

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD, []

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST." Peter.

[Editor and Proprietor,

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, OCTOBER 13, 1871.

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Fredericton, June 16, 1871.

The Intelligencer.

The following sermon was delivered in August last by the Rev. C. H. Spurgeon, and is worthy of a careful perusal:—

COLLOSSIANS III. 11.—"Christ is all, and in all."

The apostle was arguing for holiness. In this chapter he begins by reminding the saints of their having risen with Christ. If they indeed have risen with him, he argues that they should leave the grave of iniquity and the grave-clothes of their sins behind, and act as those who are endowed with that superior life which accounts sin to be death and corruption. He then goes on to declare that the believer's life is in Christ, "for ye are dead, and your life is hid with Christ in God." He infers holiness from this also. Shall those who have Christ for their life defile themselves with guilt? Is it not inevitable that if the Holy One of Israel be in them as their life, their life should be fraught with everything that is virtuous and good? And then he brings forward the third argument, that in the Christian church Christ is the only distinct, visible, and tangible presence. In the new birth we are created in the image of Jesus, the second Adam, and in consequence all the distinctions that appertain to the old creation are rendered valueless; "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." The argument from this fact being, that since the only abiding distinction in the new creation is Christ, we should take care that his image is most clearly stamped upon us, so that we may not only confess with our tongues that we are Christians, but our conversation and our entire character shall speak us to be such. As you may recognize the Jew by his physiognomy, the Greek by his gracefulness, and the barbarian by his uncouthness, so should the Christian be known by his Christliness, by the light, love, and life of Christ streaming forth from him. This is the seal of God which is set upon the forehead of the faithful, and this is the mark of election, which is in due season given in the right hand of all the elect.

Now, as the only distinction which marks the Christian from other men, and the only essential distinction in the new world of grace, is Christ, we are led to see beneath this fact a great underlying doctrine. In the realm of grace, things are what they seem. Christ is apparently all, because he is actually all. The fact of a man's possessing Christ is all in all in the church, because in very deed Christ is all in all. All that is real in the Christian, all that is holy, heavenly, pure, abiding, and saving, is of the Lord Jesus. This great granite fact lies at the basis of the whole Christian system, Christ is really and truly all in all in his church, and in each individual member of it.

We shall, this morning, in trying to open up this precious subject, by the help of the Divine Spirit, first notice by whom this truth is recognized; secondly, we shall consider what this truth includes; thirdly, what it involves; and fourthly, what it requires of us; for if you observe, the text is followed by a "Therefore;" there is a conclusion logically drawn from it.

I. First, then, BY WHOM IS THIS TRUTH RECOGNIZED? Paul does not say that Christ is all in all to all men, but he tells us that there is a new creation, in which the man is renewed in knowledge after the image of him that created him, where all national and ceremonial distinctions cease, and Christ is all and in all. It is not to every man that Christ is all and in all. Alas! there are many in this world to whom Christ is nothing; he scarcely enters into their thoughts. Some of the baser sort only use his name to curse by; and as to many others, if they have a religion, it is a proud presumption which excludes a Saviour. The creed of the self-righteous has no room in it for the sinner's Saviour; the justifier of the ungodly is nothing to them. The worldly, the frivolous, the unchaste, the licentious, these do not permit themselves to think of the Holy Redeemer. Purchase some such are now present, and though they will hear about him this morning, and of nothing else but him, they will say, "what a weariness it is," and be glad when the discourse is ended. Jesus is a root of a dry ground to multitudes, to them he hath no firm nor comeliness, and in him they see no beauty that they should desire him. Ah, what will they do when he is revealed in the glory of his power? They thought it nothing to them as they passed by his cross, but they will not be able to despise him as they stand convicted before his throne. O ye who make Jesus nothing, kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Willst thou Christ, you are to-day without peace, and will be forever without hope! Nothing remains for Christless souls at the last, but a fearful looking-for of judgment and of fiery indignation. I could well pause here, and say, "Let us pray for those who are unbelievers, and so are living without a Saviour, that they may not remain any longer in this state of condemnation."

