

# THE CAMP FIRE.

A Monthly Record and Advocate of The Temperance Reform.

VOL. 2. No. 1

TORONTO, ONT., JULY, 1895.

25 CENTS PER YEAR.

## A NEW PLAN

OF WISE WORK FOR RICH RESULTS.

BY W.C.T.U.'S YOUNG PEOPLE'S SOCIETIES -- TEMPERANCE ORGANIZATIONS -- AND CHRISTIAN WORKERS GENERALLY.

[We carried prohibition in Maine by sowing the land knee-deep with literature. NEAL DOW.]

THE CAMP FIRE is a carefully prepared budget of the latest and soundest campaign literature, bright and telling sketches and poems, and a summary of recent temperance news, put in the taking form of a monthly journal.

It is specially adapted to meet the popular demand for cheap, fresh, pointed, pithy Temperance Literature, for gratuitous distribution by our workers and friends.

Its articles will be short, good and forcible, containing nothing sectional, sectarian or partizan. It will be an inspiration and an educator wherever it goes.

This paper will convince many a man whom his neighbors cannot convince.

It will talk to him quietly in his own home, in his leisure moments, when he can listen uninterruptedly.

It will talk to him strongly when he cannot talk back, and when the personality of the talker cannot interfere with the effect of his talk.

It will bring before him facts, arguments, appeals, that will influence, instruct, and benefit him.

It will set men thinking--this always aids our movement. It will do good wherever it goes. Its circulation will be a blessing to those who give it and those who receive it.

You can greatly help it by subscribing at once for some copies and planning for their distribution.

Look at the terms:--

**Twenty copies will be sent to any one address every month for six months, or ten copies for one year for ONE DOLLAR, payable in advance.**

On no other plan can a small investment be made to produce so much of educative result. One hundred and twenty copies may be placed in as many homes, and have more than HALF A THOUSAND readers. One dollar will cover this placing of the claims of our cause before five hundred people. Ten dollars may reach FIVE THOUSAND. WILL YOU HELP US?

## THINK IT OVER.

Did you ever hear of any movement having for its object the advancement of any public interest, which originated in a saloon or among saloon keepers?

Did you ever hear of a town which published abroad as an inducement to prospective settlers the number of saloons it had within its limits?

Did you ever hear of a community which enrolled among its solid, substantial and public spirited citizens the names of its saloons keepers, with their business occupations affixed?

Did you ever hear of a saloon keeper being mentioned in any public place as a model philanthropist, a gentleman, a man of noble mind, or as a public benefactor of any sort?

Did you ever hear of a saloon keeper starting or heading a subscription list for a fund to establish an orphanage or a hospital, a public library, a public park, an institution of learning, a church or a mission chapel?

Did you ever hear of a saloon keeper who strictly regarded all the laws touching his traffic, such, for example, as those forbidding the sale of liquor to children, to habitual drunkards, on Sundays and election days and after certain hours at night?

Did you ever hear of a saloon keeper saying to a would be customer in the shape of a poor, wretched sot:--"No, I cannot take your money. You have had too much liquor now. Take your money and go and buy some bread with it for your starving wife and children?"

Did you ever hear of a saloon keeper who concerned himself with the probable consequences of sending a man home to his family infuriated with the liquor he had sold him?

Did you ever hear of a saloon keeper whom you would care to take as a bosom companion, as a partner in any other business, or as a member of your own family circle?

*The Constitution.*

## APPLYING THE RULE THE OTHER WAY.

A Chinaman applied for the position of cook in a family in one of the Western cities. The lady of the house and most of the family were members of a fashionable church, and they were determined to look well after the character of the servants. So when John Chinaman appeared at the door he was asked:

"Do you drink whiskey?"

"No," said he, "I Christian man."

"Do you play cards?"

"No, I Christian man."

He was employed and gave great satisfaction. He did his work well, was honest, upright, correct and respectful. After some weeks the lady gave a "progressive euchre" party, and had wines at the table. John Chinaman was called to serve the party, and did so with grace and acceptability. But the next morning he waited on the lady and said he wished to quit work.

"Why, what is the matter?" she inquired.

John answered: "Christian man; I told you so before, no heathen. No workee for Melican heathen." *Christian Advocate.*

## THE TEMPERANCE ENTERPRISE.

An enterprise that has fed the hungry, and clothed the naked, and healed the sick, and taught the ignorant, and elevated the degraded, and gladdened the sorrowful, and led to the cross multitudes that had been wandering away.

An enterprise that has gathered again the fortune that had been scattered, and built again the home that had been ruined, and raised again the character that had been blasted, and bound up the heart that had been broken.

An enterprise that has given peace where there was discord, and gladness where there had been woe, that has broken open many a prison door, and restored to his right mind many a maniac.

