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A SERIES

OF

TEMPERANCE SERMONS,

DELIVERED IN THE

CITY HALL, LOWELL,

BY THE

SEVERAL CLERGYMEN OF THE CITY.

LOWELL:
LEONARD HUNTRESS;
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1841.
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At the request of the Executive Committee of the Lowell Temperance Union, the several clergymen of the city, during the present season, delivered a series of lectures, on successive Sabbath evenings, upon subjects connected with the Temperance reform. With how great fidelity they discharged this important duty, the reader will be enabled to judge. That these sermons, under God, have been the means of effecting great good, none, who have had the opportunity of observing the results, will deny. The beneficial influences, following them, have not been confined to the great numbers even, to whom they were immediately addressed. They gave an impetus to the Temperance cause that is still onward, and will continue onward, it is hoped, till the use of intoxicating drinks ceases from among us. Impressed with a belief that these Sermons may exert a still more widely extended influence, not only in this city but abroad, if given to the public through the press, the Executive Committee have obtained the consent of their authors to their publication. They will all be found in the present volume, with the exception of that of the Rev. Mr. McDermott of the Catholic Church, a copy of which the publishers regret could not be had.

Lowell, August 17, 1841.
TEMPERANCE SERMON.

No. 1.

ON THE HISTORY OF THE TEMPERANCE REFORMATION.

REV. THEODORE EDSON.

Ephesians, v.: 18. Be not drunk with wine, wherein is excess.

The Word of God is our grand moral as well as religious directory. It contains directions applicable to every condition in life, every case of conscience, every question of morals. It is directly applicable in every state of moral degradation, and suitable to every degree of moral improvement. In every advancement of society, in intellectual, scientific, social, moral or religious improvement, the Bible is always found beforehand with mankind, lighting the path and leading the way.

The sin of drunkenness is declared and condemned in the Scriptures, as well of the Old as of the New Testament.—Whenever it is spoken of, it is strongly reprehended. There can be no mistake as to the light in which they regard it.—There is a great deal of allusion to this sin scattered through the sacred volume, more or less directly admonitory or prohibitory, which, if collected and arranged, might make a very considerable temperance document.

And yet, it has been the wonder of some, who have had occasion to witness the modern developments of this sin, that so little, on the whole, should be said about it in the Scriptures. It is true, there is indeed a good deal said here and there in the
HISTORY OF THE

Book, and all of a decisive character; but we do not find that so much prominence is given to the subject as very good men of the present age have thought it needful to give. Some of the zealous friends of temperance, it may be feared, have, in consequence, held the Bible in less esteem; while others, who venerate the Book, may have had apprehensions that the temperance cause might be carried too far.

The well-known fact, however, should be taken into consideration, that alcohol was not known in the times of the sacred writers. Of course, that from the beginning down to the days of the Apostles, and long after, comprehending the long period of half a century of centuries, there was nothing in the form of ardent spirits as a drink, nor anything which produced drunkenness with such facility. We have reason to believe that cases of sottish drunkenness were very rare indeed, and that instances of confirmed habits of intemperance were comparatively unfrequent.

Connected with idolatrous religions, there was an annual festival kept in honor of Bacchus, the god of wine. Persons of respectability, who did not allow themselves to be intoxicated on other occasions, thought it proper to drink freely of wine once a year on this festival. Plato forbade intoxication, except during the solemnities of the god of the vine. Of these celebrations the heathen became, as was natural, immoderately fond. They were highly esteemed by the Ephesians, among whom the notion was prevalent, that once a year, in honor of Bacchus, the patron of the vineyards, they might indulge themselves in drinking wine even to intoxication. St. Paul, writing to his Christian converts at Ephesus, lays the divine prohibition at once upon this pernicious practice. "Be not drunk with wine," saith he. Not even on the Bacchanalia; not even once a year; not on any occasion whatever; not at all. "Be not drunk with wine" (this was with them the intoxicating article)—"be not drunk with wine, wherein is dissoluteness." Such drunkenness leads to, or rather comprises dissoluteness of character. He does not here say (that which it is believed is nevertheless true) that occasional intoxication
naturally leads and strongly tends to habitual drunkenness—absolute sottishness; but that, in occasional intoxication with wine, though on extraordinary and unfrequent occasions, there is an undermining of principle—a weakening of the virtuous energies and texture of the soul—dissoluteness of character.—The Bible forbids such excess, not only (as in many other passages) on account of the wickedness of the transaction, but here as connected with far more extensive dissoluteness. Such was the ground taken by the sacred writers before the invention (so to speak) of alcohol. But had intoxication prevailed in those days as it has since under the fearful reign of ardent spirits, with what vehemence would those holy men have stood forth in the cause of temperance!