There are others in this world to whom Christ is something, but not much. They are anxious to save themselves, but since they must confess some imperfections, they use the merits of Christ as a sort of make-weight for their slight deficiencies. Their robe is almost long enough, and by adding a little fringe of the Redeemer's grace it becomes all they can wish. To say prayers, to go to church, to take the sacrament, to observe Good Friday, these are the main reliances of many a religiousist, and then if the coach sticks a little in a deeper rut than usual, they call in the help of the Lord Jesus, and hope that he will put his shoulder to the wheel. They commonly say, "Well, we must do our best, then Christ will be our Saviour, and God is very merciful." They allow the blessed and all-sufficient work and sacrifice of the Saviour to fill up their failures; and imagine that they are extremely humble in allowing so much as that. Jesus is to them a stopgap, and nothing more. I know not whether the condition of such people

is one whit more desirable than that of those to whom Jesus is nothing at all, for this is a vile contempt and despising of Christ indeed, to think that he came to help you to save yourselves, to dream that he is a part Saviour, and will divide the work and honor of salvation with the sinner. Those who yoke the sinner and the Saviour together as each doing a part rob Christ of all his glory; and this is robbery indeed, to pilfer from the bleeding Lamb of God the due reward of his agonies. "He trod the winepress alone, and of the people there was none with him." In the work of salvation Jesus stands alone. Salvation is of the Lord. If Christ is not all to you he is nothing to you. He will never go into partnership as a part Saviour of men. If he be something he must be everything, and if he be not everything he is nothing to you.

There are many who, unconsciously to themselves, think Jesus Christ to be much, but yet they do not understand that he is all in all. I allude to many seeking souls, who say, "I put my trust in Jesus this morning, but I do not feel as I ought." I see, then, that there is at least a little of this feeling to be added to the Saviour's work or it can avail for thee. "But I am not as penitent as I should be, and, therefore, I cannot rest in Jesus." I see, then, that there is to add the topstone to the Saviour's yet unfinished work. Perhaps it is one of the hardest works in the world, so hard as to be impossible except to the Holy Spirit himself, to drive a man away from the idea that he is to do something, or to be something, in order to his own salvation. Sinner, thou art the emptiness, and Christ the fullness; thou art the filthiness, and he the cleansing; thou art nothing, and he is all in all; and the sooner thou consentest to this the better. Have done with saying, "I would come to the Saviour if I could," for this quibbling will delude, delay, and destroy thee. Come as thou art, just now, even at this moment, for Christ is not almost all, but all in all.

There are some, too, who think that Christ is all in some things, but they have not yet seen the full teaching of the text, for it saith: "Christ is all, and in all." "He is all," say they, "in justification; he is it that pardons all our sins and covers us with his righteousness; but as to our sanctification, surely, we are to effect that ourselves; and as to our final perseverance, it must depend wholly upon our own watchfulness. Are we not in jeopardy still? Are there not some points which depend upon our own virtue and goodness?" Beloved, God forbid I should say a word against the most earnest watchfulness, against the most diligent endeavors, but I beseech you do not place them in a wrong position, or speak as though the ultimate salvation of the believer were based upon such shifting sand. We are saved in Christ. We are complete in him. We are sanctified in Christ. We are justified in Christ. We are preserved in Christ. Christ is all, not in my justification only, but in my sanctification too. He is all, not only in the first steps of my faith, but in the last. "He is Alpha and Omega; he is the beginning and the ending, saith the Lord." There is no point between the gates of hell and the gates of heaven where a believer shall have to say, "Christ fails me here, and I must rely upon my own endeavors." There is no point in which the creature comes in to claim merit, or to bring strength, or to make up for that which was lacking. Christ is all, and in all. The saints are "perfect in Christ." He said, "it is finished," and finished it is. He is not the author of our faith only, but the finisher of it too. He is all in all, and man is nothing at all.

