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Our Poetry.

"AS HAVING NOTHING, YET POSSESSING ALL THINGS."

The earth is ours. Above us bend God's infinite arch of stainless blue. The costliest sapphire from the mines Can never rival that in hue.

Have we no gold? The warm sunshine, Tell me, what could more golden be; Not all art's mysteries can make Music like that bird in yon tree.

Then do not mourn, though thou mayest be Poor, old, bereft of all, alone— God only gives a little while To give thee back threefold thine own.

Rachel Raynear, in Churchman.

AMERICAN HONESTY.

American travellers have a good reputation in Italy, so, at least, Dr. Osgood, of New York, reports. The shopkeepers are willing to trust even strangers, never doubting that the money in the end will come to hand.

At Rome and Geneva one is most tempted to make purchases, and at both places you can do well at the best stores. I was amazed at their readiness to accommodate Americans.

The money, sir, is of no consequence. You can have anything you want, and pay for it in New York. On my expressing surprise at such confidence in a stranger, he said:

You must allow us to believe that we understand our business. In Rome I was repeatedly told to take anything that I wished to my hotel, and pay when convenient; and once, after asking the lady proprietor of a rich mosaic establishment to reserve for me a choice piece of Byzantine mosaic until I had filled my purse, she said:

Take it with you; and, on my expressing surprise at her confidence in a total stranger, she said: Oh, sir, have no scruples. We never lose anything by the Americans and English.

Our Pulpit.

WALKING IN THE LIGHT.

An Encouraging Sermon by Rev. C. H. Spurgeon.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."—I John, i, 7.

The apostle warns us against saying more than we have made our own by experience. He hints at the solemn difference between empty profession and gracious reality. To have fellowship with God is a great matter; but merely to say that we have fellowship with Him is a totally different thing.

There were certain in John's day who said, "We have fellowship with God." How they had come by it they did not explain; perhaps they claimed they had reached it by philosophical speculation, by exact reasoning, or by long-continued meditation. Whatever the road, they said that they had reached the city of God, and were in communion with the Great Being.

Let us speak of the real thing, the fellowship with God which comes of walking in the light.

1. Consider, first, the light of our walk. True believers do not walk in darkness; they have found the road, and they see it before them. They know whom they have believed, and why they have believed, and so they go forward intelligently.

What is this light in which the Christian walks? I answer, first, it is the light of grace. In our natural state we are in darkness; and under the dominion of the Prince of Darkness. When the grace of God comes, the day-spring from on high visits us.

The result of this light is seen in various ways. It causes deep sorrow in the beginning, for its first discoveries are grievous to the conscience. Light is painful to eyes long accustomed to darkness. Anon the light brings great joy, for the soul perceives deliverance from the evils which it mourned.

Next to sincerity I regard a willingness to know and to be known as an early result of walking in the light of God. The ungodly come not to the light, lest their deeds should be reproved. There are matters about which they desire no light; but rather say, Depart from us; we desire not the knowledge of thy ways.

with the heart and conscience they look at him as if he were a dog hunting about for a rat.

A still surer evidence of grace is the mind's perception of revealed truth and its obedience to it. Then has true light shone on a man's walk when he perceives the truth revealed by the Holy Spirit in sacred Scripture, and receives it into his heart with a childlike spirit.

This, beloved brethren, leads to a transparency and simplicity of character. Walking in the light produces Israelites indeed, in whom is no guile. Those who are full of deceit and craftiness upon any subject are not walking in the light of God.

The man who is walking in the light, as God is in the light, is full of abhorrence of sin. Sin is practical falsehood; it is a moral darkness. The man that abhors evil and injustice; the man that would do good if it cost him his earthly all; the man who would not do wrong though the world should be his reward for doing it—this is the man that walks in the light, and he is the man that shall have fellowship with God, and a sense of cleansing from sin.

2. I come, secondly, to the communion of our walk. Those who are in the light shall not be alone. God Himself will be with them, and be their God. The words, "We have fellowship one with another, constitute a wonderfully condescending expression. John would not have dared coin such an expression; it must have been minted for him by the Spirit from above.