It was no part of the purpose of Divine Revelation to reveal such a nuisance to mankind as alcohol, in subsequent ages, became. Of course, the Bible does not name the article. It was more than nine hundred years afterwards that this subtle drug was extorted from the dominions of Death, and gathered from a process of destruction. It does not appear to have been much used as a cordial until within three hundred years of the present time. Its reign in New England may be reckoned a century. But from the time when it began to be used as a drink, it obtained a wonderful and extraordinary power of fascination. Its ravages upon the comforts, the character and the hopes of men, wherever its use was introduced, were dreadful beyond description. The evils were a long time felt and lamented, while it was not known how they could be prevented. Its power of deception rested on this erroneous impression, to wit: That it was a useful article—one of the good creatures of God, which might be used without abuse, and even to advantage, as a drink. This is the false principle upon which its power over mankind was grounded. It was supposed to be a useful article. And this once admitted, and the moderate use of it commenced, it is of a nature to ensnare and captivate the unhappy victim. "Its first effect on the human system is a quickening of action, animation, excitement. This by a fundamental law of our nature, is a source of pleasure. This present
pleasure men mistake for real good." Thus, when once the use of it is commenced, the consumer is ensnared. He has lost, in a greater or less degree, the control of himself, and the immoderate use of it becomes a natural consequence, as sure as the effect of any other drug on the system. Thus, from its nature, it could not but be a very dangerous article in the community, so long as the occasional drinking of it in small quantities was admitted. This was the door by which the deceiver entered. When once within, he was found to be a guest as mischievous as he was fascinating. The evils of intemperance were seen and felt then as sensibly as they are now. They were described as vividly. They were detested as thoroughly. The victim of intemperance saw the precipice down which he was about to plunge, in all its horrors. He approached it with his eyes open. He shrunk from it with all the remaining energy which the foe had left him. But he was carried onward by the increasing impetuosity of a current to which in its more placid movements he supposed it needful to commit himself. The error at the root of all the mischief, was in supposing the article a good one, that might be taken in small quantities and with great precaution without injury, and indeed with some little advantage. It was not considered a beverage absolutely evil and injurious. It was this error which caused the world to groan so long under this scourge of humanity, and hence it was that though the drunkards saw their ruin, they saw no way of escape from it. Often have they in their sober moments wept with the sincerest sorrow, shame and remorse at the folly, the wickedness and perdition of a course of drunkenness; have indeed resolved fervently against it, until sad experience has proved to them again and again how little use there is in attempting to cope with their powerful enemy. How many once excellent men, sensible men, talented men, learned men, useful men, have quailed at the destruction that awaited them—have mourned and struggled, and at length gone down to the dreaded gate of perdition! In their sober moments, they could see as plainly, yea, far more vividly, than others, that their health was departing, that untimely disease was fixing its talons upon
TEMPERANCE REFORMATION.

their vitals, that the farm was going to ruin, business neglected and the property wasting by the thousand leakages which intemperance occasions, that friends and family endeared to them by the most lively affection were suffering the agonies of mortification, that a wife, the object of faithful love, and children, the pledges of tenderest feeling, were crushed with suffering, pain and sorrow—all this, and more, they could see to be caused by their captivity to the power of the fiend of intemperance. And what was inconceivably more agonizing to their own souls, they perceived that with all this present evil weighing upon them, they were captives still, without hope of release, only awaiting more desperate sufferings. The grand mistake was in first allowing the intoxicating article to touch the coats of the stomach, under the false impression that it would do no harm there. This error pervaded the whole community; those who drank moderately, and those who drank immoderately; those who saw the evils of intemperance, and those who suffered them; those who escaped the direct infliction of its mischiefs, and those who lamented the effects of drunkenness in the community. And even those who drank not themselves supposed it was proper, and might be useful for others. That ardent spirit was a drink not bad in itself, but the abuse of which only was to be guarded against; this was the trap which the deceiver set with such adroitness as to ensnare hosts from the best ranks of the community, generation after generation.

