

# The Saint John Daily Mail

## AN ANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD,

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SAINT JOHN, N. B., FRIDAY, SEPTEMBER 25, 1885.

(EDITOR AND PROPRIETOR.)

WHOLE No. 1650.

### Thos. W. Smith's

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We keep the only Railway Ticket Office in the City  
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### The Intelligencer.

#### PROHIBITION THE BEST LEGAL REMEDY FOR THE LIQUOR TRAFFIC.

With few exceptions, our criminal laws are all prohibitory. In respect, they follow the law of God; "Thou shalt not steal." "Thou shalt not kill," under certain penalties. The liquor traffic in many of the States is one of the exceptions. Instead of prohibition, license and tax are imposed, not for the purpose of prohibiting it, but to restrain and lessen the evils of the traffic. And a question largely discussed at present is, Why this departure from the general rule of legislation, in the case of this traffic?

If the liquor traffic is a sin against God, and a crime against man, we can not see why it should be made an exception in our criminal law enactments. The duty of every Legislature is to prohibit crime and encourage righteousness. As the Bible expresses it, the civil magistrate ought to be a "terror to evil-doers, and a praise to them that do well." But some one replies, That is begging the question. The liquor traffic is certainly not a crime, for it is authorized by the Constitution of Ohio in that notable section: "No license to traffic in intoxicating liquors shall hereafter be granted in this State, but the General Assembly may by law provide against evils arising therefrom." "That is, free trade secured to the traffic, subject to such restrictions as may be provided by law, with the single exception that that restraint shall not be a license." To this we reply, There is all the more a necessity for changing the Constitution, for by God's law and common sense, the traffic is a sin and a crime.

It is opposed to the principles, "Love your neighbor as yourself" and "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." No man ever engaged in this traffic on the ground of seeking his neighbor's benefit, or the glory of God. The sole object sought was gain, no matter how he might injure his neighbor and interfere with the glory of the Divine Creator. In point of fact, it is the well known to every one who engages in the traffic, that its tendency is to ruin its patrons, and to place obstacles in the way of the progress of the Kingdom of God.

When it is contrary to the Golden Rule, "Whatsoever ye would that men would do to you, do ye even so to them," you have a father, a son, a brother, in danger of becoming drunkard; you wish the accursed poison to be sold to them; it is not a common thing, a thing of daily occurrence, in our land, for wives and mothers to go to saloon-keepers, and with tears in their eyes, to beg of them not to sell the accursed thing to their husbands or their sons, and receive the reply: "If I don't, some body else will; I may as well get the money as anybody else." The reply admits it to be a wicked thing, but pleads profit as the reason for doing it. And indeed, this is the whole basis of the traffic. The traffic is a sin, the glory of God, the Golden Rule, have no place in its ethics. On the contrary, there is no business so fruitful in violations, not of the Commandment, but of the whole Decalogue. It defiantly promotes and engages in the violation of the Sabbath; it is prolific in producing theft, murder, adultery and profanity; so that we cannot be asking, Is it possible that any one is so ignorant of the principles of the Divine law as to claim that it is not a sin against God? But we claim that it is also a crime. Take a single illustration. Common sense, as well as law, requires that a man should not be a nuisance to his neighbor, without an equivalent as a crime. It is on this principle that all civilized States have laws against gambling, but we aver that whiskey selling is worse than gambling. Here are three men, heads of families, who visit our city from a neighboring village. Their families are dependent upon them for support. They have each fifty dollars to expend for groceries and dry goods. The first expends his money for sugar, tea, shoes, hats, and similar articles, and returns home, and his family rejoice in his purchases—they have gotten a full equivalent for their money. The second was enticed into a gambling house, and lost every cent he had. He returns home without provisions or clothing, and his wife reigns in that formerly hopeful home. He received no equivalent for his money! The third enters a drinking saloon. He tastes the accursed thing. His appetite is increased, and he spends days on a drunken spree, and sobers up to find he has not a single cent to purchase provisions or clothing. His family are distressed by his delay in coming. But he finally reaches home, without provisions or clothing, without money, and, worse still, character and reputation and self-respect are all gone; with his wife looking at him, and feeling in her heart, "I am that lowly thing, a drunkard's wife," and my children stunted with the withering plague of a drunkard's child." You can easily see that if he had thrown his money into the fire, he would have been largely the gainer. His money was taken for that which was worse than no equivalent; he would have been largely the gainer, if a robber had broken into his house and taken his money by force. Indeed, the traffic results in that kind of work. It not only takes money without an equivalent, but it compels men to open their purses and pay out their money *volens* in the shape of taxes.

