

A NEW CRUSADE.

The Radical Resolution of Atlantic Division, S. O. T.

The following preamble and resolution was unanimously adopted at the meeting of Atlantic Division of the Sons of Temperance of Ottawa.

"Inasmuch as the prevalent custom of treating to alcoholic liquors forms the main support to the liquor traffic, and admittedly contributes more than any other cause to the cultivation of intemperate habits and the other manifold evils arising from the drinking usages of society.

"That in the present advanced state of temperance sentiment, it is fully warranted to ask that the pernicious and destructive practice of treating should be made an offence under the License Act, and that the enforcement of such an enactment would largely abate the evils above mentioned, reducing to a minimum drunkenness and crime.

"Resolved: That in the opinion of Atlantic Division the time has now come when an amendment to the License Act is urgently needed, making it an offence for any person to offer in a hotel, saloon or licensed premises, intoxicants as a treat or act of hospitality, and that any license keeper being a party to the same and furnishing such liquor shall be adjudged guilty of a violation of the act and be subjected to a like penalty.

"That steps be taken to bring this matter before the Legislative Assembly and Government of Ontario, and that friends of temperance generally be asked to further such action as far as possible.

"That copies of the above preamble and resolutions be forwarded to subordinate Divisions of S. O. T., to lodges of Good Templars, in the city and vicinity, to the W. C. T. U. and Y. W. C. T. U., respectfully requesting consideration of the above proposal and if concurred in, to ask their co-operation and support by joint committee or otherwise as may be deemed advisable.

Do Your Duty.

There is always work to be done in the Division room, and some one must do it, notwithstanding the discomforts. This work so far as possible should be shared alike, and it should be the duty—nay, it is the duty of every Brother to attend his regular Division meeting, and assist in the work by his presence, if nothing more. This gives encouragement at least, to those who are in the "fore front of battle," that their labours are appreciated. It is poor satisfaction to the officers who have devoted their time to the perfection of their work, to be obliged to expatiate before an audience of empty seats; and if perchance a novice is being initiated, so much more the necessity of there being a goodly number present. First impressions are truthfully said to be the most lasting, and if a candidate finds that all are interested in the work, and are lending a helping hand, the more deeply will the truths inculcated be fixed in his mind.—Statesman.

Shall We Admit Them.

The following incident occurred at one of our Divisions and was given at one of our meetings:—

A drunken man presented himself one night at the door of a Division-room saying, I want to be a Son of Temperance. The members informed him that he was not in a fit state to join, but advised him to come again on the following week and they would admit him. The man staggered about and repeated more emphatically than before, I want to be a Son of Temperance—I want to be a Son of Temperance! The members looked at one another. They thought that if he had such a strong will in a drunken state, he might possibly keep the pledge. So they initiated him. The man was actually so intoxicated that the conductor and assistant had to support him between them in walking around the room. That man kept his pledge, remained a faithful member during his stay in the city, and afterwards organized other Divisions in the locality to which he removed.—Exchange.

Saloons are vile creatures of the law. The people make the laws, the people are responsible for the saloons; they can crush them out as well as they can create them, and the people will do it as sure as God rules,—and God rules.

A Cheap Soul

Some years since I was sitting in a large dry-goods in Chicago waiting for a friend. It was storming a little outside, and the clerks were not very busy. Not far from me stood a cash-boy with his pack against a pile of prints, and his elbows carelessly resting on the same. I noted his handsome face, set with dark hair and eyes so expressive, his cheeks bespeaking perfect health. A lady at an opposite counter, while paying a bill, let fall some fractional currency such as was then in circulation, that fluttered and fell to the floor, and was picked up by the gentlemanly clerk in attendance, except one, a twenty-five-cent piece, which noiselessly skimmed along the floor, and fell near the cash-boy I alluded to. Without changing his position, he set one foot upon the money, and seemed unconscious of everything except the skylight, and stood gazing up into the open space while search was made for the money.

I watched him stain his soul with a sickening thought in my mind; "What will be the end?" I went swiftly to him, and whispered in his ear, "Boy, will you sell your soul for a paltry twenty-five cents? Don't you know perfectly well that the money is under your foot? Restore it, and never, never do such a thing again!"

The boy turned deadly pale, stooped and picked up the money. "Lady," he gasped, "don't tell on me, I pray—I beg!—and I will never do so any more. Think of my mother?"

I presume he thought I knew him. I did not then, but afterward found out who he was; and from the fact that he stayed with his employers several years, and was trusted with a high position, I think the offence was never repeated. God had used me to save him from sin.

Boys, the first theft is the longest step you take toward prison; the first glass of liquor takes you nearer a drunkard's grave than all you may swallow after, often the first oath clinches the habit of profanity. A stained soul is hard to purify. There are virtues you can lose; but once lost they are forever gone.

Please excuse us if we have failed in using any choice epithet against the liquor traffic, it's aiders or abettors,—be they preachers praying Christians, or outspoken whiskyites. We are fighting alcohol and do not want the friendship of it's friends.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson II.—Oct. 14.