This error accounts for the fact that no remedy or check was found for the evils of intemperance, though they were so plainly seen and sorely felt. The wise man says, "In vain is the snare set in the sight of a bird." And it was thought to be a strange thing, and wholly unaccountable, that a man who clearly saw the dreadful evils of intemperance in all their deplorable extent, himself the most sensitive to these evils, dreading them more than death, knowing they were the fruits of drunkenness, and hating drunkenness both in itself and in its effects, should yet drink on. A man does not thrust his hand into the fire, knowing it will burn. He will not throw his
money into the sea. He will not wantonly destroy his health. And yet he would plunge into the drunkenness which he detested, at the well-known expense of all he held most dear of time or eternity: and it was thought one of the strangest things in the world. But the snare was set not in the sight of the bird, and the drunkard was caught by that use of the article which was supposed by all classes of society to be a good use of it. It was not but that it was seen to be a very dangerous article, exceedingly liable to abuse, and of most terrific consequences when abused, and almost always abused; but that it was thought there was some use, in some cases, in taking it, in very small quantities, as a cordial.

Consequently, all the legislation on the subject (for it was always found necessary to put the article under the special regulation of laws) went on the false notion to which I have alluded, that the drink was not malum per se, bad absolutely and entirely. The law-makers had not discovered where the trap was set; of course, they reared no protection against it. They acted on the error which everywhere prevailed, and which lay at the foundation of all the mischief. Such laws, as we might well suppose, did not check the evil. It went on increasing from year to year. In some cases, the tendency to intemperance became hereditary, and produced the amazing phenomenon of youth, who from earliest childhood had suffered inexpressible mortification, degradation of spirit and agony of feeling through a parent addicted to drink, becoming themselves incorrigible drunkards. So far from knowing that the effects of alcohol may be transmitted into the physical constitution of a child, its subtle entrance into the system of the actual taster was not yet perceived.

At length, about the year 1811, while the evil was annually increasing, God put it into the hearts of a few good men to attempt some remedy for the increasing and alarming evils of intemperance. After much deliberation, there was formed the Massachusetts Society for the Suppression of Intemperance. This was the day-break of a glorious reform. The necessity of doing something was seen and felt. The principle
of combining an influence was adopted, and the idea of resisting the work of destruction was entertained. It served to waken the apprehensions of good men, and direct their thoughts and prayers towards the attainment of relief. But no one as yet discovered the root of the evil. It was not then understood that the article of ardent spirits was altogether a bad drink.—The error still remained, that there was no harm in the moderate use of it. The society aimed not to do away the use of alcoholic drinks entirely, but only to suppress habits of intoxication. It was still supposed that the man who drank with moderation might be safe; and acting on this erroneous principle, nothing was ever accomplished directly in the way of relieving the community of the evils of drunkenness.

There was another kindred mistake. Drawing the line in the wrong place, the society seemed to assume a hostile attitude toward the drunkard. This appears in the very name—the suppression of intemperance: whereas the true principle is, the promotion of temperance. Considered as the herald of the temperance reformation, the society may be regarded as the introduction of a magnificent era; but otherwise it effected but little—almost nothing.

By degrees, however, it began to be discovered, that the right way to prevent intemperance is, to abstain entirely from the intoxicating article. Let it alone, and it will not intoxicate. How simple is truth when it is once discovered. The simplicity of this principle pleaded strongly for its truth, and some good men became persuaded to give up the use of what was still thought might be a good thing for the sake of guarding against the abuse of it. The determination formed on this principle was as wise as it was benevolent, and has apostolic precept and example to sustain it.

