

Eric County District Division.

DEAR SIR,—Eric County District Division, met at East Holland, June 27. Called to order at 11 o'clock; 44 delegates present. C W House, P; and Rev S M Sanford, of No. 39, appointed Chap.

After the usual opening the W P appointed C Hawks, of No 40; W W Cornwall, 32; and Miss Helen B Jackson, of 39; as Credential Committee, who received reports from five Divisions, (four Divisions not reported or represented) with 316 members and 30 delegates. Committee on location reported in favor of accepting the invitation of No 39, to meet with them in September East Aurora. Invitation accepted. (3rd Tuesday).

Address by Rev. S M Sanford, of 39, subject, "Intent on doing good." Music and solo by Bro. E Hawks, of 47; address by Bro Lewis Hawks, of No 47, subject, "Recollection of past forty years," relating how the surrounding country did their work with the help of rum, which was then looked upon as an indispensable article, but thanks to God there was none sold in the town and better work was being done with out the aid of rum. Remarks by the old veteran Temperance war horse of East Aurora, Bro. J H Shearer, who gave us a few good ideas to work on.

RECESS UNTIL 2.30.

Afternoon Session called to Order and opened with music and chorus by quartette of mixed voices from No 47. Reports from different Divisions were next in order and the following Division reported:

South Wales, No 32, with 15 members, reported still alive and hoped to increase; Oriental, No 39, at East Aurora, 71 members, reported in good condition were well represented; Holland Division, No 40, located at Holland, reported in fine condition and doing a good work; East Holland, No 47, located at East Holland, with 86 members, all strong and in good working condition; Lake Erie, No 189, located at Buffalo, with 51 members, reported a poor attendance of late, mostly on account of the removal of some of the active members; Williamville, No 11, was reported by letter in poor condition and lack of harmony. On motion, P G W A, C Holzwarth, was appointed to visit the Division and see if it could not be put in working order; the expense not to exceed ten dollars.

Music by Bro C Hawks.

RECESS.

Good of the Order was next on the programme and the following members responded:

Reading, Sister Colby, No 47; remarks, Orlanda Hawks, 47; reading C E Hawks, 47; remarks, Lewis Hawks, 47; song, by lady members of 39; solo, C Hawks, 47; solo, Ella Hawks, 47; reading, selection from TEMPERANCE JOURNAL.

After a vote of thanks was tendered to East Holland Division for their generous hospitality, the County Session adjourned to meet at East Aurora, the 3rd Tuesday in September.

Yours Fraternally,
C H HOLZWARTH.
Buffalo, June 28th, '89.

Snowflakes.

Snowflake Division, No. 307, Case Settlement, is still plodding along. The past quarter has been one to which we look back with a degree of pleasure, though but three new members were initiated. On Monday evening, June 10th, after the business of the Division had been transacted, the doors were thrown open to the public, when a number of visitors were present, W P Black presided over the entertainment. The programme carried out was a good one, and well executed. A beautiful recitation by Sister Mary Tobin was well rendered. Bro. Wm. Watson gave an excellent address on the subject "Facts." He dealt with the subject under the headings of "Facts seen; facts felt; facts heard, and facts known." He will give this address in "Sunbeam" and "Rising Star" some time in the near future. Bro. Freeze and Frazer of "Rising Star," also rendered a fine song on that occasion.

After the entertainment had been concluded both Division and visitors partook of an excellent treat of confectionary and cookies.

At our last night of meeting, June 26th, the following officers were elected for the ensuing quarter:

E J Huggard, W P; Maggie Menzie, W A; Wilfred Mercer, R S; Lizzie Falkins, A R S; Wm Watson, F S; Mrs. C E Black, Trea; Murray Menzie, Con; Janie Huggard, A Con; Melvina Mercer, Chap; Mary Tobin, I S; Jas Huggard, O S.

Bro. Black regrets very much his inability to attend "Sunbeam" as he promised but will meet with them on 9th July, all being well.

O C.

Case Settlement, June 25th.

Coverdale Division.

Officers elected for Coverdale Division, No. 295, Sons of Temperance, for quarter ending Sept. 30th are as follows:—

Henry Smith, W P; James Duncan, W A; F A Steeves, R S; Fannie Gunning, A R S; Wallace Steeves, F S; May Wilmot, Tres; George Wilmot, Chap; Willie Smith, Con; James Gooldrup, Ast Con; James Mc Kinnon, I S; Henry John, O S; Ward Lutes, P W P.