II. Secondly, WHAT DOES THIS TRUTH INCLUDE?

1. According to the connection, Christ is all by way of *national distinction, subject for glorifying, and ground for custom.* Observe, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free," in the new creation, but Christ is all, and in all. In the new world there is no difference between Jew and Gentile; barbarian, simplicity and Greek cultivation are as nothing. I suppose as long as we are in the flesh we shall see some sort of our nationality, and like Paul shall somewhat glory that we were free born; but surely the less of this the better. As a man, I rejoice that I am an Englishman, but not with the same holy joy which fills me when I remember that I am a Christian. Nobody comes into the church as a Jew or a Gentile, nor does he remain there as a Greek or a Scythian, whatever he may have been before; when he becomes a Christian, Christ is all. Earthly distinctions, are in the world, are brought to a minimum within the church; they are almost obliterated, and what remains is sanctified to sacred ends.

Christ is all in the church by way of glorifying. The Greek said, "The Hellenes are a race of heroes; remember Sparta and Athens. Are we not foremost in civilization, and were we not chief in war? Who set bounds to the Persian tyrant, and bade the boastful monarch bid the dust? We hold our heads erect when we think of Marathon and Salamis." But when the Greek Jew heard that the Christian Greek was as much a brother as the believing Hebrew at his side. So the Scythian, when he came into the Christian church, was no longer a Barbarian; he spoke the language of Canaan as correctly as his Grecian fellow-Christian. The slave no longer breathed the air of the Christian church than his shackles

fell from off him. He might be a slave at home with his master, but he was no slave there. While the freeman, though he had been born free, or with a great price had obtained his freedom, never in the Christian church looked down upon the slave. Bond and free were one in Christ Jesus. Nobody had any personal ground for glory; neither race, nor pedigree, nor rank, nor position were of any account, but Christ was all. "Christians men," I am a Christian, and is the universal glorying of all saints. This at the same time obliterated all their sinful notions and customs.

When the various tribes came into the Christian church, down went all separating and evil customs at once. What hath Christ said? What hath Christ done? What hath he bidden us? These are law to us, and nothing else.

Thus the distinctions of race, the gloryings of nationality and the habitudes and customs of various nations, all rank into nothing, for Jesus Christ in the Christian church became all in all. That, I doubt not, is the meaning of the text in its connection. Christ all and in all, by way of distinction.

2. Secondly, Christ is all in all to us in another threefold way—to God, before our enemies, within ourselves. Happy art thou, O child of God, that in all thy relationships to the Great Judge of all the earth, Christ is all in all to thee. Thou needest a mediator to stand between thee and God; Christ is that. Thou wastest a high-priest to represent with his own sacrifice thy prayers and praises; Christ is that. Thou wastest a representative to stand at all times before God—an intercessor to plead for thee—one who shall be a daysman, akin to thee and akin to God, who can put his hand upon both; Christ is that to thee. Whenever God looks upon thee in Christ, he sees in thee all that ought to be there. Did he look upon thee apart from Christ, he would see in thee nothing he could commend; but thou art "accepted in the Beloved." Even the omniscient eye of God detects nothing for which to condemn the soul which is covered with the righteousness of Christ. Who shall lay anything to the charge of God's elect? It is God that justifieth. Without spot, or wrinkle, or any such thing, is the entire church as seen in the person of Christ Jesus, her representative and head. Christ is all for us before the throne of God.

But, alas! we need some one to stand between us and our enemies. There is Satan; how shall I meet him? He will accuse me; who shall plead my cause? Christ is all and all for that. Whatever fiery darts Satan may shoot, Christ is the shield that can quench those darts. If Satan tempt me, Christ shall plead for me before the temptation comes. Whenever I have to contend with Satan, this is the weapon with which I should arm myself. If I reason with him, if I bring forward any strength of my own to oppose him, he may well say to me: "Jesus I know, but who art thou?" But if I bring Jesus into the conflict, and wield the merit of his blood, and the faithfulness of his promise, the destroying angel cannot overcome the sprinkled blood. We overcome through the blood of the Lamb. Christ Jesus is both shield and sword to us, armor and weapons of war.

