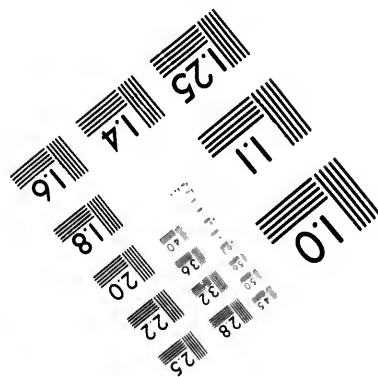
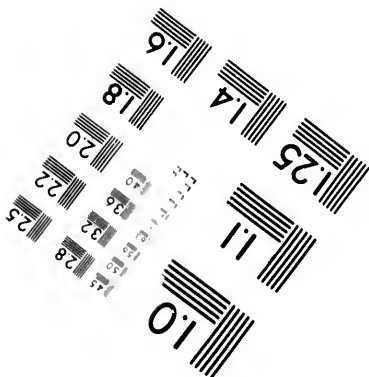
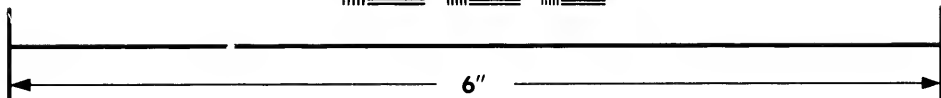
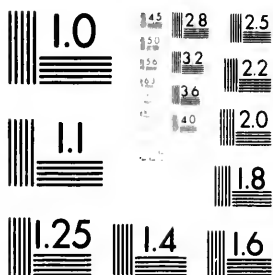


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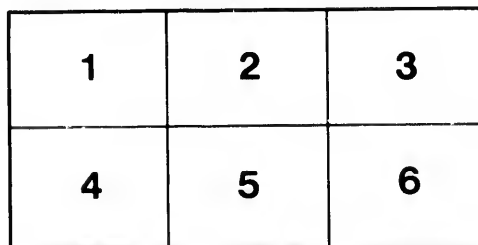
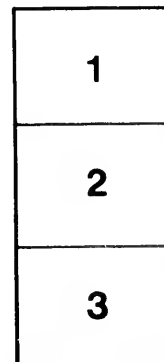
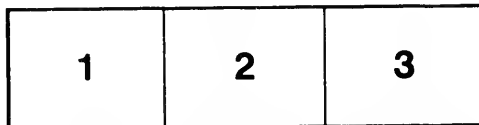
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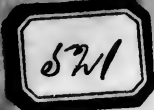
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Pamphlet Box H3

SERMON

DELIVERED BY

REV. J. A. CAIRNS,

AT

Shubenacadie, Sept. 18, 1887,

And, with his permission, published by Mayflower Lodge, I.O.G.T.

“When thou buildest a new house then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.”—DEUT. xxii. 8.

“It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.”—ROM. xiv. 21.

A battlement? What is that? For thy roof? Why for the roof? Old Testament houses were built very differently from what ours are. Instead of being as ours are, there was an open square or court in the centre, open to the sun and rain of heaven, and around this court the house was built. It was generally rather narrow, and was built of stone, brick or mud, one storey high. The better class had a room for strangers, built on the top of the house at one corner, and was called the “prophet’s chamber on the wall.” The roof was flat, and was covered with cement or bitumen to make it shed the rain. During the heat of the day the people sat in the open court in the shade of the wall, with an awning overhead. But in the cool of the day they spent most of the time on the roof. Travellers tell us that even at the present day the people sleep on the roof with an awning over them for protection. As a matter of safety we have the direction of the text “to build a battlement for thy roof,” which, according to Jewish law, was to be three feet and a half high. The meaning of this battlement or railing is now clear. It was for *safety*, to prevent accidents. No one could fall from the roof of the house, unless they did it on purpose.

Our text is of wide application. “When thou buildest a new house,” etc. When founding a new home surround it with such

defences as will preserve life and happiness. Put around your home the battlement of faith, secret prayer, family worship, church attendance, Bible instruction, purity, honesty, temperance, etc. To-day let us read our text in this way : "When thou buildest a new house thou shalt put the battlement of temperance around it," etc.