God in the light and man in the light have much in common. Now are they abiding in one element, for they are dwelling in one light. Now we can speak with God, seeing we are ready to hear the truth. In prayer and praise we are no longer false, and therefore the Lord can hear us.

Now we partake with God in sympathy, having a fellow-feeling with Him. Does the great Father mourn His prodigal child? So do we mourn over Jerusalem? So do we mourn for the perishing who will not be saved.

3. But now I come, in the third place, to that which strikes me most in the text, and it is this—the glory of this communion: "We have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Here am I, a poor creature, reading this text. I find that it is possible for men to walk in fellowship with God, the great and ever blessed. I rejoice to learn this, and my heart responds; "If there is any fellowship with God to be known, I will know it. If I can be reconciled to God, and be at friendship with Him. I desire it beyond everything.

To begin with, here is sin! What an evil thing it is! How our soul hates it; it is unclean to us; a loathsome and abominable evil. You that are in the light know how every beam of light makes you see more of the heinousness, blackness, and accursed nature of sin.

Let us go a step further. Sin being, once perceived, the next step is that it should be got rid of. "Ah!" say you, "I wish I could be cleansed from it cleansed from all of it; but how can this be? It is not possible for me to purge away my sin." This also is God's thought about sin; He knows how hard it is to remove its pollution. He saw that nothing of ours could remove the horrible blot. In this persuasion we have fellowship with the pure and holy God, who saw that there was no means of removing sin but one: He must deliver up his own Son to death, or the sin of man could never be purged away.

Now go a step further. The glorious Son of God condescends to become the

atonement for sin. He is taken to the tree, our sins are made to meet upon His blessed head, and there He dies, the just for the unjust. He was made sin for us, that we might be made the righteousness of God in Him.

A step further. Beloved, many of us have come to Jesus Christ by faith; we have looked to Him, and have accepted Him as our Saviour, cleansing us from all sin. Joy, joy, joy forever; the brightest day that ever dawned on us was that day when we saw all our sins numbered on our blessed Scapegoat and carried away into the wilderness of forgetfulness!

Brethren, we are now as one with God in His master-purpose. Was it not in His heart to create beings with whom He might have fellowship? He desired to produce and bring to Himself an order of beings who could be glorified without danger of pride, who could think and feel as the Firstborn would do; in fact would become the friends of the Son of God.

When you have read the past in this light, then gaze into the future. Now we see how throughout eternity we shall walk in the light, as God is in the light, and have fellowship one with another—fellowship culminating in Jesus Christ, the Only Begotten, and the cleansing from all sin by His blood.

This great purpose has been wrought out to a considerable extent by the Lord's having already made us to walk in the light, as He is in the light, and by washing us in the precious blood, but it doth not even yet appear what we shall be. This must we practically seek after: Henceforth we live for Christ! Henceforth our chief glory is the Cross! Henceforth our beau ideal of glory for ourselves is to see Jesus glorified! The torrents have swept us away! We are no longer bound to this earth! We are borne along by the irresistible force of eternal love!

I have done; but oh, I wish that all your hearts were brought into the light of God at this moment! Oh, that you would quit the dark ways of self-righteousness, carelessness, thoughtlessness, and sin, and come into the light of truth! Oh, that the light may come to you as to Saul of Tarsus, and at once transform you! May the Spirit of God bring you to know God and His Son, Jesus Christ, whom to know is life eternal.

THE GREATEST OF GREAT WALLS.

Says a correspondent of the Milling World' who has recently been traveling in China: Of course we had to go to the great wall of China. This country abounds in great walls. Her mural defences were most extensive—walled country, walled cities, walled villages, walled palaces and temples—wall after wall and wall within wall. But the greatest of all is the great wall of China, which crests the mountain range and crosses the gorge from here some 40 miles away.

No need to tell you of this wall; the books, will tell you how it was built to keep the warlike Tartar out—25 feet high by 40 thick, 1200 miles long, with room on top for six horses to be driven abreast. Nor need I tell you that for 1400 years it kept those hordes at bay, nor that, in the main, the material used upon it is just as good and firm and strong as when put in place.

