



JUVENILE DEPARTMENT.

PLEDGE.

I promise that I will not drink cider, beer, wine, or any alcoholic or intoxicating drinks. I promise that I will not use tobacco in any form. I promise I will not use either profane or wicked words. I promise I will not gamble.

GRAND SUPERINTENDENT,

JOHN E. WILSON,
Delaware Avenue, Toronto.

AN APPEAL.

OFFICE OF THE GRAND SUPERINTENDENT OF JUVENILE TEMPLES,
OCTOBER, 1901.

To the Officers and Members of Subordinate Lodges.

DEAR BROTHERS AND SISTERS.—I have so often been met with this question, "Are Juvenile Temples Necessary," since my last election to this office that I consider it my duty to do something more than simply answer Yes! I write in the hope that by God's blessing I may be able to lead some others to take the same view of this branch of the work as I do, not for any honor to me, but for the honor and glory of the Master whose the work is, and whose we trust we all are.

1st. Then I answer Yes! they are necessary, because the growing tendency of the age necessitates such an organization. Drinking, smoking, gambling, profanity, irreligion, with all their accompanying evils, are greatly on the increase amongst the young. There is in the average an awful but unquestionable tendency to degeneracy amongst the youth.

2nd. The partial failure of other juvenile agencies demands such an organization. Sabbath schools say Christianity is the highest style of manhood, we will make them Christians. God grant they may. Bands of Hope say we heartily agree with the objects of the Sabbath school, but drink is a great barrier to Christianity, so our object is twofold. But here the I. O. G. T. Juvenile Templars step in and say "Both your objects are good, but we wish to go further, and to remove, if possible, every temptation to sin. In our homesteads their should be no pegs upon which to hang sinful inclinations or sinful habits. Ours is a fourfold pledge. Temperance is our minimum. Christianity is our maximum.

That the Juvenile Temple is an important part of the I. O. G. T. organization, we think is now so thoroughly recognized and admitted by all earnest I. O. G. T. workers, that it is strange to find anyone venturing to dispute the statement. That being so, it becomes our duty, as members of the grand old organization, to find what our membership in the I. O. G. T. imposes upon us with relation to the Juvenile Temple, and to consider how we can best advance all the interests of the Order in future, and thus do our whole duty.

1st. As to what duty our membership imposes upon us. In the obligation we have all taken at the altar when initiated into our several lodges we are pledged to do all in our power for the good of this Order and for the cause of temperance.

2nd. How are we to do so? By increasing our membership and influence in the community, and we cannot so well and thoroughly accomplish this in any other known way as by having a Juvenile Temple in connection with every subordinate lodge. You are careful in planting your garden or orchard to have the best and purest seed, plants or trees. You then tend them and carefully train them so that you may harvest good fruit. Now, my dear brothers and sisters, as it is in the vegetable world so it is in the spiritual. If we want to fill our lodges and churches with noble and good men and women we must begin by making good and noble boys and girls. If we allow our boys and girls to grow up

with the—at present very prevalent—habits of smoking, drinking, gambling and using profane language, what kind of harvest do you expect to reap at mature age?

An incident repeated every day in history is recorded in 1st Sam. 17-45. Forms change, but the forces are the same, good and bad. To-day the work of the Christian Good Templar is to kill that enemy of God and man, the saloon. It is a giant of colossal proportions. Look at the havoc it has wrought around us. It destroys soul and body, brain and home. It is not only colossal in proportions, but in its equipments. David was typical of the greater David, Christ. This work is Christ's. David was disarmed by the giant looking at his external aspect. Saul and those around so looked upon him. Not so with David. He went in the faith of God and called the giant an uncircumcised Philistine. The battle is the Lord's. Oh! would our lodge members only wake up and forget self and selfish things and talk in this fashion. Oh! for more Davids and fewer Sauls. Then there would be less talking of the inconsistency of temperance men and women.

David used stones, what stones ought we to use? 1st. Personal abstinence from all evil. 2nd. Education, cultivating higher, nobler, better tastes. 3rd. Moral instruction, showing what alcohol is and its effects upon the bodies and souls of those under its sway. 4th. Legislative prohibition. 5th. The gospel of the grace of God. These five stones used with faith like Daniel's will kill this colossal giant that is now buckling on his armour for a final struggle.

Now, my dear brothers and sisters, do not sit idly by waiting till you can do some great thing, but lay hold of this simple but yet important work in the Master's vineyard, and in the faith of God go forward. What thy hand findeth to do, do with thy might, and there will soon be such a host of Davids in our temples and lodges that this giant with all his power will not be able to withstand them.

Some prohibitionists take such a gloomy view of life and our progress that their few followers would be almost justified in committing suicide. They seem to wear dead leaves around their hearts, and every move they make we hear the rustle of them. They go through life with such long faces that they make their nervous followers weep.

Yet there are times when we ought to pause and think, for here we have no continuing city. The present is such a time. When we see this giant evil organizing its forces for what, if we are alive to our own best interests and faithful servants of the Master's, will be its final struggle.

I appeal to you, brothers and sisters, as Christian Good Templars, for the good name of the Order, in defence of our homes and loved ones, for the honor and glory of Christ our Saviour, whose I trust we all are, and whose this work is, to buckle on your armour as you have never done before, and see to it, that we have in connection with every subordinate lodge an army of young brothers and sisters so thoroughly trained as Christian Templars that with a faith like David's they will go forward to the final destruction of this giant evil.

I love the little lisping child,

Who sings e'en from its birth;

I love the memory of the great,

Whose deeds illumine the earth.