It is claimed, on good authority, that the city drink traffic adds to the tax duplicate in the city of New York twenty millions annually. In the city of Cincinnati this year the taxes are rated at \$2.80 per hundred, and at least one-half of that is caused by the expenses incident to the traffic; so that those who pay tax on, say liquor, are really robbed by the traffic of nearly one hundred and fifty cents annually. But the robbery or theft of money is a small thing in comparison with the robbery of character and reputation and the hope of happiness in the future life, for let it be not forgotten, that no drunkard's wife can inherit the Kingdom of God. Surely, if sin and crime are to be prohibited, then by all means include the liquor traffic. But it is objected that prohibition is not the best plan of uprooting the evil, inasmuch as it can not be enforced.

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There is no true edification without faith; and all growth in grace resolves itself into a growth of faith.—Gould.

#### SHORT AND STIRRING.

A PRAYER-MEETING TALK, BY C. H. SPURGEON.

Did you observe, last Sunday, a notice at the bottom of a street, at the back of this "Abernethy," warning us in large letters against a terrible monster? Thus ran the oracle,—

BEWARE OF THE STEAM-ROLLER.

I always feel inclined to turn down a side street when I see the red flag and that admonitory sentence; for useful as the steam-roller certainly is, I cannot persuade myself to believe that it is their true friend. On this particular occasion there was no cause to fear the steam-breathing, coal-consuming monster, for its fire was out, its steam was a thing of yesterday, and the creature rested in perfect quiet, under cover of a tarpaulin. It is quite right that even engines should have their Sabbath. I thought, as I passed it,—a steam-roller at work is the pattern of what a church ought to be; but this particular steam-roller is a type of what many churches are. A church should be "terrible as a lion with banners," but oftentimes it is not. "Beware of the Steam-roller!" seemed rather a humorous notice under the circumstances. Why a kitten need not be afraid of the huge machine, or a big wheel, when the fire is out. Satan, who is said to tremble at the sight of a single praying man, might laugh in the presence of some of our churches, for there is no fear of their doing any harm to his kingdom. We must have the steam up if we are to crush the granite, and prepare a highway for our God. The weight of our numbers, and the excellence of our machinery will go for nothing unless the inward fire are glowing, turning lukewarmness into heat, and impelling every wheel to strong, all subduing motion. The steam-roller could do nothing without the stoker, and his coals and fire; and a church can do nothing if love and fervor, and enthusiasm are not produced in it. It is my longing desire that we may ever be filled with the divine energy. I see in our congregations, and in our societies, the altar and the wood; but what sacrifice can we offer to the Lord if we lack fire? One of the great uses of a prayer-meeting is to keep the fire burning. By earnest pleadings we heat the oil, and the Holy Spirit comes to us as a heavenly wind, and makes the fire burn vehemently. There may be wild-fire, and, if so, I deplore it; but as far as my observation and experience have gone, I am more afraid of the want of fire than of the excess of it.

The majority of our brethren are in no danger of becoming fanatical; the danger is, rather, the opposite direction; they are more likely to have their boilers cold, and their wheels rusted, than to burst with excess of force, or fly to pieces with perilous velocity. At any rate, let us cry for the fire to-night.