In 1826, the American Temperance Society was formed in Boston, by men who felt impelled by the increasing prevalence of intemperance, to resort to some more efficient measures for the check of so frightful an evil. The following extract from the preamble to the constitution will disclose the views of the founders of that society at the time. "And whereas the
various measures which the friends of Christian morality have adopted, though not altogether unsuccessful, have been found quite insufficient to give any effectual and permanent check to this desolating evil: and whereas some more vigorous means are evidently required—some system of instruction and action which will make a steady and powerful impression on the present and following generations, and will in this way ultimately effect a change of public sentiment and practice in regard to the use of intoxicating liquors, and thus put an end to that wide-spread ing intemperance which has already caused such desolations in every part of our country, and which threatens destruction to the best interests of this growing Republic; therefore," &c. It seems that a prominent feature in the plan of the society, was the employment of a secretary, who should be required to devote himself to the business of the society as a general agent. The expenses incurred in sustaining extensive operations and agencies, were defrayed by the payments of members and other donations, and by collections taken after the delivery of lectures. At the second annual meeting, the treasury was reported to contain from fourteen to fifteen thousand dollars.

The object of the society, as subsequently stated, is, "by the diffusion of information, the exertion of kind moral influence and the power of united and consistent example to effect such a change of sentiment and practice that drunkenness and all its evils will cease; and temperance, with its attendant benefits to the bodies and souls of men, will universally prevail." In the execution of this purpose of the society, Edwards and Hewitt and many others were employed as agents, and labored with great success.

From the commencement of the society's operations, the principle was promptly, strongly and steadfastly maintained, that entire abstinence from ardent spirits is the only certain preventive of intemperance. But plain and evident as this doctrine seems to us now, it was then held but by few comparatively. To most ears it was a strange doctrine. And it was in more than one sense, a great work then to convince
many good men and friends of temperance that entire abstinence would be, as a general thing, beneficial. There was a great body of sober, intelligent men in the community, who, though they perceived that entire abstinence was an effectual remedy for the evil, and one that might be adopted in some cases, and were perhaps themselves willing to abstain for the sake of example, yet did not believe that total abstinence would be in general either practicable or beneficial; did not understand that the article is essentially injurious to the human system, and that a man, in all ordinary cases of effort or exposure, is better without it than with it. The following, from one of the society's reports, is a good illustration of the general feeling on this subject. "A man distinguished for sobriety and influence, said—'When I first heard the doctrine of abstinence, I did not believe it. I was sorry to hear it. I thought it was going so much too far that it would only do hurt. I was opposed to intemperance as much as any one, but I thought that the temperate use of ardent spirit was, for men who labor in hot weather, necessary. I did not believe that men could work without it. My father used it; though I recollect when I was about fourteen years old, two gallons would carry him and his workmen through all the business of the season; and when I left him at twenty-one, it took twelve or fifteen gallons to do the same work. However, I began in the same way, and continued till I heard that sermon. And I then thought, that the man who could say, that all men, in all kinds of business, would be better without the use of ardent spirit, did not understand the subject. However, I thought of it as I went home. I thought of it the next day—it kept in my mind; and seeing its awful effects upon the poor, I said to myself, If it is true that men can live without, and would be better without, it would be a great improvement, and would save property, character, life and soul, to a great amount. So I resolved to know whether it is true or not. I resolved I would not use any myself for three months. I said nothing, however, to others, but before the close of three months, I began to suspect that it is true. I certainly felt better than before; and resolved to
try it three months more. At the end of six months, I was perfectly satisfied as I ever was of anything, that the idea which I had, and which most men have, that the use of spirit does good, is a delusion—one of the greatest delusions under which sober men ever were."

The views of this gentleman were those which most men, including the intelligent and benevolent, entertained, as many of you well know. And the process of conviction in his mind was the same through which the minds of many who now hear me will remember to have passed.

But in the progress of the reformation, as attention was excited and strongly turned to the subject, it was soon ascertained and put beyond a doubt, that alcohol is an article not at all useful, suitable or proper to be used as a drink in any quantity greater or less, that the only difference in regard to the quantity is, that if a man take but little, it will do him the less injury directly; if he take much, it will do him the more. That it is decidedly a bad article for beverage, and that there is in fact no occasion for continuing the dangerous and hurtful practice of drinking it. This has been demonstrated by such a multitude of facts, by such extensive and varied observation, by so vast a range of scientific investigation and experiment, and by such a weight of medical opinion as to pour upon the community a flood of light, carrying irresistible conviction. So that now there is scarcely a person who does not know perfectly well that the fascinating article is always hurtful and dangerous when taken into the stomach as a drink. In the discovery and establishment of this fact is comprised the grand principle of the temperance reformation. And it is the truth of this principle, now universally known to be true, which puts every person in an entirely different attitude toward the subject of abstinence from that which was before occupied.

