

**VOTE AS YOU PRAY.**

Answer your own Prayers when you can  
—The Answer of Hercules.

BY REV. JESSE S. GILBERT, A. M.

I once heard of a very mean man who owned a large farm and had a cellar, well stocked with provisions for the winter. He was a member of the church and always had family worship. In his devotions he always prayed long and earnestly for the poor. One day his little boy said to him, "Father, I wish I had control of your cellar." "Why so?" asked his father. "Because," the boy replied, "I would then answer some of your prayers." Those who pray for the cause of temperance may well learn a lesson from this little boy. We must help to answer our own prayers. Faith, without work, we are told, is dead. Prayer without corresponding action is only a solemn mockery. A very inconsistent but rather loud-professing member of the church once rebuked an old sailor for profane swearing and received the reply; "Well, I swear a great deal, and you pray a great deal, but the Lord knows that neither of us mean anything by it." It would really seem that many Christians mean very little by their prayers. Men who pray for temperance and then vote for rum certainly mean very little by their prayers. God does not do for us that which he has given us the power to do. This seems to be a fixed law of the divine administration. A man who, for instance, rushes right into temptation vainly pray, "Lead us not into temptation." He who sits down in wilful idleness has no right to pray. "Give us this day our daily bread."

It is "most right and our bounden duty" to pray for the cause of temperance; but we have no right to pray for temperance and then vote to uphold and maintain the rum power. Our votes without our prayers are more acceptable to God than our prayers without our votes. "To obey is better than sacrifice." There is an old Grecian fable to the effect that a man whose cart wheels were stuck in the mud, called loudly upon Hercules to come and help him. Hercules, looking down from a cloud bid him put his shoulder to the wheel, adding that this was the only way to obtain his assistance. This old fable teaches an important truth. The idle and inconsistent have no claim upon Providence. Prayer is a mighty weapon, but it has its conditions and laws. We need men who are temperance men three hundred and sixty five days in the year; men who are the slaves of no party. It is easy enough to find men who will talk for temperance. This battle is to be fought at the polls with bullets. Let every good man aim his ballot straight at the heart of the foe. "Ye that love the Lord hate evil."

**WHAT ARE THE FACTS.**

HOW MUCH MONEY DO WE SPEND FOR DRINK?

To the Editor of The XVIIth Amendment:  
In an issue of The XVIIth Amendment, under the head of "The Drink Waste," there was a quotation from the New York Engineering News that I would like to have verified. Mr. Petke seems to quote from statistical returns of the United States, (he must mean bureau of statistics or U. S. census,) "that the value of manufactured liquors, including the liquors imported, amount in the aggregate to the sum of \$944,629,580." If this is true, all the deductions he draws from it would be as fearful as he makes them, and his exact figures would lead us to suppose that it was true. I doubt it. I doubt if it is half true or as far as beverages are concerned one third true. I would like to see the facts. Some of your readers may give them. Temperance loses by exaggeration. W. ARMSTRONG.

CANTON, Pa., Jan. 29, 1885.  
The amount of spirits withdrawn from warehouses for consumption in 1884 was 79,616,901 gallons, the amount in 1885 was 69,158,025. The average consumption is about 80,000,000 gallons of spirits, under which head are included imported wines, brandies and other liquors. There are at least 60 glasses in a gallon, and the average price per glass is ten cents. The wines and higher-priced liquors which are used in mixed drinks will average only one ounce to a drink, or 128 drinks to a gallon. The average then is low at \$6 per gallon, and

that would be for spirits \$480,000,000.

There were brewed last year 594,864,543 gallons of malt liquors which, at five cents per glass of a half pint, would aggregate \$475,091,634.40. The beer is sold by the measure at from 60 to 80 cents a gallon, and at from 5 to 10 cents per glass, which vary from one-fourth pint to one pint. But any dealer will admit that taking the country at large 80 cents a gallon for the amount on which the tax is paid, which allows a rebate to every brewer largely in excess of the stale beer returned or lost, is a fair estimate.

This would give a total for distilled spirits and fermented liquors, not including ciders \$955,091,664.40

In this no allowance is made for illicit distillation, nor for frauds in breweries, nor for the extensive adulterations, and it only allows that importations equal exportations whereas the former vastly exceed the latter.

Therefore we say the estimate of which Mr. Armstrong complains is too low rather than too high.

**THE REV. JOS. COOK SPEAKS IN NEW YORK.**

The New York sun says: "The Rev. Jos. Cook said to the American temperance union in Chickering hall, yesterday afternoon: 'We are the most drunken race on the planet. In the census of red noses the Germans, Irish and Americans take the lead. The heart, liver and stomach of every man who drinks intemperately is affected, and the diseases are transmitted from parents to children. Moderation won't do. Narcotics are as bad as alcohol, and it is not out of place to look at the many cases of men who die from cancer of the mouth from smoking. The population is massing itself in cities more every year, and vice is increasing. Misrule in municipal government is due to whiskey. Great cities are mounting to the crown of American politics, and standing on tip-toe on these cities is the liquor traffic. We are to-day in more danger from the liquor traffic than fifty years ago from slavery. The mayor of Chicago said three years ago that the temperance societies and the churches could do their talking on the platforms, and the bummers would run the town. High license saloons are the strange woman's home and the resort of gamblers and politicians. I have not given up all hope that the republican party will take the lead in the crusade against the liquor traffic. If it does not the party will sink into nothing. All reforms have been begun by a third political party. There should be a law prohibiting the sale of liquor, and a third party to back it up.'

