

"STAND TO YOUR GUNS."

Hoist your flag! 'Tis the eve of a fight
For the death of the demon, Drink.
Draw your swords in the cause of the
right!

Souls are loitering over the brink
Of a precipice, gloomy and dark,
Whose base is the kingdom of hell;
So brace up your nerves for the fray,
See to it you bear yourself well.
"Stand to your guns!"

Keep in line, for the foemen are strong;
In numbers they rival the stars.
For the rescue of brothers from death,
On to victory, and heed not your
scars!

For the sake of the wives of your hearts,
For the sake of the sisters you love,
For your babes, for your homes, for
your all,
Stand you fast from your ranks do
not move.
"Stand to your guns!"

Fire away! till the haunts of the fiend—
Those poison-shops, gates to the
grave—

Shall be leveled to earth by your shot;
Hurl them down, not a stone of them
save!

For the blood of the slain stains their
walls,
The souls of the lost cry, "Repay!"
The wail of bereavement, the shriek of
despair,
Command you to sweep them away,
"Stand to your guns!"

Look to God! for He only can help,
And He loveth the banner you bear;
Do not fear, hold it bravely aloft,
Seek the thick of the fight be you
there!

Strive in hope, do not tremble or faint,
If the battle be weary and long;
But on for the truth and the right,
And, till victory tunceth your song,
"Stand to your guns!"

Henry Anderson.

TRUE FREEDOM.

We want no flag, no flaunting rag,
For liberty to fight;
We want no blaze of murderous guns,
To struggle for the right;
Our spears and swords are printed
words,

The mind our battle-plain;
We've won such victories before,
And so we shall again.

We love no triumphs sprung of force—
They stain her brightest cause,
'Tis not in blood that Liberty
Inscribes her civil laws.

She writes them on the people's heart
In language clear and plain;
True thoughts have moved the world
before,
And so they will again.

We yield to none in earnest love
Of freedom's cause sublime;
We join the cry "Fraternity,"
We keep the march of time.

And yet we grasp no pike or spear,
Our victories to obtain;
We've won without their aid before,
And so we shall again.

We want no aid of barricade
To show a front to wrong;
We have a citadel in truth,
More durable and strong.

Clean words, great thoughts, unflinch-
ing faith
Have never striven in vain;
They've won our battles many a time,
And so they will again.

Peace, progress, temperance, brother-
hood—
The ignorant may sneer,
The bad deny, but we rely
To see their progress near.

No widows' groans shall load our cause,
No blood of brethren slain;
We've won without such aid before,
And so we shall again.

—Charles Mackay.

OUR CIRCLE OF UNITY.

**A GLORIOUS WORK GOING ON FOR GOD
AND HOME AND HUMANITY.**

There is room for more than all the
temperance agencies that are in opera-
tion. There is work for more than all
the workers who are in the field. No
special organization has a monopoly of
usefulness. We urge the claims of the
Good Templar Order as one of the
most effective institutions that has yet
been developed in the struggle of the
century for the suppression of the
liquor evil. Its work is well set out in
an able article recently published in
The Pacific Templar by Bro. G. F.
Cottrell, D. R. W. G. T. From that
stirring statement we make the follow-
ing extracts:

THE BEGINNING.

"This grand organization to which
we have pledged our work and alle-
giance the Independent Order of
Good Templars—is the crowning gem
of a bright cluster of temperance
organizations which shone forth with
beneficent radiance upon a drink-
cursed world, nearly a half century
ago. There had been a slow but cer-
tain evolution from the Litchfield
Farmers' Association of Connecticut,
in 1780, not to serve distilled liquors to
their workmen, up to the rock-ribbed
pledge of total abstinence to which
John B. Gough and his co-workers
anchored the great Washingtonian
movement which reached its climax in
1811.

"Prudent men saw that organization
must be had or grand results would be
lost. The records show that of 800,000
drunkards reformed during that nar-
velous awakening of moral sensi-
work, at least three-fourths fell back
into their old habits. Societies were
needed to offer a refuge to these re-
formed men, homes where they would
be shielded from temptation and given
an opportunity for the rescue of their
fellow men. And thus it came about
that a score or more of different
societies sprang to the front during
that decade from 1810 to 1820, and had
wonderful growth and success.

THE I. O. G. T.