I. Let us look at the effect of alcohol upon the individual—upon the health. I think we may take it for granted that alcohol has its own medicinal properties, just as well as any other drug. I do not go so far as some, who say that if every drop of alcohol in the universe were destroyed medicine would get along just as well without it. That may be true or not. It is not for me to decide. But we wish to look at the effect of alcohol as a beverage on the health. It shortens life. One of the largest insurance companies in the world has paid special attention to temperance for a period of seventeen years. They divided the persons insuring into two classes : (1) Those who were total abstainers ; (2) moderate drinkers. Calculating by the general insurance statistics, laws and experience, they expected that 2,644 temperance persons would die in these seventeen years, but actually only 1,861 died, thus leaving the large number of 783 to the good. Of the moderate drinkers they expected that 4,408 would die in those seventeen years, but the actual deaths were 4,339, or, in other words, all died except 69. The actual deaths of abstainers was 70% of expected deaths ; moderate drinkers, 100%. This fact, proved by a disinterested insurance company, speaks volumes for temperance. The same company gives the following computations :

Total abstainer at 20 years old has chance to live till.....	64
Moderate drinker at 20 " " "	35½
Gain in years	28½
Total abstainer at 30 years old has chance to live to.....	64½
Moderate drinker at 30 " " "	44½
Gain in years	19½
Total abstainer at 40 years old has chance to live till.....	68½
Moderate drinker at 40 " " "	51½
Gain in years	17

Probably no business on the face of the earth is so, mathematically correct as the insurance business. Its figures are not made up in the interest of any church, creed or party. They are not the result of what some persons sneeringly call "temperance fanaticism," but simply from stern, cold, hard business calculation. "When thou buildest a new home" put the parapet of temperance around it, as it will give the length of days. Surely it is not putting it too strong to say, "In her right hand there is length of days, and in her left riches and honour."

Look at the action of alcohol upon the vital organs of the

human body. Take, for example, its action on the heart. The human body is the grandest example of skill and design that God has created in the universe. Look at the heart. It is a pump that never stops. Stroke after stroke it goes on, from the hour of birth till the hour of death. It pumps the blood through the large arteries to the extremities—to the head, the fingers, the toes. The blood is pushed along by the force-pump of the heart, and has to come back through the innumerable small veins till it reaches the heart and lungs, again when the same process is repeated over and over again, every hour and day of your lives.

Here is an experiment which all can verify for themselves. You can count the beats of your own pulse per minute. Scientists state that the average beat of the pulse per minute, is 60 when lying in bed asleep, 70 when at regular work, and 80 when engaged in running or violent exercise. See the provision God has made to give the heart a rest. The average beat per minute is 70, but if asleep it is only 60. In other words, the heart rests when sleeping to the extent of ten beats. The average number of beats per hour is 4,200, but if asleep it is only 3,600; that is, the heart rests to the extent of 600 beats every hour you sleep. The average number of beats per day is 100,800, but if you slept for the twenty-four hours it would be only 86,400; that is, the heart would rest to the extent of 14,400 beats per day.

Now at each beat the heart pumps out $2\frac{1}{2}$ ozs. of blood, that is, the heart has to lift up and pump out 175 ozs. of blood per minute, but if asleep it only has to pump 150 ozs. It rests to the extent of 25 ozs. per minute. Every hour it pumps 656 lbs. of blood, but if asleep it only has to pump 563 lbs.; that is, it rests when asleep to the extent of 93 lbs. Every day it pumps seven tons of blood, but if asleep for the twenty-four hours it would only pump six tons; that is, the heart would rest to the extent of not having to lift up and pump out a ton of blood every twenty-four hours.

What action has alcohol on the heart? It increases largely the number of pulsations. The celebrated Dr. Richardson is the authority for the statement that four ounces of alcohol per day will increase the action of the heart so much that it will have to lift an extra ton weight during the twenty-four hours. God has arranged that the heart should rest by sleeping, but alcohol, with a task-master's whip, lays on extra burdens. The man who takes alcohol to any extent cannot get the rest from sleep which God intended. He rises in the morning weary and tired and sore. And no wonder, for the heart, instead of doing less work than usual, has to beat faster and do more work. In a word, alcohol burns out the candle of life at both ends. "When thou buildest a new house," etc. God has made your body like the choicest temple in all creation. Put up a battlement against alcohol, which can enter in only to blast, ruin, deface and destroy.

Need we stop to consider the disastrous effect of alcohol as a beverage on all the other vital organs of the human system? We will not, for thousands of the greatest physicians of the age have given their testimony against it in the most unmistakable words. We pass on to notice

II. Its effect upon the HOME AND COMMUNITY. The influence of intemperance upon the community and home is bad, and only bad. The saloon is a constant menace and curse to the community. "It takes the wages of the workers and gives them poisoning, maddening drink in return. It provides no food for their bodies, no medicine for their sickness, no comfort for their affliction, no hope to cheer their dark days, no peaceful retreat in old age, no loving care for them in declining years. It gives them drink, makes them drunken, takes their money, and when they are too sick to work and too poor to pay it hands them over to the cold charity of the world." The saloon is a manufactory. If you go into a piano manufactory and ask for a finished product they will show you a finely finished piano. The saloon is a manufactory. If you ask it to show you a finished product it can only point you to a drunkard as its masterpiece. The logical outcome of the saloon is drunkenness. Set up a saloon, and, sure as the laws of gravitation, its tendency is to drag everything down around it. If then, you would keep the community and home safe, put the battlement of temperance around them.