**A SENSIBLE GIRL.**

Some months ago, says a writer, I met a young Englishwoman who came to this city to marry a young man to whom she was affianced in England, and who had come to this country two years previous, to engage in business. She was to marry him at the home of a friend of her mother's with whom she was stopping. During the time she was making up her wedding outfit, he came to see her one evening when he was just drunk enough to be foolish. She was shocked and pained beyond measure. She then learned, for the first time, that he was in the habit of drinking frequently to excess. She immediately stopped her preparations, and told him she couldn't marry him. He protested that she would drive him to distraction; promised never to drink another drop, etc. "No," she said, "I dare not trust my future happiness to a man who has formed such a habit. I came three thousand miles to marry the man I loved, and now, rather than marry a drunkard, I will go three thousand miles back again." And she went.

CORN IN THE JAIL.—There is a parish in Louisiana where prohibition is enforced, and they use the jail for storing corn. Better store the corn in jail and let men be free than convert it into whiskey and store the whiskey in the men, and the men with the whiskey in the jail. It is much more economical to store only the one article in the jail at a time.—Lever.

So SAY ALL.—That Minard's Liniment is the standard Liniment of the day, as it does just what it is represented to do.

As a remedy for the rum-curse, license of any kind is a stupendous failure; but to say that the rum traffic is encouraged by going from free rum to license is nonsense, pure and simple.—National American.

There is no such thing as 'going from free rum to license' in this country. Rum is not free, nor has it been for a hundred years past. It has been and still is under the restraint of law. So that is not the point. The point is this: To sell rum without a license is a crime; to sell rum with a license is not a crime; therefore, to sell rum without a license is to sell rum under difficulties, while to sell rum without a license is to sell with the difficulties removed. Hence the license removes one chief difficulty from rumselling, and whatever removes difficulties from a business, encourages it.

The best test of a man's interest in a cause is his desire to do something for the advancement of that cause. He alone is, thoroughly in earnest who expresses it in action. The man who shows his love for truth, righteousness and human welfare in deeds is the world's truest benefactor.

To refuse to give active support to a good cause is to help destroy it; for he who stands idly on the outside blocks up the way of would-be-helpers. More reforms die in the house of their professed friends than are killed by enemies. Indifference from the inside kills quicker and more effectually than opposition from the outside. If christianity dies it will be slain by its professed students and die at the altar of the church.

There is no neutral stand, on a great and moral question, possible for a man to take. He is necessarily on the one side or the other; and the world rates him on the side of his show sympathies, not of his professed sympathies. The world to-day asks for deeds and not for words. What a man does and not what he says weighs in public estimation. Deeds are solid metal; words are empty wind. Good acts are crystal gems; good sayings are impalpable gas.

When travelling on a railroad it is said that lying with the head towards the engine will often cure a headache. Another remedy is to lie with the head on the railroad track toward the engine. A more effective remedy is to use Minard's Liniment on your head freely, as it is a positive cure for headache, neuralgia, &c.

"You can't do it," when applied to that which ought to be done, is the devil's method of discouraging the willing-hearted. The proper answer is, "Get thee behind me, Satan."

A duty delayed is a duty rejected and a duty rejected becomes a judgment on the soul. More persons will be condemned for what they have not done than for what they have done amiss.

Is it mean to ask your neighbor to do what you are unwilling to do; but it is meaner to leave for your neighbor to do that which you ought to do yourself.

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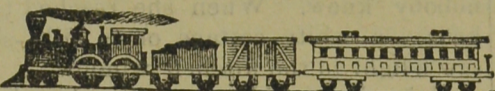
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8.00 A. M.—For Fredericton Junction connecting there with train for St. Stephen, Houlton, Woodstock, Presque Isle, Grand Falls, and points North.  
10.50 A. M.—For Fredericton Junction, connecting there with train for Bangor and points West and for St. Stephen, St. Andrew's Houlton and Woodstock and St. John.  
3.20 P. M.—For Fredericton Junction, St. John and points East.  
**ARRIVE AT FREDERICTON.**  
10.20 A. M.—From Fredericton Junction and St. John.  
2.40 P. M.—From Fredericton Junction, Bangor, and points West, and from St. Stephen, Houlton and Woodstock.  
5.50 P. M.—From Fredericton Junction, St. Stephen, St. Andrew's, Houlton, Woodstock, Presque Isle, Grand Falls and all points North.  
7.30 P. M.—Express from St. John.  
**LEAVE GIBSON.**  
6.50 A. M.—For Woodstock and points North.  
**ARRIVE AT GIBSON.**  
4.20 P. M.—From Woodstock and points North.  
H. D. McLEOD, F. W. CRAM, Supt. Southern Division. General Manager. J. F. LEAVITT, Gen. Pass. and Ticket Agent St. John, N. B. Oct. 9, 1885.

**THE New Brunswick Reporter**

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