

SELECTIONS.

OUR WAR CRY.

The war drums are beating,
Up, soldiers, and fight
The despot, Intemperance,
Hurl down from his height.
Oh, girl on your armors,
His minions are nigh,
I'll give you a watchword—
"We conquer—or die."

The clarion is sounding
From inland to shore,
Your swords and your lances
Must slumber no more.
Shout, shout in your glory,
Your caps waving high,
"We are fighting for freedom,
We conquer—or die."

March forth to the battle
All fearless and calm,
The strength of your spirit
Throw into your arm;
And let your proud motto
Ring up to the sky,
Till the very stars echo
"We conquer—or die."

Strike deep and unerring:
Nor dare to retreat,
Though thousands by thousands
The enemy meet.
The thicker the foemen,
The firmer stand by,
Remembering your watchword—
"We conquer—or die."

Go forth in the pathway
Your forefathers trod,
Ye, too, fight for freedom,
Your leader is God.
Fling out your broad banners
Against the blue sky,
And shout like true soldiers,
"We conquer—or die."

Not chains for the tyrant,
For chains are in vain,
He is planning already
To break them in twain.
But raise your deep voices
And shout the war-cry—
"Death, death for the tyrant,
We conquer—or die."

—Mrs. C. E. D. Mansfield.

"THE LOWER ORDERS."

Who are the "lower orders?"
Not those who toil all day,
And for fair wages and good work,
As honest workmen may.
Faithful to wife and kind to child,
And true to self and God;
Such men are of the noblest
Whose life's rough paths have trod.

These are the higher orders,
The self-restrained and strong,
Too great to yield to selfishness,
Too proud to do the wrong.
Who copy Christ of Nazareth,
And live and toil as He,
And claim their rights as freemen
Since He has made them free.

Noble, not low, although they live
In houses small and mean,
Are these, the masters of themselves,
With heart and conscience clean;
With brave eyes lifted unabashed,
With courage to endure;
These are the blest and happiest,
For "blessed are the pure."

They are the "lower orders"
Who practice low deceit;
The drones in hives of industry,
The loungers in the street,
The self-indulgent sons of vice,
The sullen and untrue;
Whose useless hands are stretched to
take,
But are not skilled to do.

There are no "lower orders"
But these, the self-made low;
Men are despised and scorned because
They choose to have it so.
Unworthiness, not poverty,
Alone supplies the ban,
Which keeps the hand of fellowship
Of man from brother man.

—The Methodist Temp. Magazine.

A GOOD RESOLVE.

I'll never use tobacco, no,
It is a filthy weed;
I'll never put it in my mouth,
Said little Robert Reed.

Why, there was idle Jerry Jones,
As dirty as a pig,
Who smoked when only ten years old,
And thought it made him big.

He'd puff along the open street,
As if he had no shame,
He'd sit beside the hotel door,
And there he'd do the same.

He spent his time and money, too,
And made his mother sad;
She feared a worthless man would grow
From such a worthless lad.

Oh, no, I'll never smoke or chew,
'Tis very wrong indeed;
It hurts the health and makes bad
breath,
Said little Robert Reed.

—Songs for Little Ones at Home.

A GOOD TEMPLAR KING.

Tawhiao, king of the New Zealand Maoris, who recently died, was an active friend of the temperance cause. Not long ago when in England, he joined the Independent Order of Good Templars. Before that time however, he had entirely given up strong drink. The history of his doing so is very interesting. It is told as follows by the London Daily Chronicle:—Before his visit to England, Tawhiao, with some of his leading chiefs, went to see Sir George Grey. Sir George was not able to encourage them in their project of coming here, but Tawhiao decided on making the visit. Then came about the taking of the pledge by Tawhiao, who had been sadly given to strong waters.

"Will you answer me a question?" Sir George said to him. "What do you think of a man who in some way causes the death of another?" "Of course I think he is a bad man," replied Tawhiao.

"If a man causes the death of several other men," Sir George pursued delicately, "what would you say of him?"

Tawhiao could not think that any man would be so wicked.

"Well," continued Sir George, "what would you say of a man who destroyed the happiness of a whole nation, the happiness of his own people, by wrong proceedings?"

Tawhiao saw there was something under these parables, and with one or two more of them Sir George led him to the point.

"Yes, yes; I know what you mean," exclaimed the king, and he began to cry. The lamentableness of the head of the Maoris going to England and perhaps getting drunk two or three times before he was there long came home to him. "What can be done?" he asked Sir George. Sir George drew up a form pledging Tawhiao and himself to abstinence for so many years. This they both signed, as did all the chiefs who were with Tawhiao. Tawhiao, when Sir George saw him last, was still faithfully honouring that pledge, although the specified period of it had long expired. [When in England the Maori king joined our Order, and took our life-long pledge.—Ed.] Sir George saved other aborigine chiefs from the punch bowl. He entered into common bond with them, to abstain individually for such and such a period. By the time the bond with one chief had expired, and the chief had become a safely sober man, Sir George was free to take in hand the cure in a similar way.