I love the noble friend whose course

Bright gold could ne'er defile,

But oh! I love the angel's face

That always wears a smile.

Yours in truth, love and purity,

JOHN E. WILSON, G.S.J.T.
408 Delaware Ave., Toronto.

Dr. Talmage, in his trip around the world, writes from New Zealand that woman suffrage is in full blast in that country, and instead of the ballot box degrading woman, woman is elevating the ballot box. New Zealand is clear ahead of this country in the recognition of human rights. Comment is unnecessary.—*Western Leader*.

It is said on good authority that of the twelve thousand saloon-keepers in New York city eight thousand have served terms in prison. And yet there are people willing to sign their names to a petition saying that such men are respectable and moral men! It might safely be added that although but eight thousand have served terms in prison, there are four thousand others who should have served with them.—*The People*.

GARNERED GRAINS.

Ha! dash to the earth the poison bowl,
And seek it not again;
It hath a madness for the soul,
A searching for the brain.
The curses and the plagues of hell
Are flashing on its brim;
Woe to the victim of its spell,
There is no hope for him.

—John Pierpont.

There is one thing that is worse than a tax on income—it is a tax on public morals. The saloon must go.—*Rain's Horn*.

If there is any one thing meaner than another, it is the bartering of public morals for a price. Such is the licensed saloon.—*National Liberator*.

The man who for party forsaakes principle goes down, and all the armed battalions of God march over him.—*Wendell Phillips*.

Liquor dealers have dollars at stake; Christian men have sons at stake. Which are the most valuable?—*Christian Intelligencer*.

The man who says "Our Father" from the depth of his heart will never be found standing with his foot on his brother's neck.—*Pacific Ensign*.

It will be very hard to draw the line between reputable and disreputable saloons, or to say which is most dangerous. They must all go.—*Herald and Presbyterian*.

Garnishing the tombs of the prophets has always been safer business than fighting prosperous iniquity or supporting the prophets of to-day.—*Vineyard (N.J.) Outlook*.

High license is a device of the devil patented by the politicians to coin buzzard dollars to lay on the eyes of dead consciences to make the corpse look respectable.—*Sam Small*.

"Is this the way to the poorhouse?" asked one man of another, as he pointed in a certain direction. "No, but this is," answered the other, pointing to a whiskey flash sticking out of the inquirer's pocket.—*Westerly Tribune*.

It is not so much for the sake of women as for the sake of men that women need the ballot. Men have made a mess of governing the world, they have filled it with drinking saloons and standing armies.—*Charles Dudley Warner*.

The old-fashioned temperance pledge, spread it on every platform, on every pulpit, and on every communion table. There are thousands of people who have made a promise will keep it till the day of judgment.—*T. De Witt Talmage, D.D.*

The saloon is sometimes called "the poor man's club." It is, literally, "clubs" him into the gutter and jails. But it don't stop there. It is laid on the backs of his helpless family without mercy. On their shoulders rests the curse of the saloon. Are you voting for it?—*Morris County Journal*.

The time is ripe for a new campaign in opposition to the evil that is cutting more homes and destroying more souls than any other evil in our country. The cradle of our temperance reform was in the church of Christ and all of its most effective triumphs have been wrought through moral power, whether that power was exerted in diminishing the drinking custom or in dealing blows for the suppression of the dramshops. An appeal is now made to the churches to open a fresh warfare against the bottle wherever found—in the social circle, on the household board, or on the counter of the saloons.—*T. L. Cuyler, D.D.*

THE DRINK-TRAFFIC DEFINED.

It is a business which is opposed by every true clergyman in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which makes ninety per cent. of the pauperism for which the tax-payer has to pay.

It is a business which makes ninety per cent. of the business of the criminal courts.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold and rage.

It is a business which fosters vice for profit and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary for vice; for it includes every vice known to man.

Drunkenness means peculation, theft, robbery, arson, forgery, murder; for it leads to all these crimes.—*Louisville Courier Journal*.

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 Educational 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 that has probably never been equalled for either ingenuity or liberality.

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 satined-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. F. S. Spence of Toronto is, however, the Canadian Superintendent, and will cheerfully and promptly supply information to all who desire to take hold of this work, and will forward the medals when the conditions have been complied with. He should be written to for full details.

A very small fee will be charged for each medal to cover necessary cost of postage, etc.

"BE TRUE TO ME."

At an informal dinner given in Albany during the recent session of the legislature, Senator Coggeshall was observed not to empty his glass of wine. When asked why he did not, he arose and recited a poem, of which he was the author. It was entitled, "Papa, Be True to Me," and was as follows:

What makes me refuse a social glass? Well, I'll tell you the reason why:
Because a bonnie blue-eyed lass is ever standing by;
And I hear her, boys, above the noise of the jest and the merry glee,
As with baby grace she kisses my face, and says, "Papa, be true to me."

Then what can I do to my lass to be true, better let it pass by,
I know you'll not think my refusal to drink, a breach of your courtesy;
For I hear her repeat, in accents sweet, and her dear little form I see,
As with loving embrace she kisses my face, and says, "Papa, be true to me."

Let me offer a toast to the one I love most whose dear little will I obey,
Whose influence sweet is guiding my feet, over life's toilsome way;
May the sun ever shine on this lassie of mine, from sorrow may she be free,
For with baby grace, she hath kissed my face, and says, "Papa, be true to me."

The legislators who were sitting around the table did not insist upon Senator Coggeshall draining his glass of wine. Next day the "bonnie blue-eyed lass," his beautiful little daughter, visited the Senate Chamber and was christened "The Daughter of the Senate."—*The Official Organ*.