An enterprise that has prevented many a suicide, and robbed the gallows of many a victim that would otherwise have been there; an enterprise that has thinned the work-house, and the hospital, and the jail, but that has helped to fill the school, and the lecture room, and the industrial exhibition.

An enterprise that has turned into useful citizens those that were the pests of society, one of the best educators of the masses, one of the chief pioneers of the Gospel.

An enterprise which is not Christ, but which is one of the holy angels that go upon his mission.

Like some fair spirit from another world, our great enterprise has trodden the wilderness, and flowers of beauty have sprung up from her track.

She has looked around, gladdening all on whom her smiles have fallen.

She has touched the captive, and his fetters have fallen off.

She has spoken, and the countenance of despair has been lighted up with hope.

She has waved her magic wand, and the wilderness has rejoiced and blossomed as the rose.

Like the fabled Orpheus, she has warbled her song of mercy, and wild beasts, losing their ferocity, have followed gladly and gratefully in her train.

She has raised up those that have been worse than dead, sepulchred in sin, and she has led multitudes to the living waters of salvation. -- *Newman Hall.*

## "WHY DON'T YOU SAY AMEN?"

Some years ago, as Garland G. Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lilies." Mr. Finney was plain and faithful with him, pointing out to him the way of life and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus, that he knew of nothing he would reserve all for Jesus.

"Then let us go down upon our knees, and tell God of that," said Mr. Finney. So both knelt and Mr. Finney prayed: "O Lord, this man declares that he is prepared to take thee, as his God, and cast himself upon thy care, now and forever."

The man responded "Amen!"

Mr. Finney continued: "O Lord, this man vows that he is ready to give his wife, family and all their interests up to thee."

Another hearty "Amen!" from the man.

He went on O Lord, he says that he is also willing to give thee his business, whatever that may be, and conduct it for thy glory."

The man was silent no response. Mr. Finney was surprised at his silence, and asked:

"Why don't you say 'Amen' to this?"

"Because the Lord will not take my business, sir; I am in the liquor trade," he replied.

The traffic could not stand such a test as that. The Lord will not take such a business under his care. *The Pacific.*

**Do not hesitate to take this paper from the Post Office. If you have not paid for it in advance, some one else has done so for you, or it is sent you free.**

## DEMOREST MEDAL CONTEST BUREAU.

### 'FROM CONTEST TO CONQUEST.'

Education of Youth in the Principles of Temperance and Prohibition of the Liquor Traffic.

By Means of a Series of Elocutionary Contests in which Silver, Gold and Diamond Medals of Honor will be Awarded the Successful Competitors.

Mr. W. Jennings Demorest of New York has devised a plan for promoting the development of public sentiment on prohibition lines.

Recognizing the intense interest always taken by the public in everything of the nature of a contest or competition, he has developed a scheme for utilizing this tendency to secure the presentation and consideration of sound argument on the prohibition question. He has published a series of capital books of selections entitled "From Contest to Conquest." He has had prepared a number of magnificent Silver, Gold and Diamond Medals. These Medals he generously donates to young people who make the best elocutionary presentation of selections from his books on the following plan:

A public meeting to be arranged, for which the recitations will form the programme, which may be interspersed with music.

Three disinterested persons of intelligence are to be chosen to act as judges for whom suitable blanks will be furnished. Judges are advised to avoid a tie, as but one Medal can be presented at a contest.

A competition class shall consist of not less than six nor more than ten persons.

When not more than six young persons of either sex, between the ages of twelve and twenty-five, shall recite before an audience selections taken from either of the volumes "From Contest to Conquest," the one adjudged to have made the best recitation will be awarded a Silver Medal in satin lined case.

When not less than six of the Silver Medals are secured by as many contestants, the winners will be entitled to compete for a Gold Medal.

When eight or more have won Gold Medals they can compete for a Grand Gold Medal.

When eight or more have won Grand Gold Medals, the holders may compete for a handsome Gold Medal studded with diamonds.

On these terms the Medals will be presented by W. Jennings Demorest, free of expense.

The headquarters of the Demorest movement are at No. 10 East 14th St., New York City.

## BACKED BY CHRISTIANS.

Announce the truth to the world. If you sow whiskey you will reap drunkards. You'll reap drunkards. I declare to you if I were to sell whiskey, or wanted to sell whiskey--I never will--I would go to a city in a Christian country, and I would want the indorsement of Christian magistrates and Christian councillors. When I procured my license, signed up and indorsed, I would file it away in charge of my wife, and I would tell her: 'Wife, when I die, put this license in my coffin with me.' And when the resurrection trumpet should wake me, I would think of my license, and when God called me to judgment and asked me for my record, I would pull out my license, indorsed by Christian men, and tell Him:--'I didn't know there was a bit of wrong in it. These Christian people backed me up.' *Rev. Sam Jones.*