Richibucto Division.

Richibucto Division, No 42, S of T, elected the following officers for present quarter:

William J Smith, W P; Odber Black, W A; Gordon Livingston, R S; Percival Booth, A R S; Robert W Beers, F S; Robert Phinny, Trea; Alex Leggatt, Chap; Alex Wathen, Con; Dominick Percy, A C; John Robertson, I S; Fred Ferguson, O S; Robert McKinnon, P W P.

Newcastle Division.

Newcastle Division elected the following officers for this quarter:

Clara Cottier, W P; W C Anslow, W A; W Cottier, R S; R H Robertson, A R S; James Miller, F S; Daniel McGruar, Trea; John B Robertson, Chap; W Parker Anslow, Con; Bertha Cottier, A Con; Thos Hill, I S; Thos McGruar, O S; W J Miller, P W P.

TEMPERANCE NEWS AND NOTES.

Belgium supports 5,500 schools and 139,000 saloons.

It is claimed that in England there are five hundred deaths every year from delirium tremens alone.

Within a few weeks twelve boys have been admitted into the insane asylum of Napa, Cal., crazed by excessive cigarette smoking.

Kansas has saved not less than fourteen million dollars in money since she turned her face in the direction of manly, sober freedom.—*Topeka Capital.*

Three thousand penitentiary convicts and two hundred and eighty-five thousand occasional prisoners constitute a portion of the yearly crop of crime developed by the heat of intoxicating liquors and gathered in by the prisons of the United States.

Rev. Hugh Montgomery affirms that in Edwards County, Ill. no liquor has been sold for twenty years, and taxes are 33 per cent, less than in any other county of Illinois.

In Maine, in twenty years of prohibition, the mortgages on the farms of that State have been reduced from nineteen in twenty to one in twenty.

The immense sum of \$16,000 was spent for the single item of wine at the Centennial banquet in New York city. Richard Busse, the chief steward of the Hoffman House, said that not since the feast of Belshazzar had so much wine been drunk as on the occasion of the Centennial ball and banquet.

Let the doctors settle their own quarrel, and while they are doing it let us plain and unscientific people "paddle our own canoe" in waters that we know to be safe. Nearly thirty years ago three doctors called at my house and said my son "would die if he did not take drink." He did not take the drink, he lives, and they are all dead. It was, no doubt, very scientific of the doctors and very foolish of me. But if they are satisfied, I am.—THOMAS WHITTAKER.

An appalling statement is made by the committee on minors, in the twelfth annual report of the Society for the Prevention of Crime in New York City. It is as follows: "Careful investigation shows that at least 150,000 children, mostly very young,

are in the habit of daily visiting the saloons of the city. It is a fact well known to your committee that in a large number of drinking places hard-tenders are in the habit of giving little ones candies and pennies to induce them to patronize their places."

GIVEN AWAY

TO EVERY

New Subscriber



We have been anxious for many years to see the badge of the Order more generally adopted, and worn by members of the Order so that Sons of Temperance can recognize each other in public. To insist us in increasing our circulation as well as push this object, we will give to

EVERY NEW SUBSCRIBER

who sends us \$1 for a year's subscription to the JOURNAL one of these fine gold plated badges, retailed at 75 cents, free with the subscription. Send in your \$1 at once and get one of these badges.

Members who have subscribed for the JOURNAL and wish the badge will be sent the same, in Gold Plate 75 cents, Solid Gold, \$1.50.

HERMAN H. PITTS,

Proprietor "Journal,"

Fredericton, N. B.

Our Pulpit.

Choosing The Lord.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sunday evening May 26th, 1889.

"Choose you this day whom ye will serve."—JOSH XXIV. 15.

Israel was summoned to Shechem. Joshua is about to resign the generalship of the army and the judgship of the nation, and he is about to give the people his last counsels and bid them a long and last adieu. It is a great gathering—that at Shechem, Joshua is universally beloved, and all the people have come to shew him how dear he is to them, and how sorry they are to part with him.

There he comes, the aged veteran, leaning on the arm of his successor in office perhaps. How patriarchal! His head and beard are as white as snow. The light of another world seems to be breaking and brightening over his noble brow. His form is still wonderfully erect, and his step is still the step of a prince and a soldier. His old sword is by his side, and the veterans who fought at his back in the Canaan wars are around him, and they are as proud as ever of their old captain.