The pledge to abstain from distilled spirits, except as a medicine, was introduced at the commencement of the society's operations. And against this characteristic feature of the reform, the opposition at first brought strenuous objections. It was represented as a giving up of personal liberty, altogether
inconsistent with the manliness of the virtuous principle. Little, however, was heard of this objection after it became well established that the drinking of ardent spirits was wrong.—Candid men readily perceived that while the use of the pledge did good, it would be folly to sacrifice it to the liberty of doing a thing that is wrong. The friends of temperance soon found it to be one of the most effectual methods of applying influence to the cause, and the scruples which not a few at first entertained on the subject, were dissipated by the evidence of its practical advantages.

At an early period in the progress of this reform, came up the question of the IMMORALITY OF MAKING AND VENDING ARDENT SPIRIT. The Reverend Doct. Beecher, in his sermons on intemperance, preached at Litchfield as early as the year 1826, had asserted, and in his strong manner maintained, that the traffic in ardent spirits is wrong. But the fact was not made to bear effectually upon the public mind until the conviction had become general of the unqualified and unmitigated badness of the article as a drink. The light then began to flow in, and its full and scorching beams were made to bear directly upon the criminality of making and retailing an article for a purpose which was known to be evil, only evil, and that continually. The friends of temperance bore down upon this point with such power of demonstration, that no candid mind could withstand the conviction that the business was decidedly sinful, and on every principle of morality or religion entirely inexcusable. The following is a specimen of the appeals which rang through the country.

"The vending of ardent spirits cannot be carried on without sin. Does not the vender know the effects of ardent spirits? Does he not know the consequences which they will assuredly produce? Does he not know that of those who drink, many will be drunken? And can he supply the cause and detach himself from the effect? Can he hurl firebrands through your city and witness the conflagration, and claim exemption from blame? Can he spread the contagion among your families, and, when he hears the dying groan and sees the funeral, tell
you that he is innocent? Yet the vender of ardent spirits does all this; he spreads the intoxicating cause; he sees the drunken effect; he hears the curse and the revel; he is surrounded with it; he is producing it; and yet he tells you that he is innocent! Wonderful fatuity! But he knows the responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the wo, and shudders at the thought of being its cause. And well he may; but he cannot escape.—As long as he furnishes the means of drunkenness to others, he is a partaker of the crime; and he should be so held in public opinion. Every retailer should remember that the drunkards with which he is surrounded are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks upon them, ragged and debased—when he hears the noonday curse and the midnight broil, he should say, 'Here is my work; this is what I have done. It is my trade to make such men.'"

The consequence of throwing so much light upon the subject as a question of morality was, that of the persons concerned in the traffic those who were conscientious and susceptible of moral sensibility quitted the business, and rum-selling became of course an entirely different thing under the light of temperance truth from what it was in the twilight of the old error.—Then all, even the best of men, supposed the article a good one, and though they saw the evils it produced, they did not see the sin of selling it. Now all, even the worst of men, know the article to be a bad one, and the rum-seller cannot proceed till he has become hardened to a recklessness of moral, benevolent and religious consequences. So that the traffic is left in the hands of those whose cupidity the considerations of justice and right cannot control.

Another subject, which came up in the progress of this reformation, which produced no little discussion, and which threatened at first a division of the temperance ranks, was that of total abstinence as it was called. It was found that persons who had been in free use of strong drink, and had by an effort determined and were pledged to abstain from distilled liquors,
consolated themselves by tasting of fermented drinks. The hint
was readily followed up by persons in the trade, and mixtures
were made under the pretext of wine and of other names, by
which the old pledge was evaded, and intoxication produced
with almost equal facility as with ardent spirits. It was found
that though ardent spirit was the chief intoxicating article, and
as such had very naturally and properly first attracted attention
in this reform, yet the use of fermented liquors would keep up
the unnatural appetite for stimulants, and would indeed produce
intoxication. The friends of the cause felt that though much
had been accomplished, yet a loop-hole remained through which
what had been gained might be lost. They, in fact, could
come to but one conclusion in regard to the pledge, that it
should be so extended as to comprehend all intoxicating drinks.
The use of wine in certain circles, and on certain occasions
was sustained by high influence, and seemed to threaten an un-
happy schism.

