

For Good Templars.

John Clay's reply to Bro. Funnylove.

BY THOMAS H. THOMPSON.

Talking of lodges the other day, To a friend of mine whose name was Clay.

These words he said in a careless way:

"Won't you join us, John? We would like you to, There is lots of room For a man like you. We've a first rate hall, Where each week we meet, And our members can't As a whole be beat. For a social time And a heap of fun I could have you know We can't be outdone.

In reply, John said he'd rather not, That he did not care for a jolly lot, Who believed in naught but a social time,

As a means to crush the liquor crime, I'm a crank maybe, but I want to say, I shall join no lodge if it works that way.

If you want my help to destroy the trade, By which drunken men are by thou sands, made, You must go next week, to your lodge and say, You've a friend would join by the name of Clay;

If they set apart of their time for fun, Some in which good work might be planned and done.

I enjoy a good and hearty laugh, But don't care to feed all the time on chaff.

'Twill be well, I think, if you would declare,

As a lodge, your platform both straight and square;

Let the people know whether small or great,

You would clear the traffic from out the state.

Have a social time, But mix it well

With some ringing words Which weigh and tell,

Take your stand like men, Against the foe;

And let others know Where'er you go,

That your lodge combines Pleasure with work;

And that duty you do with a shirk,

And don't ever try, By talking fun,

To sustain your lodge And make it run,

Or you'll find some day, And soon, perhaps,

It will all go up— In short, collapse.

Secret Societies.

Good Templary is a secret organization, yet there is not a man, woman or child who knows this fact but who also knows that its objects, aims, and purposes are not secret. What is it, then, that is secret in the organization? Simply its internal workings for the protection of its members and more effectually carrying on its work; that, and nothing more. Its purposes are boldly declared to the world. In this respect it has no secrets. They are as well known as the Order itself. Antagonism to the liquor traffic and untiring effort to teach and enforce personal temperance—total abstinence—are emblazoned upon its banners.

Good Templary is an adjunct of, not a substitute for the religion of the Bible. It never asserts itself as a religion nor as a substitute for religion, but it inculcates the very purest morals of the Old and New Testament Scripture, always crediting those scriptures with those great moral precepts, and never claiming them as merely Good Templar teaching. It really encourages its members to a deeper interest in and devotion to the religion of Christ.

The opponents of secret societies should remember that every family in the land is just as much and just as truly a secret society as is the order of Good Templars. Every family has its secrets, every business firm has its secrets, every leader of an army has his secrets. But in all these departments of life the secrets are more or less confined to methods of internal workings, rather than the objects or purposes to be accomplished, and that they are to be judged by those objects or purposes and not by the secrets which are designed to aid in this accomplishment. For instance: A lady came to my office a while ago, and introduced herself as an aunt of an acquaintance of mine, and she told me I had influence over the nephew, and that if I would exert it discreetly, I could save him from the drink habit which was rapidly ruining him. But

to be very particular, I approached him, and assured him that I would not let anything slip which sheer his wife had anything to do with the effort to reform him. They also told me some of his characteristics of which I was ignorant, but I saw at once that the knowledge of them would greatly aid me in reaching him. I told her I would undertake it. The moment I told her that, a secret society for a good object was formed, with this lady and myself as members. I undertook the work and succeeded, and the nephew is now a sober man, and I think is likely to continue so. This arrangement had all the essential elements of secrecy about it that our order has, and the very secrecy adopted, in my judgment, enabled me to succeed with that man. I could multiply such instances from my own experience. —G. C. Christian, in the Central Good Templar.

Attending Lodge Meetings.

We frequently hear the discouraging complaint that the Lodge meetings are poorly attended. This is not owing to the usual stampede during the heated term, for we have known Lodges so thinly attended during the long winter evenings that there was often hardly enough to transact business. The cause of this is not far to seek. It generally comes from regarding our Order as a business institution based on selfishness, instead of a business institution based on fraternity. When a Lodge is largely composed of men who only care for securing the sum guaranteed as a legacy, with no idea of having to make sacrifices to help to conduct affairs, we can pretty certainly predict that its meetings will be thinly attended. This state of things is not helped by monthly or semi-monthly meetings, for wherever this has been tried, so far as we have heard, it has only aggravated the evil.

The same selfish spirit is restrictive under the slightest restraint. It can not see sense in formally opening the Lodge. It would slight ceremonial observances, put the ritualistic work through in a hurry and hasten home as soon as business matters are transacted. In short, if they could have their way they would reduce the Order to a mere life insurance company, a mere money drawer and an iron safe. Against this spirit we should wage a relentless warfare. We can no more afford to give up the spirit of fraternity than the body can manage to get along without soul, and those who see no beauty or fragrance in this feeling, are hardly desirable members of the Order. —Central Record.

Grand Lodge of Scotland.

The I. O. T. in Scotland recently held its 18th annual session in Glasgow, and had an unusually successful meeting, which is reported by the Referee as follows:—

On Wednesday morning the brethren sat down to breakfast in the Waterley Temperance Hotel. Mr. Alex. Wright occupied the chair, and amongst others present were Rev. P. D. Bannerman, Free St. Leonard's, Perth; Rev. Wm. Ross, representative of the Highland Temperance League; Rev. Mr. Evans, Wales, ex-Bailie Selkirk, Glasgow; Rev. Mr. Dyer, Mr. Archer, Mr. Marshall, R. G. W. M., etc.