So in our conflict with the world. Whatever trials you have, my dear brother, Christ is all and all to meet them. Are you poor? He will make you rich in your poverty by his consolatory presence. Are you sick? He will make your bed in your sickness, and will make your sick-bed better than the walks of health. Are you persecuted? Be it for his sake, and you may even leap for joy. Are you oppressed? Remember how he also was oppressed and afflicted; and you will have fellowship with him in his sufferings. Amidst all the vicissitudes of this present life, Christ is all that the believer wants to bear upon, and bear him through. No wave can sink the man who clings to this life-buoy; he shall swim to glory or to life.

So in our conflict with *ourselves* Christ is all. If I look into the chambers of my inner nature, I see all manner of deficiencies and deformities, and I may well be filled with dismay; but when I see Christ there, my heart is comforted, for he will both destroy the works of the devil, and perfect that which he has begun in me. I am a sinner, but my heart rests on its Saviour; I am burdened with this body of sin and death, but behold my Saviour is formed in me the hope of glory. I am by nature an heir of wrath, even as others, but I am born into the second Adam's household, and therefore I am beloved of the Most High, and a joint-heir with Christ. Is there Christ in thy heart, beloved? Then everything that is there that would make thee sorrow may also suggest to thee a topic for joy. The saint is grieved to think that he has sin to confess, but he is glad to think that he is enabled to confess sin. The saint is vexed that he should have so much infirmity, yet he glories in infirmity because the power of Christ doth rest upon him. He is grieved by day to observe his wanderings, but he is also rejoiced to see how the Good Shepherd follows him and restores his soul. So that all the evils and shortcomings in me which make me weep, also make me glad when Jesus is seen within. For all I see within myself lacking or sinful, I see a sufficient remedy in Christ, who is all in all.

3. We may see another phase of the same meaning if we take a third division. Christ is all for us, he is all to us, he is all in us.

Christ is all for us, the surety, the substitute in our stead to bear our guilt; "For the Lord hath laid on him the iniquity of us all." "The chastisement of our peace was upon him." "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." He is also the worker standing in our place to fulfill all righteousness for us. He is the end of the law for righteousness to every one that believeth. All that God requires us to be, Christ is for us. He has not presented to God a part of what was due, but has to the utmost farthing paid all that his people owed. Acting as our forerunner in heaven, he has taken possession of our inheritance, and as our surety he secures

to us our entrance there. For us all Jesus is all.

And this day he is all to us. We trust wholly in him. I often question myself upon many Christian graces, but there is one thing I never can doubt about, and that is, I know I have no other hope but in the blood and righteousness of Jesus Christ. If a soul can perish relying with all its power upon the finished work of the Saviour, then I shall perish; but if saving faith be an entire reliance upon Him whom God hath sent forth to be a propitiation for sin, then I can never perish until God's word be broken. Can you not say that, dear brethren, and will it not yield you comfort? Have you anything else you could trust to? Have you one good work that you could rely upon? Is there a prayer you have ever offered, an emotion you have ever felt, that you would dare to use as buttress, or as in some degree a prop, to your hope of salvation? I know your reply, "I have nothing, nothing, nothing; nothing; but Christ my Saviour is all my salvation and all my desire, and I abhor the very idea of putting anything else by side with him as a ground of my dependence before God." Oh, then, assuredly you have the mark of Christ's sheep, for all of them Christ is all.

I said also that Christ is all in us, and so he is. Whatever there is in us that is not of Christ and the work of his Spirit, will have to come out of us, and be blessed be the day in which it is ejected. If I am growing and advancing, but it is only a growth in the flesh and an advance in self, it is a spurious fungus growth; and, like Jonah's gourd, it will perish in a night. Wood, hay, stubble, are quick building, but they are also quick burning; only that which belongs to "Christ formed in me the hope of glory" will prove to be gold, silver, precious stones; this may seem slow building, but it will abide the fire. O Christian, pray much and labor much to have Christ in thee, for he is all that is worth having in thee. He is only the husk of a Christian who has not the precious kernel of Christ in his heart. Jesus is indeed all for us, all to us, all in us.