The public attention being now strongly turned to the sub-
ject of wines, their nature, their manufacture, the vast quantity
of spurious article in the market more injurious than pure al-
cohol, there was drawn out most valuable and important in-
formation on these subjects. The discussion amongst temper-
ance people was spirited and prolonged. While most perceived
the importance of including all intoxicating drinks in the pledge,
there were some who seemed unwilling to allow any distinction
between distilled and fermented liquors, and were disposed to
fix equal odium upon both. And here was very naturally
drawn into debate the use of wine in the sacrament of the
Lord's supper. If wine was to be placed on the same footing
with alcohol, it could scarcely fail to be offensive on an occa-
sion so sacred. After a thorough discussion of what was called
the wine question, in all its important relations, with an array
of learning, talents and eloquence rarely equalled, temperance
people settled with an almost perfect unanimity of feeling upon
the pledge of abstinence from all intoxicating liquors as a bever-
age—thus excluding the use of wine as a common drink, with-
out touching the question of its use in the sacrament. It is
believed to be a fact, that while the discussion triumphantly estab-
lished the expediency of a pledged abstinence from all in-
toxicating drinks, it left upon the minds of most temperance
people a very broad distinction between alcohol and the wine
of the Scriptures.

In the winter of 1838, a strong movement was made by the
friends of temperance to bring the subject up in the Legislature,
and to obtain a law prohibiting the retailing of ardent
spirits. Much had been done, and was doing, by the light of
truth and persuasion, to diminish the consumption of the arti-
cle; but it was observed that there is always in the community
a class of persons who can be restrained from injurious wicked-
ness and trespass on others' rights, only by law. It was ob-
served, too, that when all those who were subject to the dictates
of conscience and the restraints of moral principle had left the
business, it would still be followed by the lawless and the un-
principled, the proper subjects of legal enforcements, against
the perverseness of whom resort must be had to legal restraints
for the protection of society. The propriety and even neces-
sity of putting the traffic of this injurious and dangerous article
under great legal restrictions, has ever been acknowledged.—
Our fathers legislated very honestly with the view of diminish-
ing the evil and danger of which they were aware. But ac-
cording to the light they had, they made their laws on the er-
roneous idea on which the great power of mischief in this arti-
cle was so long and so firmly based, viz. "that it is a good
drink if used properly." All previous laws on this subject had
been framed upon the old notion, which is now demonstrated
to be false and destructive. A false, dangerous and injurious
principle is as poor a foundation for laws as for manners. And
there was a general conviction throughout the Commonwealth,
that while the traffic was a proper subject of legislative restric-
tion, the old license laws were founded upon a most mischiev-
ous error, now utterly and forever exploded. Accordingly, the
representatives of the people felt that it was time to act: and
their action resulted in a law which, though not the best, was
probably as good as, under all the circumstances of the case,
TEMPERANCE REFORMATION.

could then be made. This law, though received with favor by a large majority of the people of Massachusetts, was especially offensive to the large and wealthy dealers in the article and the powerful manufacturers of it. Persons who cared not for temperance or intemperance so that their gains were secure, made an early, a violent and an organized attack upon the law.—Wherefore its execution was delayed until the next year, when it was sustained by an increased majority of the people's delegates. These discharged themselves of their duty nobly, and they are and will be enquired out and honored and remembered by the lovers of good order and the friends of law. For one year the law had a name to live, and some good was done, and much evil prevented, during its precarious existence. The opposition, though powerful in wealth and influence, joined by the desperate dealers and desperate consumers on a smaller scale, increased till it became considerable. Still, however, in many places, the law was effective and beneficial.