"But weak points were discovered
in these organizations, and one by one
they dropped out of the field or re-
lapsed into a nominal or spasmodic
existence. It was at this period of the
temperance reform that the Indepen-
dent Order of Good Templars sprang
into existence, originated and guided
by men who had been through the
great wave of enthusiasm which mark-
ed the Washingtonian era, had partici-
pated in the various societies which
followed in its wake, and knew wherein
they had fell short of success. At the
very start the pioneer Good Templar
organization placed woman upon a
perfect equality with man. The lodge
was made a place where the entire
family could meet around one common
altar. The pledge was made life-long
in duration, instead of being limited to
the term of membership in the lodge.
These were the chief points of differ-
ence with the organizations which had
preceded ours, and along these lines
our Order has marched onward and
upward for more than forty years.

"OUR FIELD—THE WORLD."

"The ritual has been translated into
about fifteen different languages, and
our quarterly passwords are an open
sesame to fraternal circles on every
continent of the globe. With but
three exceptions there are grand lodges
in every state and territory in the
United States and in all the provinces
of Canada. Every land and colony
under the British flag—throughout
that empire upon which the sun never
sets, and whose drummers beat a roll-
call which resounds around the globe—
in all of these Good Templars are at
work advancing our common cause.

"The standard of our Order is keep-
ing pace with the advance of civiliza-
tion in South Africa, and has followed
the flag of Great Britain throughout
Australia, India and the islands of the
sea. A thousand loyal Good Templars
meet weekly in twenty-one lodges in
frigid Iceland, and six of these lodges
own their own halls. The little island
of Jamaica is the headquarters of six
lodges, and in that isolated spot 300
Good Templars stand for our cause.
The Scandinavian nations are strong-
holds of the Order, Sweden leading the
list with 50,000 members in 1,100 lodges.
Germany, Switzerland and Holland

are now taking up the work and good
progress is being made in these coun-
tries, where temperance reform has
hitherto been practically unknown.
Truly the organization of which we
write is occupying "our field of the
world," and its emblem, the globe
belted with the letters I. O. G. T., fitly
represents its work.

WHAT IS BEING DONE.

"The question is constantly asked,
'why do we not hear more of Good
Templary in the active field of public
temperance effort?' The answer may
be found in the fact that our lodges and
our members do not push themselves to
the front as such. Hence the public
hears less of the work of Good Tem-
plary than it otherwise would. When-
ever a temperance revival is held under
the auspices of a church or an open
temperance society, members of our
lodges will always be found doing the
active work, assisting in the arrange-
ments, inviting pledge-signers forward,
or pinning the significant blue ribbon,
as a badge of honor, upon some one who
has stepped out on the side of total
abstinence. If the occasion be a prohibi-
tion or no-license campaign, Good
Templars will always be found doing
their share of the work and paying
their share of the bills.

"There is no form of honest temper-
ance effort along lines which do not
compromise with the liquor evil, which
fails to enlist the active aid and sup-
port of the men and women of the Good
Templar order. Our members are
trained systematically for this work,
in the lodge room. It is there that the
principles of total abstinence for the
individual and prohibition for the
nation, are firmly established in their
characters. From the lodge they go
out into their several walks of life and
do battle with the great evil of intem-
perance and the curse of the saloon, not
as Good Templars, but as men and
women, as citizens and patriots. While
our organization thus remains in the
background, its work and results are
none the less effective.

A MIGHTY ARMY.

"More than five million persons have
taken the vows of total abstinence
before our lodge altars, a lifelong pledge
to which hundreds of thousands hold
true though no longer members of our
lodges. It has been estimated that
fully half a million victims of strong
drink have been rescued from the fell
destroyer through the agencies of our
order, and more than half of these have
maintained their vows. Who can esti-
mate the value to humanity, of the
happy homes and brightened prospects
resulting from such practical applica-
tions of the Good Templar's mission?"

A PARENT OF AGENCIES.

"It is one of the significant facts in the
history of temperance reform, that
nearly all the special forms of work,
and organizations for advancing them,
during the past forty years, have origi-
nated from the Good Templar order
directly, or have resulted from the per-
sonal effort of some devoted worker
trained to temperance effort in our
lodge rooms.

PAST, PRESENT, FUTURE.