POLITICAL ACTION.

The question of political action is receiving a great deal of attention at the present time and there has been some controversy in reference to the duty of Good Templars in the matter. The position that our Order as such, occupies is well set out in the following paragraphs taken from the *Pacific Templar* which are applicable to Canada as well as the United States.

The Independent Order of Good Templars is not a political organization in any sense, nor should it be, but the members of the order are citizens of the city, county, state and nation, and as such have political duties which they should neither neglect nor misuse. There can be no question but that these political duties of members of the order are in a measure outlined for them in the obligation which they have taken. Every person joining the order accepts two fundamental principles; viz: total abstinence for the individual; prohibition for the state. The first is universally adhered to and considering the large membership of the order there is certainly little trouble experienced along this line. This is not true of the second, i. e., prohibition for the state. The fall elections are approaching and consideration of the political duties of

such as have taken upon themselves the Good Templar obligation is timely. As early as 1870, or at the 25th session of the International Supreme Lodge, a decision that a Good Templar has no right to vote for licensing the liquor traffic was made and affirmed.

This was supplemented in 1880 by a decision which says "It is a violation of the obligation of a good templar to vote for a law licensing the liquor traffic under any circumstances, whether the fee is fixed high or low."

The language is clear and explicit. These are but decisions made in support of the platform declarations of the order made in 1850, viz: "No license in any form, under any circumstances, for the sale of liquors to be used as a beverage." The absolute prohibition of the manufacture, importation, and sale of intoxicating liquors for such purposes; prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity."

"The election of good, honest men to administer the laws," There seems to be no question then but that so long as one remains a member of the order he must exercise his right of franchise along the lines indicated above. That is, he cannot vote for licensing the liquor traffic, and he must vote for its prohibition.

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 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 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. 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.

(ASSESSMENT SYSTEM.)

GOOD TEMPLAR BENEFIT ASSOCIATION.

The Good Templar Benefit Association of the Grand Lodge of Canada has been established for the purpose of enabling Good Templars to provide for themselves and their families the benefits and protection of Life Insurance within the Order, and at a reasonable cost.

The Insurance Benefits provided by the Association are:—

(1) Insurance Benefit, limited to \$500, \$1000, \$2000 or \$3000, payable at death (before 70th birthday) to beneficiaries named in certificates; or

(2) Annuity payable upon each of ten successive birthdays, beginning with the seventieth.

The Sick and Funeral Benefit Branch provides for those enrolled in it:

(1) Sick Benefit of \$5 per week during twelve weeks of any one illness;

(2) Funeral Benefit of \$50.

The assessments for the Insurance Benefits are payable monthly, in advance, at a fixed rate for the age at entrance, and remain unchanged, ceasing at seventieth birthday.

This system of paying assessments has the advantage of enabling members to know at the outset just how much they are likely to be called upon to pay in each year, as well as when it has to be paid, so that they can make provision for the payments.

The table of rates has been carefully prepared from the experience of standard life insurance companies, covering half a century or more, and is designed to provide members of the Association with insurance as nearly at cost as possible. Provision is made for establishing a Reserve Fund of \$100,000, all surplus beyond that amount to be applied to the reduction of the assessments of members.

Full particulars about this important department of Good Templar work may be obtained by applying to one of the officers of the Benefit Association. Bro. John E. Wilson, of Toronto, is President, and Bro. Thos. Lawless, of Toronto, is Secretary-Treasurer.

THE BLACK KNIGHT.



REV. J. H. HECTOR,

is open for engagements in Canada after September 1st, 1894.

SOME SPECIMEN EXTRACTS

from a great array of testimonials:—

"The most original and acceptable colored temperance speaker of the day."—*New York Herald.*

"His remarks were gems of wit, humor, logic and eloquence."—*Troy Daily Times.*

"The speech was irresistible in its eloquence and pathos."—*Toronto Globe.*

"The audience alternately roared with laughter, or tried to still their quivering lips."—*Montreal Witness.*

"Masterly, eloquent and convincing. The audience were at one time thrilled, and at another convulsed with laughter by his epigrams, sallies and witticisms."—*Toronto Mail.*

"An interesting story, told in eloquent language, in which the pathetic and the humorous were blended in a masterly manner."—*San Jose Mercury.*

"Held his audience spell-bound, while he painted in vivid colors the battle-fields that he had witnessed."—*Williamsport Gazette.*

For terms and dates address
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