But a great political contest* was approaching, and men were buckling on their armor for another kind of fight. Many were beginning to feel the effect of an intoxicating influence as deleterious to the influence of temperance, for the time, as alcohol itself. The next Legislature, under the excitement of the contemplated political contest, seemed in a hurry to repeal the license law. Political leaders of all parties, in all departments of the Government, from the Executive downward, became sorely afraid of burning their fingers with this quiet, sober subject of temperance. It will be remembered, that Governor Morton was one of the original sixteen elected members of the American Temperance Society, was from the first for several successive years its President, and that he was officially in the very foundation of the Temperance Reformation! With such array against the law, it of course did not take the Legislature long to repeal it. But this was not the end of adversity to the cause. The political horizon was gathering blackness for a tempest, during the commotion of which not the subject of temperance, and scarcely that of religion, could be heard or heeded.

* The Presidential election, 1840.
The storm has passed, and good men are, we hope, looking out for their latitude. This reformation will, we hope, find its course again, and its canvass be swelled with a favoring breeze.

And here permit me to remark, that since the justice, the propriety, and the constitutionality of laying legislative restrictions and prohibitions upon the sale of ardent spirit are unquestionable, the friends of temperance should aim, openly, consistently, steadfastly and perseveringly, at the obtaining of wise, salutary and effectual laws forbidding the exposure of it for sale as a beverage. Let them not disclaim this object, nor give it over. If it be not accomplished this year, let them pursue it the next, and so on, until, by the Divine blessing, a prohibitory statute be procured, as decisive and efficacious as that which forbids the sale of lottery tickets amongst us.

The present condition of this Reform, in view of its history, calls loudly upon its friends to rally again. In entering upon a new campaign, lessons may be taken from the experience of the past. I would respectfully ask, whether temperance, as it has been heretofore presented to the community in the operations of the society, has not been separated too much from its moral and religious bearings? Should it not be set forth as a part of morality and a part of religion? And has not the religion and even the morality of temperance been too much overlooked in this reformation? In the connexion of all moral duties with religious sanctions, the Bible morality is a perfect code. Its graces are as a chain, they link together. Has not the very form of our association for the separate, isolated moral of temperance only, a tendency to sever the subject from its relations, and to present total abstinence, either as disconnected with religion, or as a substitute for it? Christianity, after all, is the only adequate foundation of morality. And Christianity, as organized by its Founder, inculcates temperance as a branch of morality, and the whole always in connexion with religious considerations. The Church, therefore, is bound to sustain the temperance cause, both in her instructions and in her discipline. And has not this scriptural mode of temperance operations been too little thought of? Let me not be understood to object to
separate associations for temperance. If the Church does not her duty, or if, in the exigency of the case, there is more to be accomplished than she can do, let her not object to assistance. The temperance reformation was the child of necessity; but let her not forget her dependence upon religion. If all our temperance meetings were more distinctively religious, if more were made of devotional exercises than has heretofore been customary, if the motives urged upon the consumer and the vender were more deeply imbued with the spirit and the power of religious truth, would not the reformation be more thorough and more secure? Would not the high purposes of morality be better served, and the cause of temperance more successfully promoted, if it were commonly presented in its relation to Christian character, and with more direct appeal to the solemn sanctions of religion?
TEMPERANCE SERMON.

No. 2.

THE EFFECTS OF INTEMPERANCE UPON HEALTH.

BY AMOS BLANCHARD.

Proverbs, xxiii.: 31, 32. "Look not thou on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder."

These words of wisdom appropriately introduce the subject assigned to me for this evening's discourse: The effects of intemperance upon health.

The various meanings of a word are often the most decisive landmarks by which changes of public opinion and feeling are indicated and measured. Intemperance primarily includes all excess, in eating as well as in drinking, in the quantity as well as in the quality. In its modern and technical application, it refers almost exclusively to the use of intoxicating drinks. In this sense, the occasion instructs me to apply the word, while I speak of health as affected by intemperance. I am thus explicit because I wish not to be understood as disparaging other projects of reform by the use of the word in this exclusive sense.

The object of the society, under whose auspices these discourses are delivered, is single. It intends a warfare against the use of intoxicating drinks: and it is this particular kind of excess which is to be presented to the community in these discourses.