At the same time, we must not be satisfied with heat; for a steam-roller needs weight, or it will accomplish no useful end. As a church we need sound doctrine, or else our ministries will be mere sound, and nothing more. We need to be taught of God ourselves, that we may be able to teach others. Go ahead, my young and fervent brethren; but as you run mind that you have a message to carry, or to what end? You run! You must have something to tell the people, and real instruction to impart to them, or your zeal will be "much ado about nothing." If you gather the people together, or call at their houses, or talk to them individually, you must have precious truth to impart. Clouds are well enough; but clouds without rain are disappointing. Any mother will tell you that it is a very bad thing for a baby to suck an empty bottle; if it gets no food from the bottle, it sucks down a deal of wind, and does itself hurt. Beware of giving an empty bottle to those whom you desire to build up; it is an awful thing, and many exciting meetings there is more clatter of plates and rattling of knives and forks, than anything else. Men may bawl and stamp, but if they do not teach the gospel, they are doing no more good than acrobats in a circus. The babes of Christ need the unadorned milk of the word, that they may grow thereby, and not be disappointed if they will starve, even though you try to amuse them with rattles and corals. I will accord you great liberty as to how you shall say it, but there must be something in what you say. Why, in certain evangelical meetings, if you listen to one address, you have heard all that you are likely to hear if you wait for the next. Under a prosy minister, a little boy once turned to his father, and said, "Father, what are we sitting here for?" And a similar question might be asked when earnest ignorance repeats its common-places till they are as well-known as the street cry of "sensation to grind."

We must have something to communicate, or we shall be like a gun which has plenty of powder in it, but no shot; we shall make a great noise, but produce no result. Better to teach the simplest truth with great quietness than to make a great fuss and teach nothing. The steam-roller needs the fire; but if it were itself light as a feather, however fast it moved it would never crush down the stones, and prepare the highway. Be solid as well as earnest, instructive as well as impassioned.

I am thankful to say that among us, as a church, this state of things is largely realized; but most of our brethren are the most devoted to the old, old gospel; they are as enthusiastic as the Salvation Army, and as true to the old faith as the stanchest of Calvinists. Often, when I get letters concerning our evangelists, Fullerton and Smith, I meet with the remark, "Your brethren preach the truth as fully as if they were pastors, and yet they do not trouble the people with all the fuss and excitement." This is what I desire; I would see the nations and people in the progress of human events. Northern Africa was once Christian, with sixty-two bishops; but by repeated conquests, and by the fall of the Mohammedans, Christianity has been utterly extinguished, and it has been a wonder, situated as it is in near relation to Europe, that effective measures have not long since been taken to recover it. Dr. Baldwin's mission is among the Berbers, of Morocco, who as a race are the general native population, and whose ancestors were Christians. They are said to be more docile and teachable than other Mohammedans, and there are great hopes that they may be won back to the ancient faith of their race. In speaking of Dr. Churcher, Mr. Spurgeon says, "The Berber races offer a new and promising field and have been entered upon under divine guidance. Comparatively it is at our doors."

Revivals of religion have been the glory of the Christian Church in every age of its history, and will be its brightest ornament down to the latest period of recorded time. Experimental Christianity lives and moves and has its being in revivals. The religion of Jesus was ushered into our world amid a powerful revival. There must have been great excitement at Jerusalem on the day of Pentecost, when three thousand souls were brought to a knowledge of the truth as it is in Christ. This revival spread and widened until its saving influence reached the furthest verge of the Roman Empire.

Look back upon the bright and dark periods of the history of the church, and point to the age in which it prospered under revivals, and its baseness structure in that soil. Salvation, it will point to the time and place when, and where it flourished and progressed amid the impulse of excitement or revival influences. Revivals of religion have their origin in heaven, in the mind of God; but the scenes of their operation, the earth, in the hearts of men. Hence the prayer of the prophet, "O Lord, revive thy work." And David says, "With thine revive thy work." We thus see that revivals are not mere common parlance, but must come from above. I do not believe revivals can be got up at the pleasure of the preacher. They may labor, but unless he has the co-operation of his people he will fail to have a revival. God is at all times and in all places willing to answer the prayers of his people when offered in faith.