Look at him as he stands there before the thousands of Israel! He is one hundred and ten years old, and all of three score and ten of those years have been cheerfully given to the nation's service. And during all those eventful years he never once failed the people. When the times of great trial came, and Aaron fell, and even Moses fell, and all the people fell, Joshua stood, a tower of strength. He can look the people in the face and feel that he has ever been true to them. He has done his duty. He has served his God and country. He has never betrayed a trust. He has never sought his own personal interests. He has never shrunk from a responsibility. He has never turned his back on the foe. He has been faithful up to the very end. Thus what a noble record of a long public life is Joshua's.

He speaks, and the people listen to catch every syllable. And as he speaks the old light gleams in his eye, the old authority is heard in his voice, the old fire begins to burn in his soul. He reminds the people how good the Lord has been to them, and how fully He has done for them all He said He would do. He glances over the glorious past, and shews them what a history full of the Divine mercy theirs has been from the beginning. And then He winds up what He has to say by solemnly charging them to be true to the Lord. He tells them his work is done; he is going home from the meeting to die, and he wants to have a pledge from them that they will continue to be the Lord's. He knew many of them had never come to a decision on the matter, and he could not die happy without seeing them decide for the Lord. So, with a boldness and recklessness characteristic of him as a leader of men, he calls upon the people to choose there and then the God they will serve. "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me, and my house, we will serve the Lord."

He paused, and the ten-thousands of Israel, with one mind, and with one heart, and with an enthusiasm and earnestness that must have been intensely gratifying to their old captain, solemnly declared that the Lord would be their God. Joshua then drew up a covenant, and the people gave their adherence to it, and a great stone was set up as a witness and memorial of the solemn engagement they had entered into. The people were then sent away to their homes, and Joshua went away to his long home.

I. THE CHOICE OF A GOD

Now, let me be bold and plain with you with Joshua's boldness and plain-spokenness. Let me call upon you in his strong earnest words to make choice of the God you will have to be your God. To some of you it may seem almost profane to talk that way here, but there is nothing profane about it. It is a scriptural and commonsense view of the matter. How many here tonight have never yet come to a decision worthy of the name as to whom or what they will worship and serve as God. They live on through the years and practically have no God. They are atheists, infidels. The Mohammedan has his Allah, the Hindoo his Buddha or Brahma, the negro his fetich, the Polynesian cannibal his uncouth idol, and they worship and serve them with a devotion that puts ours to shame. But there are among us those brought up in christian homes, instructed in christian Sabbath Schools, and surrounded with christian privileges all their days, who acknowledge Him in a sort of way, but they do not worship Him as God nor serve Him as God. They profess nothing, and they live about as they please. Practically they have no God. And God cannot put up with it; He wants that sort of thing to stop. He wants us to make a choice, and to stick by the choice we make. It is not worthy of Him nor of us, to be as we are. Let us have some God or other. "Choose you this day whom ye will serve."

In one sense we can have no choice in the matter. There is but one God, the Lord God, and He is our God whether we will or not. He made us. He made us as it pleased Him. He did not consult us as to how we would be made, or as to the circumstances we would be placed in. And He does all things for us, and so much of what is done for us is beyond our will. We may not choose to acknowledge the Lord as our God. We may hold it to be our prerogative as intelligent moral creatures to say whether we shall have any God at all, and who and what our Lord shall be. But the Lord is the only God, and He is our God, and we are in His hands to be done with as He pleases, and out of His hands we can by no means free ourselves. In conversation with an infidel he told me how blessed it was to swing out beyond all control. But we cannot do as we like. We are hedged about with laws and influences, restraints and necessities, and we are held. We cannot swing out and be free. There is a power over us and all around us that keeps us in check, and out of the hands of that power we cannot get. We often resolve to go here or there, to be this or that, to have what we wish and enjoy what we like. But we come to find out that it is only if the Lord will that we can go anywhere, be anything, do anything, enjoy anything. Thus, in an important sense, we have no choice as to our God, for the Lord is our God, the infidel's God as well as the christian's, and no choosing of ours can make it otherwise.

Granting all that, however it is nevertheless true, that as intelligent moral beings, it is ours to say, who, and what, our God shall be, whether the Lord God, or some human invention. We have, within certain limits, the privilege and power of a choice in the matter, and so there are gods many and lords many. The Lord God does not force Himself upon us, and insist upon His being our God whether we will or not. He has given us intelligence and moral principles, and He calls upon us to make a good use of those high gifts, and choose for ourselves in all that concerns our happiness, even to the choice of the God we will worship and serve.