(Conclusion next week.)

PRACTICAL THOUGHTS.

NOT TO BE LEFT OUT.—In selecting ministers to become pastors, it is common to be solicitous as to their preaching talents and their ability to draw good congregations, and to interest and profit them.—There is no objection to this but other things are important also. Is the one about to be obtained of deep-toned piety, of faith and prayer? Is he religious and exemplary out of the pulpit? Is he industrious, economical and judicious, so that the cause of truth shall not suffer reproach at his hands?

TRUST IN TRIAL.—Christian, art thou sad? Have reverses and afflictions come? Is opposition encountered? Trust still in God. His strong, loving arms are still beneath thee, and thou shalt be upheld. So our Heavenly Father has promised. Say, "Though he slay me, yet will I trust in him."

SHOULD BE CHRISTIANS NOW.—There are hosts that purpose to be Christians sometime in the future. But now is the time. God made us to serve him and enjoy good. He lets us live, gives us temporal blessings and the blessed Gospel, that we may live and glorify him. Engage, O engage in this work now, ye who are in unbelief and away from Christ.

A GREAT POWER.—The trembling lip, the moistened eye, the choked and broken utterance of one who feels for Zion, desires the conversion of sinners and the salvation of some members of the family or relatives and friends, are potent in their influence. Those for whom this interest is felt, feel as scarcely anything else can make them. God causes this anxiety in their behalf to melt them down. Let us cultivate this sympathy with Christ, his cause and for the souls of the perishing. Then they will be more conversant.

AN IMPORTANT DUTY.—Many duties are important, but scarcely one is attended with such blessings to the soul as the faithful performance of the duty of secret prayer.—It is a duty, for our Lord has commanded it. In places of secret prayer, the heart is true and sincere. It is earnest in its pleadings with God. It holds converse with heaven and communion with the blessed Saviour. Salvation, strength and victory are obtained. Young Christians, cultivate the habit of drawing near to God in this way. And you, who have been long in the service, do not neglect it.

GOD'S SPECIAL PROVIDENCE.

It is said that Fletcher, when a young man, was very anxious to join the army to go to South America. The vessel was ready to start, friends secured him an appointment, but the morning he was to have sailed, the servant, in coming into his room at breakfast, stumbled and spilled over him the boiling coffee, and so sealed him that he was unable to go on his journey. He lamented the accident—was disappointed in all his plans; but the vessel was never heard from. Fletcher was spared to become a preacher of the gospel, a man who wielded by his pen, as well as by his voice, an overwhelming influence upon the minds of men, and being dead yet speaketh. No miracle was wrought. Wesley, the little boy, is sleeping in the upper story of Epworth Rectory. It is on fire; he is forgotten; but suddenly a woman remembers there is a child asleep, and she calls, and the child shows his head at the window; and a brave man, at the risk of himself being burned, mounts a ladder, and the little fellow throws himself into his arms and is saved, and Wesley is spared to enlighten the world. No law of nature is violated; but oh! these suggestions, these thoughts that drop from heaven, that change and mould the whole sphere of our lives! This breathing! God breathed into man, and he became a living soul. Jesus, when he rose from the dead, breathed and said: "Receive ye the Holy Ghost." That spirit of breathing, that spiritual influence, it comes down on the hearts of men, and may change and fashion and mould and save, and yet all these laws of nature remain uniform

and immutable. God is all around us. God's laws stand all the time. We lean on them like pillars of the universe. We place our feet on them like the rock of ages. We hold fast to them, knowing the foundations shall give way sooner than they. And yet, in the midst of all these, there is a sphere under which we can work in harmony with those laws and have their protecting power, and still God can care for the men who care for Him. Here is the whole realm in which we may find safety. I will not say positively that God never interfered with nature's laws, that there is never any response in this direction in answer to prayer. I will not make the affirmation that God never suspends a natural law; but I will say, I see no necessity of it. Christ never showed any example of it in His own life; and save when there was a necessity for declaring God was there, that he might give a revelation, and men might know it was from God, we find no such case of miraculous intervention. And now, then, if God can so work, what is to prevent us feeling we are encircled within His arms and His power attends us?—Bishop Simpson in the *Methodist*.