After breakfast, the chairman welcomed all brethren present, who had come from all parts of the Kingdom, and briefly referred to their happy meetings which had been held in Perth. He concluded by introducing Rev. P. D. Bannerman to the audience, who, he said, was one of the leading men connected with their party. (Applause.)

The Rev. Mr. Bannerman, in the course of a few remarks referred to the introduction of Mr. M. Logan's Local Veto Bill, and said it became law as he hoped it would, but which like all good measures, had to wait its time, they would see the public and public party putting forth exertions they had seen the like of. But, in order to make the passing of the bill a success, they would need all their strength, courage, zeal, and all the organizations they were capable of mustering, if they were to carry victory along the line. (Applause.)

Ex-Bailie Selkirk, J. P., Glasgow, as representing the Scottish Permissive Bill and Temperance Association, conveyed on behalf of that organization, hearty fraternal greetings to their Good Templar friends on this interesting occasion. They were all fighting in the same great army, and it was increasingly important that, in view of the arduous contest, they should stand shoulder to shoulder. The Permissive Bill Association devoted its attention chiefly to the legislative aspect of the movement, and in particular to the support of Mr. M. Logan's Local Veto Bill. The pressure of the Irish question had prevented the Bill from being discussed, but they must give their representatives to understand that the matter was most urgent, and must not be longer delayed. What they wanted was not only united action, but earnest conversation to the work. The liquor traffic was not only injuring trade, but was blighting the best interests of the country, and prosperity was not a blessing so long as the curse was in our midst. The hateful system

would come to an end so soon as reformers thoroughly resolved that it should do so. (Applause.)

Other addresses by Mrs. Donohoe, South Africa; Brother Watt, New South Wales; Rev. Wm. Ross (Scottish Temperance League); Rev. Thomas Evans, London; Rev. Mr. Ferguson, Wales, and others, followed, and a very enjoyable time was spent.

The Lodge resumed at ten o'clock in the forenoon Bro. Gilbert Archer G. W. C. T. in the chair. Letters of apology for absence were read from Rev. D. Macrae, Dundee; Rev. Dr. Ferguson Ferguson, Glasgow; Mr. Thomas Mowatt, Glasgow, and the Rev. R. Naymith, Chirnside. A motion to establish a sick and funeral fund in connection with the order was left on the table. It was agreed to allow District Lodges in the country 5 per cent. of per capita tax, and those in towns 20 per cent. The salary of the Secretary, Bro. Turnbull, Glasgow, was again fixed at £250; and a proposal to hold the sessions in July next instead of August was left in the hands of the Executive. A prolonged discussion, occupying the greater part of the forenoon, culminated in a motion to relieve the agents of the Grand Lodge from soliciting for subscriptions to the Temperance Home Mission Fund from outsiders. Ultimately the matter was allowed to lie over. A motion was carried prohibiting smoking and dancing in Lodge-rooms, and ante-rooms and lobbies connected therewith, following meetings of the Order. The session closed with the usual formalities between six and seven o'clock. The Nineteenth Sessions are to take place in Glasgow in 1888.

Selections.

The Gospel Temperance Ship.

See the wake of light, And canvas all white As the foam on the waves of the sea! The swift-sailing ship Is making her trip Round the world, and the wind's blowing free

A flag is made fast To the tapering mast 'Tis the flag that will conquer and save; The cross and the stars, More potent than Mars, Flying with the white-winged ship on the wave

On deck, firm and true, Stand captain and crew "Stand by the mast" the commander cries.

And the canvas crowds Like clouds upon clouds, And winds of heaven come down from the skies.

All hail to the ship That's making her trip To every land that the sun shines on! Her banners of light Will banish the mist, Many a fight for the right she has won.

With faith at the helm No storm can overwhelm Our ship. He who masters the sea Wind and waves obey, As they did on that day When He calmed the storm-swept Galilee

May fair winds blow The sails white as snow In the soft light of the guiding star, And speed the good ship That is making her trip To the nations near and far! —George W. Bannister.

Think of It.

Think of the curse of it, if you can bear Thinking of all it has done in the past, Blighting the bloom of all life with its blast, Then drink of it—drink, if you dare

Think of the sorrow, the suffering, the wrong, The blessing, the ruin of innocent hearts, The house altars shattered, the love that departs As the demon comes tumbling along.

Think of its treachery, cunning, deceit, How it has fettered the weak and the strong.

Think of the dear ones, the old and the young, Trampled down under its feet

Think of the national burned out of the man, Think of the hearts shivered into a stone, Think of the nobles of creatures o'er-thrown, Then drink of it—drink, if you can

Think of these things, but be not content, Thinking will never roll back the stern Tide; Men must to action at once side by side, And lives in man-robust be spent.

Noble the work, and if lovingly done, The humblest of efforts are never all lost, Save the poor victims, and count not the cost Till the worst and the last have been won. —Thos. Hyle, in Gospel Temperance Monthly.

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