He presents Himself before us as the only living and true God, and shews us the claims He has upon our love and loyalty, our worship and service. He shows us that He is our Creator and preserver, our Father and Redeemer; that He has cared for us in all the past, and done all the good for us that has been done, and loves us as He only can love us. He sends His own Son to die for us shewing us in this way how much He loves us, and the strong claims He has upon our devotion by what He has done for us. But having presented and urged His claims, He stands back, as it were, and leaves us to make our own choice. He says, "Choose you this day whom ye will serve." He wants us to say whether we will have Him or some one else. If we believe in Allah, or Buddha, or Jupiter, or Odin, or Thor, and like their service better than we do His, then He wants us to say so. That is the way He sets the matter before us here in the text.

But so many do not want to make any choice. They want to be free to serve or not serve just as it happens to suit. They do not like to bind themselves to be one thing or another. They cannot bear to be brought square up to the point, and say whose and what they shall be. If they can at all they will back out, and keep on good terms with all the gods there are, the Lord God among them. In Rome they do as Rome does; they believe in the Pope, and are good Catholics. In St. Petersburg they belong to the Greek church. In Berlin they are Lutherans. In London they are good church-men. In Edinburgh they are Presbyterians. In Constantinople they worship at the Mosque of Ste. Sophia, and prostrate themselves before Allah. In Pekin they believe in the teachings of Confucius, and worship at the Joss-houses. In Boston they are Unitarians. In Chicago they are Free-Thinkers. At Salt Lake City they are Mormons. They are all things to all men, or want to be.

Now, such a way of doing is not honorable. It is not honorable to a man's self. Nor is it honorable to God. Let us have opinions, beliefs, a religion, our God, and let us hold to what we believe, no matter where we are.

II. THE IMPORTANCE OF DECISION

Some of you have the idea that taking a stand for God, making choice of Him, coming to a decision, is a sort of infringement of your liberties, and then it is putting yourself in a position that you are not sure that you will be able to hold. I have not the least doubt, that there are here tonight some who are perfectly sincere in keeping back from making any public choice as to whether they will accept God as their God or not. They want to do right. They fear God. They believe Him to be the only living and true God. They have no doubts there. Intellectually they are satisfied as to the validity of His claims. But the question with them is this, whether their choice of Him in an open public way would not be rather to His dishonor, and their injury, and the church's injury. Something like that is the question with them, and they have the idea that while it is wrong not to choose, it would be still more wrong for them to choose, and of two evils, as they regard them, they choose the least, and remain undecided. They think they are safer in a mental position, and are in a less trying position to occupy, than they would be, were they to take an out and out, and bold, decided stand for God.

But they are much mistaken about it. A position that is neither one thing nor another is the most trying position that any one can occupy. There is nothing in the position that he can hold to, and he is exposed to all the influences that are at work, bad and good. The devil and the world will not let him rest, for he is where there is no rest for him. Thus a neutral position is one of the worst for rest and comfort a man can be in.

The only safe ground for any man to occupy is the path of duty, and the path of duty is to choose what he will be, whom he will serve. "Choose you this day whom ye will serve." If our minds are made up that the Lord is God, and I know our minds are made up on that point, and ought to be made up on that point, then we should unhesitatingly say so, regardless of consequences. If we believe in the Lord as God, then the Lord wants us to choose Him as God and serve Him; and if He wants us to choose Him, then we ought to choose Him. The Lord knows what is for His own glory and for our good, and He urges us to come out of that half and half state we are in, and decide for Him. One thing is certain, it is neither honorable to God nor to a man's self, nor for his good in any way, to live on without coming to a decision. He cannot bear that. If we are not prepared to choose Him, if we do not like His ways and worship, His laws, then choose some other god. "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served, that were on the other side of the flood or the gods of the Amorites in whose land ye dwell."

III. WHEN TO CHOOSE.

We are to choose at once, today, tonight, this hour. "Choose you this day whom ye will serve."

The choice of a god is the greatest choice a man can make. Our destiny depends on that choice. Both our here and hereafter will be made or marred by the choice we make, whether wise or foolish, right or wrong, good or bad.

It is indeed a solemn step to take to stand up before the Church and world, before angels and devils and men, and solemnly declare, that as for us, we will serve the Lord. We cannot take a more solemn and a fully responsible step than that, and I do not wonder that thoughtful reverent men hesitate in taking the step, and that their faith staggers at the burden of responsibility laid upon them. We should not thoughtlessly and carelessly decide of every day life do, we will not be in a decision we came to