III. Let us look at our subject from a NATIONAL STANDPOINT, Rev. Newman Hall, speaking in Exeter Hall, London, lately, on the causes of the present distress among the poor, says there is great poverty with insufficient food. Yet there is plenty of bread and money, but the money is spent for that which is not bread. The drink bill of Great Britain for 1885 was \$625,000,000, a sum equal to the amount spent in bread, butter and cheese. More than the rental of all the houses and farms and all the coal used for house purposes in Great Britain was spent for drink. Men talk of the rents in the old country, and so well they may, but give me the money spent for drink and I will pay for the rents of all city buildings and rent of all the farms and the coal besides. The drink bill cost \$150,000,000 more than the entire outlay of the government for the nation. One month's drink bill will equal all the expenses for England's national school system and all her charities. Ten days' expenditure equals that for foreign missions. \$85 per year is the average cost to each family for drink, and \$20 per year for each individual. More than a thousand million gallons of wine, beer and liquor are used annually.

Out of \$60,000 paid in one week by one ship-building firm on the Clyde for wages, \$20,000 was spent in drink. The grain destroyed as food in making all this drink in Great Britain, if made into four-pound loaves, would pave a road 30 feet wide from Halifax to Liverpool, or from Halifax to Winnipeg; and the grain

destroyed in Britain, Canada and the United States would make loaves enough to pave a road 40 feet wide from Halifax to British Columbia. In Canada the waste is simply enormous. We speak about the war in the North-West as costing nearly \$6,000,000, and we wax very patriotic over it, but we should hang our heads in shame when we think that \$30,000,000 is spent each year for drink in Canada. In that same war a few score of soldiers were killed. They were buried with national honors. Cities vied with each other in doing honor to the fallen heroes. Bands played "The Dead March in Saul," and the thousands of fellow soldiers fired farewell shots o'er the graves of the heroes when buried. But what a contrast between them and the 10,000 Canadians who go down in silence, shame and disgrace to a drunkard's grave and doom each year. We speak of Canada's national debt as great, and so it is, but if you give me the money spent in drink—\$470,000,000 since Confederation—I will pay all the national debt twice over.

But this question not only concerns the *national prosperity* of our land, but it enters into *practical politics*. Judging by the tendency of affairs at present in all English-speaking lands, it would seem as if in the near future we would have universal suffrage, that is, every man who pays his proportion of taxes, whether rich or poor, will have an equal right to vote. The United States have it already, and in our Dominion we are drifting very rapidly in that direction. Now theoretically this may be all right, but practically it is found sometimes to be all wrong. If all were intelligent and sober, and took a hearty interest in the welfare of our land, the result would be all right, but, as it is, there is great danger. In the United States the saloon openly boasts of controlling 2,000,000 voters—in other words, 2,000,000 can be bought on election day with a bottle of rum—and these, led by Anarchists, Socialists, in the near future may produce untold ruin, shame and disaster. In eight of the largest cities the mob controls the election, and elect whom they please. Before our fair and beloved land reaches this stage let us put the battlement of temperance and prohibition around it.

We have considered the bearing of temperance upon health and long life, upon the home and the community, upon the national prosperity and the practical politics of our land. We must now look at its

IV. BEARING UPON OURSELVES AS CHRISTIANS. In Romans xiv. 20 the Apostle lays down a wide and far-reaching principle, applicable not only to that age but to all ages. He says: "It is good neither to eat flesh, nor drink wine, whereby thy brother stumbleth, is offended or made weak." So cautious and conservative a commentator as Dr. Charles Hodge, of Princeton, interprets this passage as follows: "That is, abstaining from flesh, wine, or anything else which is injurious to our brethren is right, that is, is morally binding and obligatory." In other words, we are to be

willing to give up a needless luxury or self-indulgence in order to help to save others from a fearful curse. Paul in his epistle to the church at Corinth, when speaking of meats offered to idols, lays down the same great principle: "If meat make my brother to offend I will eat no meat while the world standeth." Things which are not sinful in themselves should be given up cheerfully for the spiritual welfare of others. The legal liberty of any man or woman should never be exercised when evil is likely to flow from such an action. Especially are we not to encourage any social usage which tends to the physical and spiritual destruction of those "for whom Christ died." Take an illustration. Suppose that J. B. Gough were still living, and you were well acquainted with all his history. You knew him when he was a common street drunkard. You know how easily the old firebrand of drink would be kindled in him. You know how strong a hold drink had on his system. You know that for nearly all his reformed life he dared not for his life taste a single drop of liquor, even at the table of the Lord. Knowing all this, even though you take a glass yourself, yet would you not hesitate to urge him to drink? Would you not say: "God forbid that I should be a stumbling block over which he will trip into perdition; I will not make him to stumble and fill a drunkard's grave?"