We have a long account of revivals under the apostles and the early fathers. One occurred in the days of Nehemiah and Ezra, about fifty thousand people assembled early in the morning of the Sabbath-day. Ezra, it seems, was the principal in this glorious work. He ascended the temporary pulpit and opened the book of the law. With the whole congregation stood upon their feet, and with deep anxiety upon their faces, they listened to the words of the scribe. With clasped hands, closed eyes, and his heart directed to God, Ezra blessed the Lord, and all the people answered, "Amen, amen," lifting up their hands. Then bowing their heads, they worshipped the Lord with their faces to the ground. The people had sinned against the Lord God, and were generally backsliders. Ezra must have been in earnest, and prayed very loud, so as to be heard by fifty thousand. His sermon was so powerfully effective that the excitement became very great. The people all wept bitterly. The governor thereupon interfered about noon, and closed the meeting for this day.

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This, with the great revival at Jerusalem on the day of Pentecost, far exceeded our modern revivals. There are those of the present day who oppose revivals on the ground that they are only periodical excitations, and say that they ought to last forever when once commenced. The excitement of revivals was not designed to last forever, but to be about the work of one day. It is true that they continued and fastened in the apostles' doctrine and fellowship, in breaking bread, and in prayer and praise to God, and that the Lord added daily to the church such as were saved. But after the first day the excitement poured out in such irresistible and overwhelming torrents, that it was like the furious river, or like the rushing current of a mighty river; and then it seems to have moved along with the softness of the evening breeze or the gentle flow of the murmuring streamlet. But why are not our modern revivals so extensive? I answer, because we do not make the right use of the discipline of the Holy Spirit. We are not as diligent as the apostles in their work, and God has directed how this may be secured. There is a law for the Sabbath, and no man can disregard that law and be guiltless. No man, no family, no society, no church, can disregard the fourth commandment and be guiltless. God may not settle His account with them at once, but sooner or later it will be manifest that His face is against all them that do evil.

When God created our first parents, He gave them two institutions, on which the happiness of our race depends—namely, marriage and the Sabbath. And just in proportion as men trifle with the one and neglect the other, they forfeit the great end of their existence. The Sabbath is very dear to the heart of God. He hath made it a sign between himself and His creature man. Observe what He saith: "Verily, my Sabbath ye shall keep, for it is a sign between me and you, throughout your generations, that ye may know that I am the Lord that doth sanctify you." (Ex. xx. 13; Ex. xx. 12.) All, therefore, that neglect and trifle with the Sabbath are exerting an influence to pluck down the sign between heaven and earth, and banish the worship of God from among men. But they who do it will, like Samson in the theatre, draw down ruin upon themselves and upon others. Take an illustration from one of our New England States. Three generations ago there were in New Hampshire two neighboring towns lying side by side, one consisting of six families, the other five. In the former they were all agreed in neglecting the Sabbath. They did not attend church or pay any regard to Divine institutions, but devoted the Lord's day to their own ways and their own pleasures. They lived in peace and love, and were prosperous in their business. No divorce and no separation, except by the messenger of Death. Of the children, eight out of ten were members of the Church. Only one intemperate, and only one ever committed crime, and he speedily repented of it in dust and ashes. Of the descendants of these families, now from two to three hundred, some are settled on the old homesteads and many in the towns. Some are ministers of the Gospel, and one a missionary in China. A goodly number went west and planted a colony with the varied institutions of learning and religion as they are enjoyed in New England. All prosperous and none left to suffer for the want of any good thing.

Let the reader observe the contrast between these two neighboring towns and account for it. Is it not evident, beyond a doubt, that God makes a difference between those who serve Him and those who do not?—between those who remember the Sabbath day to keep it holy and those who do not? All who are accustomed to observe the course of Divine Providence with different classes of men, will discover nothing new or strange in the illustration herein given. They have seen the like, probably, in almost every community where they are acquainted. What are the lessons taught us, and what should be done?

