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Our Pulpit.

The Demon Alcohol, The Great Demoralizer.

SERMON PREACHED BY
REV. H. F. ADAMS.

In the Baptist Church Fredericton, De-
cember 23rd, 1888.

Daniel, 5: 1 & 30 verses. "Belshaz-
zar the king made a great feast to a
thousand of his lords, and drank wine
before the thousand."

"In that night was Belshazzar, the
king of the Chaldeans slain."

In the character and conduct of this
man Belshazzar, is brought before us
an aspect of the liquor traffic, that is so
wide in extent, that it touches every
phase of civilized life, from the Queen
on the throne down to the poor wretch
who murdered a helpless cripple in
Halifax three or four weeks ago. Not
only in the lands of civilization, but
this curse also penetrates the dark
regions of heathendom; turns the once
healthy Indian into a full-fledged drunk-
ard, and leaves him a wreck both in
body and soul.

This drunken king, and later on this
dead king, presents to us this propo-
sition, "What is the relation between
strong drink and man's morals?" What
is meant by morals? Let us be clear at
the outset, and define so simply, that
we shall not be misunderstood. By the
word moral, we mean the quality or
character of a man's actions. It is by
what a man does with his tongue and
hands, that we call him a man who has
good morals or bad morals.

When we speak of God's moral laws,
we mean those laws which He has ex-
pressed by words, the divine purity and
origin of which have been proved by
divine actions. These laws were given
for the guidance of men. Moral means
manner or way, and these laws were
given to us that we may so act, that our
conduct shall be morally good; that the
manner or character of our doings by
tongue and hand shall have the approval
of the moral Governor of the universe.

In Eccles. 7: 29, we read that "God
hath made man upright, but they have
sought out many inventions." The
UPRIGHTNESS of that text refers to
man's moral nature. That is to say,
when God made man, He made him
morally erect; there was no stoop or sin
in him, but his soul was morally upright.
When we speak of the "Fall of man"
we mean that in disobeying his Creator
his moral erectness or rectitude was lost;
that after his sin, and because of his
sin, his tendency was henceforth down-
ward. The earliest proof of this was the
murder of Abel by his brother Cain, and
later on this moral evil reached its
climax, when "God saw that the wicked-
ness of man was great in the earth, and
that every imagination of the thoughts
of his heart was only evil continually,"
and He swept away by water all those
antediluvian sinners except eight souls.
Even then God did not expunge from
man's moral nature, the bad tendency
imported into his being at the "fall," for
it soon exhibited itself in the very man
who had been the saviour of the race,
when his sons found him drunk in his
tent.

If we say that a man's outward con-
duct is morally good or morally bad,
there must be a cause that makes it so.
You must admit that a man is not an
automaton, but that he is a free agent,
and will act according to his own free
choice. Then if a man does an evil
thing understandingly, he intended to do
evil before he did it, and in his heart
there must have been an inward evil
motive, which in character corresponded
to the outward action.

Now the great question before us to-
night is, does intoxicating liquor help
men to do right or wrong? Does it ex-
ercise any power inwardly that affects
man's conduct outwardly? Does it help
to make a man morally good or morally
bad? Let us look at the man in the
text. What was the relation between the
wine cup and his morals? Did the
liquor which he drank, so inwardly in-
fluence him that he acted more nobly,
more wisely, more kingly? When the
liquor was not in him how did he act?
When sober he ruled like a king; when
drunk he committed a deed that was a
great insult to the God of heaven. His
father Nebuchadnezzar brought from the
Holy Temple at Jerusalem, the gold and
silver vessels, which were used by the
Priests in the services of God's
sanctuary. Nebuchadnezzar had too
much reverence for those holy vessels to
use them for anything, but kept them
carefully guarded in the house of his
gods. Yes, and so did his son when he
was sober.

But there came an hour when Belshaz-
zar sat down to feast in the royal ban-
queting house, surrounded by a thousand
of his lords, each arrayed in court robes
bejewelled and costly. The tables groan-
ed beneath the weight of superbly pre-
pared viands, and the silver tankards
glistened, and the golden bowls dazzled
as they reflected the brilliant light of
the great candelabra. By the liveried
servitors the ruby liquor was poured

from the tankards into the cups, then
lifted to the lips of king and courtiers,
then of its own free will it crept upward
and brainward till it made the king
jolly and jocular.

Half drunken men generally like to
have some "fun," and in this state of
rollicking frenzy, the king thought it
would be great fun to briag out those
Jerusalem vessels, drink out of them and
praise his idols. In a fatal moment he
gave the order to bring those vessels of
gold on to the banquet table. With
trembling hands, I think I see the ser-
vants place them before the king, then
fill them with the fire-water, and the
jolly king quaffed the mocking wine.
He handed the same to his princes, his
wives, and to his concubines, and all
drank to the honor of his dumb gods.

