

SELECTIONS.

THE CAMP FIRE.

BY MRS. J. B. SHRIGLEY, DORSET.

Brightly gleams the Camp Fire's light,
Like a beacon in the night,
Sending forth its rays afar,
Pure and bright as evening star;
Guiding many a wanderer back
From the perils of the track
Leading to the rocks, that lie
Hidden from the unwary eye;
E'en the treacherous rock of drink,
Where so many strand and sink,
Burying hope, and love, and truth
Brightest promises of youth,
Manhood too in all its pride,
Sinks beneath the fatal tide.

Brightly may the CAMP FIRE burn;
Fearing not the wrong to spurn;
Fearing not to shed its light,
Ever in the cause of right,
May its rays reach far and wide,
Spreading truth on every side,
Till dark error, like the night,
Flees before the morning light.

ONLY A SONG.

(Apropos Music in our Lodges.)

It was only a simple ballad
Sung to the careless throng;
There were none who knew the singer,
And few that heeded the song;
Yet the singer's voice was tender
And sweet as with love untold;
Surely those hearts were hardened
That it left so proud and cold.

She sang of the wondrous glory
That touches the woods in spring,
Of the strange, soul-stirring voices
When "the hills break forth and sing."
Of the happy birds low warbling
The requiem of the day,
And the quiet hush of the valleys
In the dusk of the gloaming grey.

And one in a distant corner -
A woman worn with strife
Heard in that song a message
From the spring-time of her life.
Fair forms rose up before her
From the midst of vanished years;
She sat in a happy blindness,
Her eyes were veiled in tears.

Then, when the song was ended,
And hushed the last sweet tone,
The listener rose up softly
And went on her way alone.
Once more to her life of labor
She passed; but her heart was strong,
And she prayed, "God bless the singer,
And, oh I thank God for the song."
-British Good Templar.

THE DRUNKARD'S WIFE.

In a hospital ward a woman lay,
Painfully gasping her life away,
So bruised and beaten you scarce could
trace,
Womanhood's semblance in form or
face,
Yet the hair that covered the pillow,
rolled
In a tangled mass, was like threads of
gold,
And never sculptor in any land
Moulded a dantier foot or hand,
Said one who ministered to her need;
"None but a coward could do this
deed;
And what bitter hate must have nerved
the arm
That helpless creature like this could
harm."
Then the dim eyes, hazy with death's
eclipse,
Slowly unlocked, and the swollen lips
Murmured faintly, "He loved me well -
My husband - 'twas drink - be sure
you tell
When he comes to himself, that I for-
give,
Poor fellow - for him I would like to
live.
A shadow, a moan, as the words were
said,
And the drunkard's wife on the couch
lay dead.
Oh, fathers, who hold your daughters
dear,
Somebody's daughter is lying here.
Oh, brothers of sisters! come and see
What the fate of your precious ones
may be;
Oh, men, however you love your home,
Be it palace or cottage, 'neath
heaven's blue dome,
This demon of drink can enter in,
For law strikes hands and bargains
with sin.

-Selected.

ARE MALT LIQUORS NOURISHING?
OR, THE POOR MAN'S BEER.

BY JOSEPH MALINS, G.C.T., OF ENGLAND.

Ale, beer, porter, and stout, are all derived from malted barley, hops, and water—the distinctive colour and flavour of each being mainly determined by the degree to which the malt is first roasted, and to the proportion of hops, etc., used in the brewing.

Barley is a good food, and in its created natural purity contains no intoxicating property. But the malster subjects the barley for many days to artificial moisture and heat until each grain begins to grow or "sprout." The "sprits" from 100lbs. of barley weigh 20lbs., and these are used as pig-feed—thus leaving only 80lbs. of malt. By this malting process the starch in the barley has been transformed into sugar. The brewer, by steeping the 80lbs. of malt, extracts this sugar etc., and then the liquor—"sweet wort"—is drawn off, leaving the "grains." The "grains" now weigh 40lbs., and are also sent to the pigs—making, with the "sprits," a total of 60lbs. out of 100. Thus, as a working man said, "the pigs got the meat, and the men only the broth." There remains 40lbs. weight of solid material in the "barley-broth," and by adding a little yeast, the liquor is fermented, whereby the sugar is decomposed and changed into the intoxicating element called "alcohol." By this fermentation 20lbs. of the remaining solid material are lost—leaving only 20lbs. Then the liquor has to be "finned," or "cleared," by which process 10lbs. more of solid matter are lost—leaving only 10lbs. Of this 10lbs. of solid matter remaining in the liquor, about 9lbs. is a non-nutritive residuum and "dextrine" or gum, etc. Thus only 1lb. of flesh-forming matter is left in a quantity of liquor to the manufacture of which 100lbs. of barley have been appropriated. The few hops, etc., used simply impart flavour—not nourishment. All malt liquors are substantially the same in origin, manufacture, and general composition. "Beer" is malt liquor in its simple form; ale is made from malt which is only slightly roasted; porter or stout is made from malt roasted till it is dark coloured.