CROSSING THE JORDAN.—Josh. 3: 5-17.

GOLDEN TEXT.—When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee.—Isa. 43: 2.

PREPARATIONS FOR CROSSING THE JORDAN.—The fact that the crossing was to be made within three days was announced to the people, and they were commanded to prepare food enough to last through the movement (1: 10, 11). Joshua sent two men across the river, to learn the condition of the enemy (2: 1). This verse may read, "Joshua had sent." They must have crossed by swimming, and it would take strong and brave men to do this. On their return the spies reported that the Canaanites were utterly disheartened.

A movement was made toward the river (3: 1). The camp had been on the plateau in the valley, from which they now move down to a lower level upon the very borders of the river, ready to pass over, if only a way could be made. But the barrier was as great as that of the Red Sea, 40 years before. And Joshua said unto the people, Sanctify yourselves. The command was undoubtedly of the same import with that given by Moses, on the eve of the delivery of the law upon Mount Sinai. They were to wash their persons and their garments, and to abstain from everything that might indispose their minds to a serious and devout attention to the miracle about to be wrought. A similar command was generally given on great and solemn occasions. These were the outward signs of the sanctification, which really consisted at the same time in the spiritual purification, the turning of the heart to God in faith and trust in his promise, and in willing obedience to his commands. To sanctify is to make holy, to set ourselves apart from common to sacred uses. Set yourselves apart to God,—yield yourselves to him,—put yourselves in

that attitude in which he can take you up. The special manifestation of God's presence should be awaited by his people in a posture of deep humiliation, and penitence, and prayer, and by diligent efforts to cleanse themselves from all filthiness of flesh and spirit.

To-morrow: which would be the 10th of Nisan (4: 19), the anniversary of the day on which, 40 years before, the Israelites had chosen every man a lamb for their first Passover, their day of deliverance from Egypt (Ex. 12: 3). The Lord will do wonders among you. By this miracle God inspired his people with faith and courage for their future work he put fear in the hearts of their enemies; he gave those enemies new proofs that he was the true God; the miracle was necessary to make the entrance upon Canaan a true type of entering heaven; this miracle being done through Joshua, endorsed him before the people as their divinely appointed leader.

INSTRUCTIONS ABOUT THE CROSSING.—Vers. 6-13. Take up the ark of the covenant: the sacred chest containing the two tables of stone inscribed with the Ten Commandments (and the pot of manna and Aaron's rod. It was called the ark of the covenant, because these ten commandments were a covenant of God with his people, that if they would keep the law, he would be their God and Saviour. And pass over before the people. There was to be a space of 2,000 cubits, or nearly three-quarters of a mile, between the ark and the people, so that all could see the sacred symbol of the divine presence. The separation also kept before the people the holiness of God.

Ministers and Teachers must lead the Way. They are to be ever foremost in every good work. In zeal for his Master's cause, in unwearied efforts to promote it, in purity of life, in acts of love, in public spirit, in honor, in truth, in self-command, in self-abnegation, the ordained servant of God should be in the fore-front of the grand army. But the army must follow its leaders. They took up: that is, on the day following. And the Lord said unto Joshua, This day will I begin to magnify thee: make thee great, put honor upon thee, as the leader and commander of the people. The miracle would be proof positive that Joshua was the leader appointed by God. Here is the record of the command Joshua was to give the priests in private, which in ver. 13, he repeats in full form to the people. Ye shall stand still in Jordan. They were first required to pause on the brink of the stream, till the channel was laid dry, and then they seem to have advanced and taken their station in the midst of it, till all the people had passed over. As the entire bed of the river below the resting point of the ark would become dry by the waters running off towards the Dead Sea, the congregation might pass over in that direction having the ark on their right, and keeping at the prescribed distance of 2,000 cubits. And Joshua said unto the children of Israel. The people were addressed, not en masse, but representatively, as specified, through the heads and officers of their tribes. Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you. They greatly needed this proof, for the difficulties of the Hebrews were immense. To the iron chariots, the horses, and the fortresses of the country, and its formidable leagues of chiefs and kings, they could oppose only a rude, half-armed militia, with inadequate military training. The Canaanites were, strictly speaking, the lowlanders, who inhabited the lower tracts of Palestine, on the sea-coast and western bank of the Jordan. But this term is often used in a wider sense, including all the tribes west of the Jordan and in Phœnicia deriving their descent from Canaan. In this sense the other tribes named were Canaanites. The Hittites were descended from Heth, the second son of Canaan, and settled in the time of Abraham in and round Hebron. They afterwards became a great nation, and spread over the regions north of Palestine. The Hivites, descendants of Canaan, were a commercial people. They were mainly located "under Hermon, in the land of Mizpeh." The Perizzites: villagers; Canaanites who dwelt in open walled towns, to the south and on the western flanks of Mount Carmel. The Girgashites were probably a family of the Hivites, dwelling east of the Sea of Galilee. The Amorites: mountaineers, descendants of the fourth son of Canaan, were the most powerful of the Canaanitish people. They occupied the barren heights west of the Dead Sea. The Jebusites, a Canaanite tribe, were in pos-

session of the central highlands around Jerusalem, their stronghold. They retained possession of this until David dislodged them. Behold, the ark... of the Lord of all the earth passeth over before you: to lead you, to prove that it is safe for you to follow. Now therefore take you twelve men: to bring memorial stones from the river bed. And it shall come to pass, etc.: here is an explanation of the manner of crossing, and a promise.