That action was a great sacrilege; it
was morally a bad deed, for it was sin-
ning against the God of heaven, thus to
prostitute, what he had sanctified, to
the low purposes of the debauching ban-
queters. When Belshazzar was sober,
he would never have thought of using
those sacred vessels for such a purpose.
With a brain free from the blighting
power of strong drink, he would no more
have thought of drinking out of those
consecrated cups, than of cutting off his
right hand.

While the carousing monarch was
having some "fun" in making a breach
in the moral law, the God of the moral
law was preparing to execute the pen-
alty thus incurred, on the guilty king's
head. Like a flash of lightning there
"appeared the fingers of a man's hand,
and wrote over against the candlestick
upon the plaster of the wall of the king's
palace, "MENE, MENE, TEKEL,
UPHARSIN."

"God hath numbered thy kingdom
and finished it."

"Thou art weighed in the balances
and art found wanting."

"Thy kingdom is divided and
given to the Medes and Persians."

The king saw the hand that wrote;
his countenance changed; and his
thoughts troubled him; for he awoke
from his drinking reverie to a sense of
the awfulness of that God whom he
had so basely insulted, but too late to
avoid the doom he merited. Listen to
the grand charge which the great Daniel
brings against him while translating
the mysterious writing. Referring to
his father's exaltation and humiliation
by God, he says to the offending king,
"And thou, his son, O Belshazzar, hast
not humbled thine heart, though thou
knewest all this; but has lifted up thy-
self, against the Lord of heaven, and
they have brought the vessels of His
House before thee, thou and thy lords,
thy wives, and thy concubines, have
drunk wine in them; and thou hast
praised the gods of silver, and gold, and
brass, iron, wood, and stone, which see
not, nor hear, nor know; and the God
in Whose hand thy breath is, and
Whose are all thy ways, HAST THOU
NOT GLORIFIED."

"In that night was Belshazzar, the
king of the Chaldeans slain."

Now sirs, what is the relation be-
tween intoxicating liquor and man's
morals? Is it not the same relation as
that which exists between a fiend and
an angel? Between Christ and Belial?
between heaven and hell? Who mur-
dered Belshazzar on that memorable
night? Darius? No, no, no. Accord-
ing to the reasoning of a common school
boy, any one can see that strong drink
did it. He was a great man, a mighty
man, but the ruby wine laid him low.
He was an intelligent man, surrounded
by culture and refinement, but the
mocking draught turned him into an
idiot, and under the spell of its frenzy
he wrought an evil deed that like the
boomerang returned in destructive force
on his own head.

"But" say you "he chose to drink
the liquor, and therefore he was re-
sponsible for its effects on his brain and
consequent death." I grant you the
correctness of your argument. I never
said that Belshazzar was not responsi-
ble for taking that which he knew
would stupefy him. I know that he
who drinks liquor is a suicidist, while
alcohol is at the same time a murderer.
Belshazzar's death was a joint work be-
tween his will and his wine. What I
have said and have proved is this, that
liquor so affects a man's brain, that
mighty organ of thought, that under its
muddling influence he loses his manli-
ness, and all control of his passions, and
gives expression to words of the vilest
character, of which he is ashamed in his
sober moments; and often conducts him-
self in his actions more like a devil than
a man. What I have asserted and have
proved is this, that when a man volun-
tarily becomes a slave to alcohol, like a
mighty tyrant, it lowers the moral tone
of his heart, forces his moral trend
downwards, and so completely demoral-
izes him, as to move his tongue and
hands to say and do that which we all
call immoral.

Now I have proved my case, we will
illustrate it.

In yonder city of Halifax is a mother-
less family. Never again will those
dear children see their young mother's
face, unless it be for a moment at the
judgment bar of Almighty God. Could
you have gazed for a moment on the
countenance of a once fair girl, as she

lay in her coffin you surely would have
lifted a prayer to Almighty God, that
no child of yours might drop into a
drunkard's grave, as did poor Eliza
Nixon. What an awful epitaph will be
written on her past. "She drank her-
self to death," so said the newspapers.

I ask you men and women, old and
young, "What was the relation be-
tween strong drink, and the morals of
Eliza Nixon?" It robbed her of her
womanhood; it crushed out all the noble
instincts of a mother; it withered and
blighted and blasted all the prospects
of that little home, and hurled with
pitiless tyranny those poor helpless
children on to a cold world, to sink or
swim in the struggle for existence.