Let us refer to the brewers themselves. Burton ale is said to be considered the best malt liquor extant. At the first National Brewers' Exhibition held in the agricultural hall, London, in 1880, we saw at the analytical department a barrel (30 gallons) of Burton ale analysed, and its parts—except the water—exhibited in separate bottles thus labelled:—

ALCOHOL: spirits of wine (strongest) 1 1/2 pints.
DEXTRINE: (gums, resembling gum) 7lbs. 12ozs.
MALT-OSE: (sugar of malt) 3lbs. 6ozs.
ALBUMENOID: (flesh-forming matter) 1lb. 10ozs.

Now analyse this analysis. The seven quarts of alcohol are enough to kill seven strong men within one hour. The "dextrine" is of little value to the system. The "maltose" would (apart from the alcohol) impart heat but not strength; while the small quantity of "albumenoid" is the only flesh-forming material in the barrel. The real nourishment is less than one per cent.—while the poisonous alcohol is about five per cent. Thus, if a man wishes to consume (in the shape of malt liquor) about two quarts of sugar and one of flesh-forming matter, he must swallow over 140 quarts of something else—mainly water!

And such as this is called the "poor man's beer." So it is; for he who spends much of his earnings for such "barley-broth" is likely to remain a poor man.

Yet people say to abstainers: "Don't rob a poor man of his beer!" We only wish the poor man would cease robbing himself, or permitting others to rob him and his family. Let him take care of number one, and cherish number two, and teach the little ones the following "blackboard lesson," adopted from the above given tables as to what some poor men get for their hard-earned WAGES instead of food.

AN AVERAGE ANALYSIS OF A BARREL (30) GALLONS OF BEER.

Water: (Innocent and should be cheap)	QUARTS	130
Alcohol: (an intoxicating poison)		7
Gum: ("dextrine")		4
Egg-LIKE ALBUMENOID: (flesh-forming)		1
Sugar: (makes fat and imparts warmth)		2

A statesman recently declared Burton a drink "fit for the gods." Fit for the heathen gods it may be, but is it fit for Christian Englishmen? We think not—especially as the same statesman confessed that the common idea that intoxicants were necessary was "The English Superstition." Truly so it is, but the people are emerging from its darkness. Sensible people are fast becoming total abstainers.

A BAKER'S DOZEN.

THIRTEEN THINGS A CHRISTIAN ENDEAVOR TEMPERANCE COMMITTEE COULD DO.

By Frances E. Willard.

1. It could make special efforts to place temperance books in the Sunday schools and public libraries, and papers in the reading rooms. The W. C. T. U. will give all the help it can in this direction, both in respect to information and raising of money.

2. It could ask the pastor to preach on the temperance question certainly twice a year. If he is a live man he will bring it into almost every sermon, but by this special announcement there would be opportunity offered for union meetings in villages, and the announcement would bring audiences different from those usually convened.

3. It could agree to speak on the temperance question in the church and prayer meetings, and to induce older people to do the same.

4. It could procure a temperance roll of honor for the Sunday school, and have it hung on the wall, to be taken down and circulated for new signatures on the temperance Sundays of the year.

5. It could make special effort to see that the temperance Sunday school lesson is well studied and attractively taught.

6. It could, in some communities, place before the people in a leaflet the legal status of the saloon in that locality. A large proportion of good people do not even know with what weapons the law has provided them.

7. It could appoint a committee to visit the public schools, and see if the scientific temperance instruction law is being enforced by the proper authorities. This law varies in different states, and the members of the committee would need to be informed of the provisions in their own state.

8. It might take account of the families in which drunkenness has extinguished the light of the home, and could use wise and well-considered means of influencing those who caused this wretchedness. Temperance literature sent from the post office has many a time brought the arrest of thought to a moderate drinker, a fashionable lady, a liquor-prescribing physician, a half-hearted pastor, a callous voter. The postal mission would be a mighty power in the hands of intelligent, well learned and devoted young people.

9. It could form a Loyal Temperance Legion among the young people, either as a union society or in each church, and sing our lovely crusade songs from Miss Anna Gordon's books, which have not their equals among books of the kind. She has four, of which "No. 1 Crusade Songs" and "Songs for Young People" are perhaps the best. We have a system of interesting and helpful instruction for children and young people of all grades, which has been wrought out from years of study, and will help any teacher.

10. It could meet to study the many-sided temperance question, that it might become intelligent in speaking both in public and private, and in writing concerning the greatest reforms. A study of the laws of health, including their relation of food, dress, cleanliness, ventilation and the entire physical conduct of life, and the relation of all these to the temperance reform, and would be a most valuable and delightful pursuit.

11. It could influence the members by sending the choicest bits sorted out from temperance journals, leaflets, and books by sub-committees appointed for that purpose—these to put under the eyes of the great, passive majority the efforts and motives that have already converted so many to the temperance reform.

12. It could circulate the leaflets prepared by leading ministers, showing the harm of using alcoholic wines at the sacrament of the Lord's Supper.

13. It could introduce temperance songs and literature and a booth for temperance drinks at fairs, receptions, bazaars and other gatherings of the sort in the church and out. There are a few preliminary methods by which an earnest temperance committee of the Christian Endeavor army could help to roll the white ribbon chariot of temperance along the track of progress.

We know these things; happy are we if we do them. —Golden Rule.

(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."—Williamport Gazette.

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