clerical defenders in speech or practice. Writing of conditions in England before the Wesleyan revival, one historian says: "Swearing covered the land like a blanket; women swore over their cards, and parsons swore over their wine." Thus, by practice, the profaning parson gratified wine bibbers. Slavery found clerical defenders, and many

modern clerics seek to justify the harmful and questionable. "Brethren, these things ought not to be."

"The Church's one foundation
Is Jesus Christ the Lord."

And He prayed that His church might "be one." "A house divided against itself shall not stand." The Spirit of God and need of the home call for oneness in thought and practice. Brethren, let us pray that "the kingdoms of this world may become the kingdoms of our Lord and His Christ." Amen!—*B. T. Gasken*.

A SMILING FACE.

The value of a smiling face cannot be computed. This we know: that many a one is making his life count, and is being helped to forge to the front because of the atmosphere he creates by being a man of good cheer. What others are doing, you can do if you will. Therefore, cheer up and smile! Nothing attracts more than a smiling face. Neither is there anything more contagious. And this is something all of us can do, and in which both the giver and receiver are blessed. It costs so little to smile, and is worth so much. Give a smile. Lo! back it comes with interest compounded! Just look up and laugh. It is hygienic. Give to others good cheer and you receive sunshine in return. Smile, and the world smiles with you; frown, and you walk alone. Why be gloomy and sad when it hurts you and benefits no one else? Come, be of good cheer, and smile! Why not?—*N. Arthur Preiss*.

"YE ARE THE LIGHT OF THE WORLD."

A fisherman had a little daughter whom he used to leave in his cabin on a cliff while he went out on the sea to fish. One afternoon, when he was far from the shore, a sudden tempest rose. The sky was covered with dark clouds, and the night came on before he could reach the snug cove where he knew he would find shelter. "Ah!" said he, "if I could only see the cliff where my cabin is." And while he looked he saw a light twinkle out of the darkness and shine with a steady ray. His little daughter had piled some driftwood in a heap and set it on fire to light her father over the stormy sea. He saw the light, and, guided by its shining, he brought his boat back to safety at its anchorage in the still waters of the cove.

Children, are you helping others by the light of your little life to walk in paths that are safe?—*King's Builders*.

THE SEEN GAINING ON THE UNSEEN

Moreover, the Church of Christ needs to be constantly making the modern world spiritual. Mr. Gladstone was probably right in his apprehension that the seen world is gaining upon the unseen. We are in real danger of being overcome by the perfection and extent of our material development. The spiritualizing of the modern world is our plain task. For the achievement of this we must "light fires in cold unlit places" where men and women dwell.—*Holiness Herald*.

HELPING.

"They might not need me; but they might.
I'll let my head be just in sight;
A smile as small as mine might be
Precisely their necessity."

—*Emily Dickinson in the Heart and Life Bulletin*.