There lies in a culprits cell in that
same capital of Nova Scotia, a man who
once had a brave British heart. Who-
never fled from field of battle, he never.
No danger withered his soldierly cour-
age; and before no foe would his martial
spirit cower. Like a great-heart he
strode the field intent on victory to the
British arms. But when well-directed
shot missed his heart, and the flashing
sword could not succeed, a glass of liquor
over-powered his once heroic spirit, and
turned the British hero into a British
devil. He beat his poor hard-working
wife, bruised his half-starved children,
and wound up with the murder of
Frank Norgraime. As you gaze upon
that poor victim of strong drink in his
cell, and outline with your mind's eye
the scaffold from which he may swing,
I ask you in the name of heaven,
"What is the relation between intoxicat-
ing liquor and the morals of William
Summers?"

LET THE SILENT CORPSE OF FRANK NORGRAINE ANSWER.

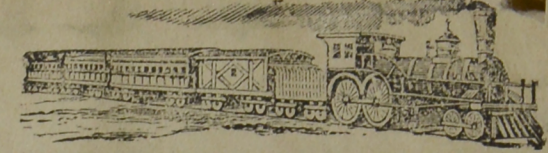
How does the liquor traffic affect the
morals of those who make and sell strong
drinks as a beverage? Are the brewers
and distillers the leaders in the great
work of lifting fallen humanity on to a
higher platform, spiritually, morally,
socially, and financially? It is they who
inaugurate and carry on the blessed
works of philanthropy among the de-grad-
ed poor? Do the muscle and nerve of
aggressive christian efforts to save men
from hell, derive their strength, from
the magnates of the liquor traffic? Who-
ever heard of a brewer or distiller or a
saloonist being a teacher in a Sabbath
school? or a worker in the numerous
missions which are directed to the uplift-
ing of the wretched poor? The real truth
is, that these are the very men who make
most works of charity a necessity. The
jail, the hospital, and the asylum are in
large part needed and occupied by the
victims of their traffic. What kind of
inner life can such manufacturers of
criminals, physical wrecks, and lunatics
experience? What degree of moral
purity, and heart elevation can such men
enjoy? 'Tis true some of them are in
Parliament. So is Bradlaugh. Some
may be in a church, so was Judas.
Others may move in the highest circles
of society, so did Herod.

Those who make liquor and those who
sell it, as a rule experience bad effects on
their moral nature. An analysis of all
the saloonists characters by no means
presents any redeeming features to this
statement. In New York of all her six
thousand saloonists over two thirds have
been criminals, and many of them are
under police surveillance. And while
an examination of the moral standing of
the saloonists in these provinces would
not reveal such an appalling state of
affairs, yet it would be found that they
have the lowest moral standing of any in
society, perhaps I ought to say out of
society, for both saloons and saloonists
are regarded by all wise people as foreign
to the true interests of man's social con-
dition. It is not therefore extraordinary
that distillers, brewers, and saloonists
are always associated in the minds of
people with a low tone of morality, be-
cause the results of the nefarious traffic
is the production of a low tone of morals
among the men and women who patron-
ize them.

What is the effect of the liquor traffic
on the moral power of professed ministers
of the Gospel who consent to it as a
legitimate business, and who even
patronize it? Show me an ecclesiastic
who winks at the traffic, or uses beer,
spirit, or wine, and I will show you a man
who is shorn of all the Christly greatness
that ought to be his heritage. Such a
man is not only not a help to the true
work of a ministry but is a positive
hindrance to the progress to the kingdom
of God. I am sorry to know of such
men occupying positions of great social
influence, who ought and might have
great moral power over others, if they
apprehend the true genius and spirit of
our holy religion. It is a sad sight to
see any man stripped of the real greatness
that belongs to manhood by the liquor
traffic, but to behold a man professing
discipleship of the self-denying Christ in
the sacred office of the ministry, abrogat-
ing his more than royal power and moral
strength by alliance with the drink
traffic, is a sight that evokes the pity of
angels, and the sorrow of christian men
and women everywhere.

When I was in college, I once supplied
what might be considered one of the
higher class Baptist churches in London,

Continued on third page.



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Presque Isle, Grand Falls, Edmun-
ston and points north.

12.50 P. M.—For Fredericton Junction, St
John and points east.

3.40 P. M.—For Fredericton Junction,
St. John and points East.

ARRIVE AT FREDERICTON

11.35 A. M.—From Fredericton Junction,
St. John and points East.

3.10 P. M.—From Fredericton Junction,
Vanceboro, Bangor, Portland,
Boston, and points West, St. An-
drew's, St. Stephen, Houlton, Wood-
stock and points north.

6.15 P. M.—From Fredericton Junction and
St. Stephen.

6.30 P. M.—Express from St. John, and inter-
mediate points.

LEAVE GIBSON.

6.50 A. M.—Mixed for Woodstock, and
points north.

ARRIVE AT GIBSON.

4.45 P. M.—Mixed from Woodstock, and
points north.

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St. John, N. B., March 29th, 1888.

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