"Such is the record of Good Tem-
plary for more than forty years. It
stands to-day with the unbroken front
and unsullied armor, facing the foe,
everywhere battling for weak human-
ity against the encroachments of the
legalized liquor traffic. 'Our Order'
recognizes no barriers of wealth or pov-
erty, rank or caste; it knows no distinc-
tion of race, color, sex or sect. 'The
Fatherhood of God and the Brother-
hood of Man' are the cardinal princi-
ples of Good Templary. Verily 'our
field is the world,' and 'our mission to
save and reclaim.'"

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

THE COST OF DRINK.

If there had been no selling and no
drinking of liquor for the past three
years in this country, would there be the
want and suffering now prevalent? If
drink had been discontinued by
those in position to give weight to their
disapproval, there would not now be so
many cold and hungry. But it is use-
less to sit by the rivers of Babylon and
lament. Such a course will not check
the evil. The work—agitation, educa-
tion and organization—must be kept
up by rallies, distribution of literature,
and individual effort, so that the public
may recognize the enormous cost of
drink.—*Catholic Columbian.*

THE EVENING HYMN.

It was a lovely home where Isa Craig
and her brother and sister lived; wide-
grounds stretched all round the house,
and the view from the windows was
most extensive. Indoors, comfort and
luxury met one at every turn; one
would think it was impossible not to
be happy there.

But there was a shadow that was
growing darker and darker in that
beautiful house the father was be-
coming too fond of wine.

It was a terrible pang to Mrs. Craig
when she found it out. She had never
thought her husband could come under
the power of such a terrible curse; and
while doing all she could to win him
from it, she carefully taught her chil-
dren the blessings of total abstinence.

The children were a very devoted
trio. You seldom saw one without the
others. Isa was a happy, lively girl,
and her brother and sisters thought no
playmate could equal her. They had
all sweet voices, and their mother
taught them to sing in parts, herself
often joining them, so that the effect
was very pleasing.

One evening they were singing
together, just before little May went
to bed. They thought they were all
alone, for their mother had been called
away, and they did not know that
their father was in the inner drawing-
room. The door was ajar, and he
could just see the sweet child faces
against the windows as he lay back in
the arm-chair. He watched them for
awhile with a heart full of love to each,
when the thought flashed across him,
"Am I going to bring sorrow to those
young hearts, and shadow their faces
with grief?" His wife had been plead-
ing with him only an hour before to
banish the wine from the house, and
now the children seemed all unconsci-
ously to be urging the same thing.

After one or two hymns, they sud-
denly began

"Glory to Thee, my God, this night
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath Thine own Almighty wings."

Verse after verse they sang, and the
lyrics varied its own message to the
father's heart.

"Ah," he said softly to himself, "I
have need to ask forgiveness for the ills
I have done to-day. I am assuredly
not leading my noble boy in the right
way. I should not—no, I should not
like to see him walking in the same path
that I am treading. God forgive me."

With new feelings and desires in his
heart, he called the children to him to
say good-night, and he noticed with a
 pang of shame that May shrank from
his caress.

"What is it, little one? Don't you
love papa?"

"Yes," said the child, wistfully;
"but, papa, your kisses don't taste nice
after dinner."

"You shall not have to say that
again, May, darling. Sing me one
verse of the evening hymn again, and
then run away to bed."

Mr. Craig had been alone some time,
when his wife returned. He called her
to him, and told her of his new resolve.

"Dear wife, your words and example
have not been lost on me, though I was
coward enough to think I could not
live without wine or spirits. But those
sweet child-voices have by God's bless-
ing completed what you began, and we
will banish drink entirely from the
house."

Mrs. Craig wept with joy, and knelt
by her husband's side as he sought
grace from God to keep his resolve.

Then what happy evenings were
spent! Papa's rich tenor voice mingled
with the children's clear treble and
alto, and mamma thought she had never
heard anything so sweet. But most
loved of all the songs was the evening
hymn that brought so much peace and
joy to that happy household; for Mr.
Craig, daily seeking God's grace, kept
his resolve and having great influence
in the neighborhood, was the means
of persuading many others to follow
his example.—*Band of Hope Review.*

A splendid testimony to the value of
total abstinence was recently given by
the commander-in-chief of the British
army in India. He showed that one-
third of the army were total abstainers,
members of the army temperance asso-
ciation; and, that of 2,608 court mar-
tials held during 1883, in only 73 cases
were the offenders members of that
society.