Granting that you had a right to drink a glass, even though you had no fear of it ever bringing you to ruin and disgrace, yet is it not best for you to abstain for the sake of yourself and family and friends? I read not long ago that at a temperance meeting, after a great many had spoken favor of it, a very popular clergyman got up and opposed all that was said. He raved against temperance fanatics, as he called them. He said he drank wine, had it on his table, and always would drink it and give it to his friends. Then an old man, grey-haired and tottering, got up and said: I know a young man. He is fast going down to a drunkard's grave. He led his class in college, and graduated with the highest honors, but he is ruined now. When I urge him to give up the wine cup he always pleads the example of a certain popular clergyman. He says that while that minister can take his glass and defend it he will do the same. Gentlemen, that poor drunken boy is my only son, and the person at whose table he first drank, and whose evil example he is following, is the person who has last spoken." Abstain for the sake of others. If you drink one glass a year your name will be quoted in favor of drinking customs. I was struck with what I read last autumn about eight of the most prominent preachers of Edinburgh and Glasgow. They came out publicly in their pulpits and said: "We have signed the pledge." They said they could not influence the crowds of drunken men and women that throng the streets Saturday night. If you want to see crowds of drunken people go to the old, old historic streets of Edinburgh and Glasgow Saturday night. Nearly every man,

woman and child you meet is drunk. These ministers, while they drank anything at all themselves, had no influence whatever on these drunken people. They would be told when pleading with those drunkards to "stop drinking yourselves, and take it off your own tables first, and then when you have done that come to us and we will listen to you."

Abstain for the sake of others, for the sake of your family, for the sake of your own boys. You know not where they may yet be; how many thousand miles away from home. Then let the home example be true and good. Let us set in our homes such an example before our children that, when thousands of miles away, in the midst of the most terrible temptation, the cables of home training shall hold them safe, and they shall be strong in advance of their period of trial. And not only do I ask you to be an abstainer, but also a worker in the cause. Temperance sentiment is now a "great tidal wave among the nations." In the neighboring republic the following States, viz.: Alabama, Connecticut, Iowa, Kansas, Maine, Massachusetts, Nebraska, Nevada, Oregon, Pennsylvania, Tennessee, Vermont, Wisconsin, Washington Territory, and Missouri have passed laws making "Scientific Temperance Instruction" compulsory in all public schools. The number of States and counties that have passed local option laws is legion. There has been more progress in temperance laws in the States during the last three years than in any thirty years of its history.

Finally, not only is temperance beneficial to health and long life, to the home and community, to national prosperity and practical politics, but it is also *one of the foundation stones of the heavenly city above*. Not long ago, when reading Rev. xxi. 20, in a short paper by Canon Willberforce, I was surprised to learn the literal meaning of the word amethyst. "And the twelfth was an amethyst." It occurs as a part of the description of the holy city, the New Jerusalem, which John saw coming down from God, prepared as a bride adorned for her husband. I need not go over the whole description. I will only state one point and leave you to think it out for yourselves. The city whose streets are paved with gold and whose walls are of jasper, and which needs not the light of the sun or the moon, is supported upon twelve foundations which are twelve precious stones. "And the twelfth an amethyst." I am not giving a fanciful meaning, but the strictest, sternest and most literal meaning of the word, when I say it comes from two Greek words, "a" meaning "not," and "methustos" meaning "strong drink." The literal meaning of amethyst is "abstinence from strong drink." That is the twelfth regenerating principle upon which, as upon a foundation stone, the New Jerusalem above is built is "abstinence from strong drink." And surely it must be so if there is to be no more death or sorrow or pain or tears there. How manifestly true and plain to the dullest comprehension that one of its foundation stones must be the victory over strong drink,

which has one million English-speaking victims bound as slaves to its chariot wheels, and which yearly brings down to a drunkard's grave and doom one hundred and fifty thousand English-speaking men and women for whom Christ died and for whom the followers of Christ are in a large measure responsible. "No drunkard shall inherit the kingdom of heaven." No strong drink there.

Let us, therefore, be helpers in this great work. The church of God should lead in this great work of reform. It should take its place in the front rank of the battle line, and not away back in the rear among the baggage. The churches of Christ are beginning to wake up to their duty. They all give no uncertain sound. The public opinion on this subject is rapidly changing. The world is beginning to realize that the drink traffic is directly antagonistic to the spirit and teaching of Christ. It antagonizes health and home, the school and church, prosperity and politics, the community and nation.