HOW TO ROAST MEAT.

Mrs. Emma P. Ewing, of the school of domestic economy at the Iowa Agricultural College, says: In roasting meats of all kinds the method adopted should be the one that in the most perfect manner, preserves the juices inside the meat. To roast beef in the best possible manner, place the clean-cut side of the meat upon a smoking hot pan, which must be over a quick fire.

If the oven is not too hot the beef requires no basting and is better without it. When the oven is at the proper temperature and the cooking is going on all right, the meat will keep up a gentle sputtering in the pan. If, upon opening the oven door, this sputtering is perceptible, more heat is required.

A roast of beef should never be washed, and if it has accidentally been wet or moistened, it should be carefully wiped dry before it is seared or put to cook. Searing almost instantly coats the cut side of a piece of meat and prevents the escape of juices in the after process of roasting, while a firm, steady heat gently but thoroughly cooks it, and thus both juices and flavor are preserved.

WHY I DON'T DO MORE ACTIVE WORK.

Because I can't. Because I haven't time. Because somebody else can work so much better. Because I am asked too often. Because I am not asked often enough. Because somebody made fun of me once. Because folks will call me fanatical. Because I shan't be popular. Because I'm afraid I shall be called a hypocrite. Because it isn't the thing with our crowd. Because somebody might tell me to mind my own business.

Because I want to get just as much out of this world as I can, and it would be inconvenient to be too active a christian. Because I'll have it all to do if I commence. Because I don't want to be bothered over other people's affairs. Because I have got a pet sin that I can't give up. Because my health is so bad and my head always aches Sundays so the paper is all I have time for, besides week days it is poor policy. Because I don't want to.

LITTLE THINGS WORTH KNOWING.

That a bag of hot sand relieves neuralgia. That warm borax water will remove dandruff. That salt should be eaten with nuts to aid indigestion. That milk which stands too long makes bitter butter.

That one in a faint should be laid flat on his back, then loosen his clothes and let him alone. That a fever patient can be made cool and comfortable by frequent sponging off with soda water. That cold tea should be saved for the vinegar barrel. It sours easily and gives color and flavor.

THE NEW ARITHMETIC.

A frowsy-headed boy, of the character generally denominated "tough," recently entered a grocery store when the following scene occurred:— "Have you any taffy? Yes. How much a pound? Ten cents. Gimme it. The taffy was duly done up and handed over when the urbin, having just spied a bunch of fire-crackers, suddenly queried again:— "How much for the squib? Ten cents a bunch. I'll take them instead of the taffy. All right. Having received the fire-crackers, he weighed them, smelled them, winked hard with one eye, and, putting them in his pocket was making for the door, when the shopman stopped him with:— "Hey, there, you hav'n't paid for those crackers. Well, I gave you the taffy for them. Yes, but you didn't pay for the taffy. Well, didn't I give it back to you again?—and off he went.

Some men use their mouth for a foot-stool; that is, they never open their mouths unless they put, etc., etc.—you know the old maxim. I heard one of that kind talking to-day. He was from Philadelphia and had just met a lady (unmarried) from the same place. She wasn't as young as she was ten years ago, but that is none of our business. Ah, he said, with a smile of recognition, when she told him where she lived, ah, so you are from Philadelphia. Yes, she replied with the true Philadelphia pride. I am from there, too, he continued. Have you resided there long? Oh, I was born there! Indeed? You've lived there a long, long time, haven't you? He said it as innocently as a stupid man could, but the young woman didn't accept it so, and half an hour afterwards he was asking me what made Miss Blank treat him so unkindly. Of course I told him.

A Fredericton clergyman told us the other day;—I once married a handsome young couple, and as I took the bride by the hand at the close of the ceremony and gave her my warmest congratulations, she tossed her pretty head, and tions, she tossed her pretty head, and pointing to the bridegroom, replied, I think he is the one to be congratulated. Of course what is meant by soda-water is a solution of carbonate of soda. With regard to cold tea, we rather fancy that thrifty housewives allow but very little of that article to go to waste at all.