

"Canadian Temperance Becomes Alcohol Movement"

by Rev. Fred Gordon
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Imagination conjures up such a newspaper head, soon to be run somewhere in Canada, as we read the proposed constitution of the "Canadian Federation on Alcohol Problems," the new name recommended for the present Canadian Temperance Federation. The change is a part of a proposed constitution prepared by the Convention Constitution Committee for presentation to the annual meeting of the Federation at Ottawa, December 4-5.

We assume the change in name is a part of the present emphasis evident in the "temperance movement" to improve its public image. But all who will vote on this proposed change should face the picture the public is invited to see in the name "Canadian Federation on Alcohol Problems." Determined to be known no longer as a "temperance" movement, those pushing for the change must realize that the proposed name suggests to the public such popular designations as "The Alcohol Movement;" or "The Alcohol Problems Movement." Is that what is desired? Is that a better image than what is presently suggested by "Temperance Movement"?

The Purpose of the Canadian Federation on Alcohol Problems, as stated in the proposed Constitution, will be "To seek an enlightened understanding of alcohol problems, so that effective means may be taken to diminish and prevent them."

Such a Purpose, coupled with the new name, opens the door wide for anyone to enter. This may be desired. But let us face the fact that the brewers themselves could enter such a federation and accept such a purpose. As a matter of fact, those who make the really big money in the liquor business have all along promoted the idea that "an enlightened understanding of alcohol problems and 'effective means . . . to diminish and prevent them' are found: first, in abolishing the antiquated, puritanical, demonical laws of prohibition; second, by progressively in a spirit of enlightenment removing the unnecessary rules and regulations of Government Control; so that, third, as the people become mature and responsible they shall be truly free — amid all high pressure liquor advertising, taverns, bars and other liquor outlets — gloriously free to drink "in moderation."

Is that what the present Canadian Temperance Federation desires? The proposed changes open the movement to all of the above.

What's wrong with being unmistakably known as a total abstinence movement, and promoting the same? Is total abstinence wrong and moderation right? What is the responsible Christian position?

No one needs liquor for health, happiness, and Christian living. On the contrary, the use of liquor leads multiplied thousands to tragic unhappiness, bodily illness, irresponsible driving on highways with thousands injured and killed as a result, and, for an increasing number, alcoholism. For all those reasons, and more, we believe the Christian should abstain from the use of all alcoholic beverages — for his brother's sake, for his children's sake, if not for his own. Therefore, we need a temperance movement enthusiastically dedicated to the promotion of total abstinence, an alcohol free way of life.

The forthright promotion of total abstinence is not outmoded or irrelevant; on the contrary, it is already beginning to receive renewed consideration on the part of thoughtful people who assess the total liquor situation. It is just under a year ago that Edith Petrie Brown, M.D., President of the American Medical Women's Association, stated in her inaugural address (as quoted in *The Advocate*), referring to alcoholism: "In the study of any other

Minister Extraordinary

by Rev. W. L. Fernley

I wish that I had known him in his younger days. During the years that I have been acquainted with him I have come to appreciate this man of God. First of all for his EXTRAORDINARY PREACHING ABILITY. He has wisdom, prepares the way of the Lord, and presents logical truth, so that when he sits down after preaching you feel that nothing more can be said. He has left me many times wondering how he can present such tremendous messages with only the Bible in front of him. Sometimes he has stopped too soon, never have I heard him preach too long.

It was my privilege to sit under his ministry as a teacher at Bible School. Someone said once that he was a preacher and could never fill the roll of a teacher. I found out that this was not so. His ability as a teacher of theology and its related subjects was acknowledged by all the students that came into his classroom. He was able to impart to the seeker after truth a wealth of information that somehow stayed with one.

His devotion to his denomination has been remarkable. He could have left us. He undoubtedly would have made a name for himself with another group. He has not always received a favourable vote. Yet he has remained a Christian gentleman. He has carried himself with grace and with dignity.

He has made a contribution to our work that is often lost sight of. When we evaluate a man we do it on what we see of his work. This minister's work has been largely secluded and hidden. Yet he is still filling the role of a minister Extraordinary.

Someone is asking, "What's his name?" Well, he is known among the ministerial brethren as F.A.

DON'T MENTION THE BRIERS

A man met a little fellow on the road carrying a basket of blackberries and said to him, "Sammy, where did you get such nice berries?" "Over there, sir, in the briers." "Won't your mother be glad to see you come home with a basket of such nice ripe fruit?" "Yes, sir," said Sammy. "She always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet." The man rode on. Sammy's remark had given him a lesson. He resolved that henceforth he would try to "hold up the berries," and say nothing of "the briers."

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disease, prevention is considered the key to its control . . . Let us physicians lead the way in removing alcohol, the cause of alcoholism, from the environment of our friends and patients without minimizing the importance of treating the definitely diagnosed alcoholic with every means at our disposal . . .

Let those who feel that "The Canadian Temperance Federation" is an outmoded term, and that the purpose of the movement must be modified and popularized, weigh carefully the above statement. It is not an isolated attitude and conviction, but it is an indication of a new and serious consideration of the merits of total abstinence. Moreover, we hope that those to vote on the acceptance or rejection of this proposed change in name will seriously consider whether the Canadian Temperance Federation in toning down its total abstinence terms and emphases, in an apparent attempt to woo new, untried friends, may lose old and trusted ones.