THE FIRST CONVERT AMONGST A LONG-NEGLECTED RACE.

Tacomash, an Indian boy in British Columbia, left his father and came to live at the Mission House with a view to attend school. He wished, he said, to leave his own ways, and follow God's way.

Not long after, the Missionary was rejoiced at hearing Tacomash praying to God. He was a little way from the house among the trees, and did not know any one heard him.

He asked Jesus to pity him, and make his heart strong.

A few days after this he experienced anxiety to be baptized. The Missionary explained to him the meaning, and told him he must not trust to baptism to save him. He replied that he trusted only in Jesus, but that his heart would be stronger if he were baptized.

This interesting lad, when on a visit to his friends at a village about twenty-five miles off, became very ill, but gained sufficient strength to return to the station. However he was not to recover. He daily grew weaker, and it was his delight to sit with the Missionary and talk of Jesus.

On one occasion he said, "I long to fly to my father in heaven."

When Tacomash was too weak to walk, and had to be carried, his relatives and friends came one day to see him, the Missionary, to baptize him, which he did in presence of his friends, earnestly praying that the scene might lead some of them to repentance.

Tacomash's happy state of mind was evidenced by his often smiling and pointing his hand to heaven.

That night he passed away, bearing from the Missionary the name of Him on whom he had laid his sins.

Two days after his death there was a great gathering of chiefs, as the relatives of Tacomash were distributing property. His uncle was heard to speak very feelingly, and say he now died his eyes; he did not weep for his dead nephew. The Missionary had comforted his heart by telling him he was gone to the good village, and was happy.—*Church Missionary Intelligencer*.

THE ART OF LIVING TOGETHER.

1. If people are not to live happily together, they must not fancy, because they are thrown together now, that all their lives have been exactly similar up to the present time that they started exactly alike, and that they are to be for the future exactly of the same mind.
2. Avoid having stock subjects of dispute.
3. Do not hold too much to logic, and suppose that everything is to be settled by sufficient reason.
4. If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live.
5. Let not familiarity swallow up all courtesy.
6. We must not expect more from the society of our friends and companions than it can give; but especially must not expect contrary things.

MUSCULAR CHRISTIANITY.

The terribly sudden death of Renforth, at the international boat-race at St. John, is an event worth the study of the apostles of "Muscular Christianity." He was a sturdy fellow, of superb muscular development, the picture of rugged health and animal endurance. Nature had given him a frame with the toughness and endurance of iron, and vigorous bodily exercise had developed his natural powers to the fullest extent possible. Yet, in the critical moment of the race, he fell insensible at his oars, never spoke again, and died in two hours. The verdict of the physicians was "apoplexy, brought on by excitement and over-exertion."

When Willie Collins produced a somewhat similar incident into his "Man and Wife," the critics cried out against it as sensational. But there was nothing in the romance more sensational than this terrible drama of real life, and the lesson of the race is as easily read as that of the fiction.

It is, in the first place, that muscular development may be carried too far. The athlete's "training" does not make even healthy men. It does not even develop the body at the expense of the mind, but sacrifices both together. The second lesson is one against all racing. There is as much difference between boating and boat-racing as between riding and horse-racing. The excitement, the stimulus, the intense rivalry of the race is healthful neither to body nor mind. It strains alike the conscience and the muscles, and leads often to events more deplorable, though less startling than the death of Renforth. So long, however, as the whole country looks on with breathless attention upon the occasional races between England and America, and the annual races between rival colleges, so long young men will be carried away by the feverish excitement of the race into excesses which