THE DECISIVE STEP: JORDAN CROSSED.—Vers. 14-17. When the people removed from their tents: Broke up their encampment The priests bearing the ark: three-fifths of a mile from the people, who saw the river dry up from this distance. And the feet of the priests that bare the ark were dipped in the brim of the water. The priests were the special ministers of Jehovah, bearing the symbol of Jehovah's presence. For Jordan overthrew all his banks all the time of harvest: i. e., the barley harvest, which is during the latter part of March and first of April. This overflowing is caused by the melting of the snows of Hermon. The river at this place is about 100 feet wide, and the margin overflowed about 400 feet more, making about 500 feet in total width. This season of high water was wisely chosen; for the miracle was the more impressive. It increasing been attempted when the water was low, would have appeared upon the opposite shores to annoy the Israelites. They trusted to the swollen river, which they knew no army could cross. The crossing in harvest was also providentially ordered with reference to the food of the people; they entered the land when it yielded abundance. The waters from above stood and rose up upon a heap: as if they were dammed up, so that the channel soon ran dry. Very far from the city Adam: rather "far away, by Adam the city," that is beside Zaretan. The exact site is unknown. It is, however, probably connected with the modern Kurn Sartabeh, the name given to a lofty and isolated hill some seventeen miles on the river above Jericho. Here high rocks on either side contract the valley to its narrowest point, and seem almost to throw a barrier across it; and here, in all likelihood, were the waters held back by the hand of God. And those (waters) that came down toward the sea of the plain (the Dead Sea)... failed: i. e., they flowed rapidly off down the steeply sloping bed of the river, and the whole channel above and below lay dry before the people. And the people passed over right against Jericho. It is probable that the people crossed the river at what was afterwards called Beth abara, or house of passage, which seems to have derived its name from this very circumstance. It was here that John baptized, and that Jesus, as well as Joshua, began to be magnified. And the priests that bare the ark... stood firm on dry ground: with good footing. The priests were spired their enemies with greater terror. Those enemies, had the about three-fifths of a mile up stream above the people, and were thus seen by all; and their faith encouraged the people to venture into the bed of the river. And all the Israelites passed over on dry ground: probably at different points, over a wide space. They were now fairly standing upon the promised land.

PRACTICAL HINTS.

God sometimes lets great difficulties rise up in our paths in order to reveal his goodness and power in overcoming them.

God still does wonders for his people, in conversions, in the power of the cross, in the progress of the church, in the daily care of his people.

We should especially sanctify ourselves in the near presence of God.

God not only accompanies his people, he goes before them, to prepare the way.

All God's wonders, his marvels of converting power, of holy lives, of triumph over temptation, trouble, and death, all these honor and magnify the church, for whom he does them.

We know by what God has done for us, that he will continue to do.

They must follow the priests as far as they carried the ark, but no farther. So we must follow our ministers only as they follow Christ.

The overflowing Jordan between the Israelites and their promised land was a type of the river of death that flows between us and heaven. God can help us to pass it safely.

There is a Jordan before all good; before a new life, the higher life, usefulness, larger spheres.

Every one needs to take a decided stand, a positive step that cannot be retraced, and commit himself to the side of right and of God.

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THE Relief Society of the Order of Sons of Temperance, desires to employ efficient workers to organize Divisions in New Brunswick and also in other Provinces and the United States, and to solicit members for the Relief Society of the Order. To competent persons, steady employment will be given. The Order and the Relief Society are in excellent condition, and the work will be comparatively easy. For terms address, Herman H. Pitts, G. W. A., Fredericton, New Brunswick, for the Maritime Provinces, and for any other part of America, F. M. Bradley, General Secretary. P. O. Box 83 Washington, D. C.



INTERCOLONIAL RAILWAY.

'88 Summer Arrangement '88

On and after MONDAY, June 4th, 1888 the Trains of this Railway will run daily, (Sunday excepted), as follows

TRAINS WILL LEAVE ST. JOHN

Day Express.....7.00 a. m. Accommodation.....11.00 a. m. Express for Sussex.....16.35 p. m. Express for Halifax and Quebec.....22.15 p. m. A sleeping car runs daily on the 22.15 train to Halifax.

On Tuesday, Thursday and Saturday a Sleeping Car for Montreal will be attached to the Quebec Express, and on Monday, Wednesday and Friday, a Sleeping Car will be attached at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Halifax and Quebec...5.30 a. m. Express from Sussex.....8.30 a. m. Accommodation.....12.55 p. m. Day Express.....18.00 p. m.

All trains run by Eastern Standard time.

D. POTTINGER, Chief Superintendent.

Railway Office, Moncton, N. B. May 31st 1888.