1. Everyone should take timely warning and be careful and hallow the Sabbath day. "All these things happened to them for examples, and they are written for our admonition." (1 Cor. x. 11.) Every pulpit should sound the alarm. Sabbath-breaking is the great sin of the day, and it leads to a world of folly, vice and crime. When Almon Hall stood on the gallows, he said Sabbath-breaking was the beginning of his downward course. The direction to every min-

indeed, is secured alone through the meditation of Christ; but still, "doing," watching, self-exertion, belong to ourselves. We are to be aware lest we fall into that snare of the devil—"Nothing now remains to do." Much remains; much that will never be gained otherwise than by stirring up the capacities of our intellectual and sentient natures. And God is ever encouraging us to "well doing." One of these encouragements is that if we "seek for glory and honor" in a true sense, "eternal life" will finally be awarded to us.

The power of self-control is susceptible of marvellous increase. Let us bind ourselves to the study of how we may best advance in this respect. Do not bring the "cleansing blood" into disrepute by our deficiencies in self-culture. Never is that blood designed to displace personal work. It is the meritorious ground of salvation; but it is not intended to relieve us from building daily "gold, silver and precious stones."

#### A BEACON OF WARNING.

Nothing indicates more clearly forgetfulness of God and alienation from Him than neglect and profanation of the Lord's day. It has been set apart for holy purposes and is guarded by laws both human and Divine. Everyone, therefore, who devotes the day to business or pleasure, sins against God and man, and wrongs his own soul.

We are reminded that "the Sabbath was made for man," and therefore, some say he is at liberty to spend it as he pleases—in any way he chooses and thinks most conducive to his own good. But he is disposed to worship God, very rarely, but if he pretends to go hunting or fishing, or riding or walking, or join others in a picnic on Sunday, he is at liberty to do so. Such is the position that many give of the words of Jesus: "The Sabbath was made for man." O, how vain! There is a sense in which this entire world was made for man. Civil government was made for him, but if he does not observe the laws that secure his freedom, he will be restrained and punished, and suffer loss. Just so with reference to Divine institutions. The Sabbath was made for man—for his highest good. It was made for the whole man, corporeal and spiritual; for the soul, for the mind, for the improvement of the mind, and refinement of the words stand there as a danger signal. They warn us against making two much of what we term an "education." Not that we necessarily do wrong when we study, labor, economize, make sacrifices to enrich our lives and the lives of others by the culture of the mind; not that it is not right, but that it is not sufficient. It does not meet all our need—it does not meet our greatest need. When we have intellectual culture and make the best of it, it is only an instrument to be used in a greater work; and to him who has it ased does not make the best use of it, if it is of no more real worth than a plaything to a child, or something to gratify the whim of the hour. To day it seems to satisfy, perhaps, but to-morrow, when he is called from this little life and eternity opens before him, he will find that mind-culture alone is no more sufficient for his need than the playthings of his babyhood.

Only the man who all his living seeks to glorify God by devoting all that he has and is to the spread of the gospel and the spirit of the gospel among men, can ever make the best of an education. He may stand high among men as a professional man, but if all his doing is for self-interest, or even for the benefit of other men, intellectually, socially, or physically, he is not putting his ability to its best use. It may be true, in a sense, that the world needs more men fired with the Peter Cooper idea of work for men; but the real need of the world to-day is more men who are inspired with the Peter Cooper idea concentrated to God and the interests of his kingdom. And we must remember that mere morality is not what God asks of men, but spirituality—vital union with Christ the Saviour and the Sanctifier, life through faith in the Son of God. He who can take the place for which his education has fitted him and use his place and his ability to serve men from worldliness to earnest Christian living is making the best use of his education. He need not necessarily be a minister or the editor of a religious paper. Any place that is worth filling may be used by the man who occupies it as a pulpit from which to warn men of the wrath to come and to point out to them the way of salvation.

Blessed is the student who gathers up his books and goes to his school duties with the purpose of making more of himself for Christ; who sees shining infinitely above the highest mark of intellectual culture the privilege of Christian ambassadorship.

The editorial note, already referred to, closes with a word to parents. It is a strong plea for close fellowship with Christ in the family, and is in point just at this time: "To send a child out into the world, untaught by the gospel, is to send him into the world, untaught by the Lord who made him, and makes him never a word of prayer in his heart, is like sending a costly vessel to sea without a captain and without a rudder. Who can be surprised when the unguided hulk drifts on aimlessly, or is wrecked on rocks or quicksands?" M. N. B.

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ister is, "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin." (Isa. lviii. 1.) This must be done in every city and village, till steamboat and railroad excursions on the Sabbath are stopped; till dense people shall everywhere feel it a sin and shame to be among Sabbath-breakers. This must be done, or that sign which God hath set up—that bow of our hope—shall fall from the heavens and our heritage will be lost.

3. Good people must bestir themselves. They can restrain their own sons and daughters. By kind words and faithful endeavors they can prevent young men and young women from going with the multitude to do evil on God's holy day. Churches can agitate this matter and take decided action. If all the churches would move unitedly and earnestly, I verily believe the plague would be stayed.

4. Magistrates have a solemn duty to perform in this matter. They are placed in high and responsible stations to see that no commonwealth suffers no harm, to be a terror to evil-doers and a praise to them that do well. They can close every grog-shop on the Sabbath, and in many ways lift up a standard against prevailing iniquity.

5. Let us play the men for our people and for the cities of our God.

#### THE HIGHEST PURPOSES OF STUDENT LIFE.

We stand just inside the open door of another school-year. The thought of the nation turns toward the educational institutions. The student is the man of the hour; it is a matter of matter for thanksgiving that this is true. No doubt Mr. Garfield was right in a sense, when he said, "Our great hope for the future—our great safeguard against danger—is to be found in the general and thorough education of our people, and in the virtue which accompanies such education."

But the editor of the *Sunday-School Times* recently led us to higher ground when he penned the following words at the beginning of a short editorial note: "Neither intellectual culture nor social culture is sufficient of itself to make the man of the hour. The moral deterioration of the people is a danger signal. There is a danger signal. They warn us against making too much of what we term an 'education.' Not that we necessarily do wrong when we study, labor, economize, make sacrifices to enrich our lives and the lives of others by the culture of the mind; not that it is not right, but that it is not sufficient. It does not meet all our need—it does not meet our greatest need. When we have intellectual culture and make the best of it, it is only an instrument to be used in a greater work; and to him who has it ased does not make the best use of it, if it is of no more real worth than a plaything to a child, or something to gratify the whim of the hour. To day it seems to satisfy, perhaps, but to-morrow, when he is called from this little life and eternity opens before him, he will find that mind-culture alone is no more sufficient for his need than the playthings of his babyhood."

Only the man who all his living seeks to glorify God by devoting all that he has and is to the spread of the gospel and the spirit of the gospel among men, can ever make the best of an education. He may stand high among men as a professional man, but if all his doing is for self-interest, or even for the benefit of other men, intellectually, socially, or physically, he is not putting his ability to its best use. It may be true, in a sense, that the world needs more men fired with the Peter Cooper idea of work for men; but the real need of the world to-day is more men who are inspired with the Peter Cooper idea concentrated to God and the interests of his kingdom. And we must remember that mere morality is not what God asks of men, but spirituality—vital union with Christ the Saviour and the Sanctifier, life through faith in the Son of God. He who can take the place for which his education has fitted him and use his place and his ability to serve men from worldliness to earnest Christian living is making the best use of his education. He need not necessarily be a minister or the editor of a religious paper. Any place that is worth filling may be used by the man who occupies it as a pulpit from which to warn men of the wrath to come and to point out to them the way of salvation.

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I received this book sooner, holding up a New Testament, I would not have done it." Strange that men should imagine that they could thus please God. Most true it is, "Professing themselves to be wise, they become fools" (Rom. i. 22), and therefore it was necessary that God should reveal to our lost world the proper mode of worship, as well as the character of the Being to be worshipped.

#### SOLEMN QUESTIONS.