The investigations and discussions of the last twenty years may be regarded as having settled the fact that all use of intoxicating liquors, as a beverage, is intemperance. In speaking, therefore, of intemperance in its relation to health, I wish to be
understood as speaking of the tendencies of the use of intoxicating liquors as a drink, just as we speak of the tendencies of any other practice, without saying that these tendencies are realized equally in all cases, and without attempting to determine the point in the process of indulgence at which they begin to be felt. In some, they appear at earlier, and, in others, at later stages of intemperate habits: in some, with greater, in others, with less severity: doing the work of death, in some, gradually; in others, at a single stroke: but tending, in all cases, to the same result, and, sooner or later, by one path or another, leading the drinker down, through sickness and pain, to a premature grave.

The general question of the salutary or hurtful effects of alcoholic drinks on the human frame might be decided at once by an appeal to medical authorities. Medical philosophers have, with noble intrepidity, and in opposition to the pecuniary interests of their profession, borne a decided and united testimony to the injurious effects of intoxicating drinks, in any quantity, upon persons in health: and, by a very large part of the professors of the healing art, alcohol is denied a place among the useful articles of the materia medica. Books of chimistry, too, have long classed it among narcotic poisons. But, decisive as this kind of testimony might be in an abstract view, the purpose of practical impression will be better answered by a different strain of remark. Aiming simply at useful impression, and avoiding as far as possible all technical views of the pathology and morbid anatomy of drunkenness, such as would befit only the medical lecture room, I propose to present a condensed view of the effects of intemperance on health, in the following positions.

1. Intoxicating liquors, as a drink, do no one any good. Experience has long since demonstrated that men of all professions and employments are stronger, healthier, and better able to bear fatigue and severe extremes without, than with them. The toils of the farm and of the workshop, of the army and of the navy, of the land and of the sea, of the negro sweltering beneath a West India sun, and of the voyager of discovery im-
prisoned in the ice of the poles, are all sustained better without, than with them. In some parts of Europe, persons are trained for boxing matches. The object of their training is to produce the greatest possible bodily strength. Abstinence from alcoholic drinks is always enjoined as an essential part of their regimen. The wrestlers and runners in the ancient games, probably achieved the mightiest exploits of physical strength which the world has ever witnessed. Yet during their months of preparatory training, not even wine was allowed them. The Chaldeans, Egyptians, Lacedemonians, Carthagians, Nervii, and Saracens, abstained totally from intoxicating liquors, as a part of their military discipline. The Roman soldiers marched beneath a weight of armor, under which a modern soldier could hardly stand. They conquered the world. And though subject to every variety of weather and climate, and enduring the most exhausting fatigues, their only beverage was water sometimes slightly acidulated with vinegar.

“But cannot a man sometimes do more work in a given time under the stimulus of alcoholic drink, than he could do, in the same time, without it?” Yes, doubtless; and so can a horse under the stimulus of the whiplash. But is the strength of the horse increased by the whip? The liquid fire in the man, like the whip applied to the horse, lashes his energies into an unnatural, and prostrating exertion, without doing anything to sustain and repair the waste of vital energy thus produced. A man, in a paroxysm of fear, will leap many feet to escape from a burning house, but is he stronger or healthier for this kind of excitement? A maniac will exhibit feats of strength which he would attempt in vain while in his senses. But is his morbid and desolating energy of nerve, health or strength? This kind of excitement is the very opposite of nourishment. It causes an immense absorption and exhaustion of the vital power to be compensated by corresponding depression when the paroxysm shall have passed. A feeble and fainting woman who sees her child fall into the fire, will feel herself strong as a lion for its rescue. See her pallid face after the stimulus has been withdrawn, and it will tell you that excitement is not nutrition.
The sinking and fatigue which she feels will show how dreadful the absorption that was going on to sustain her unnatural exertions. Alcohol does for the laborer just what strong emotion does in the case of this woman. It imparts no nourishment. It gives no real strength. It adds nothing to the vital resources. It overtasks the existing amount of strength, and subjects the laborer to a double waste of power from the muscular effort of the anvil, the saw, the spade, or the pickaxe, and the nervous excitement of the alcohol unnaturally impelling the brain and the stomach and every organ of his frame.

The delusion that alcoholic drinks give strength is sometimes corroborated by the popular notion that alcohol enters into the composition of the nutritious substances from which it is formed. This is altogether a mistake. Alcohol is the product of the species of fermentation known as the vinous: and is entirely a new substance, which did not exist before the chemical change of fermentation. It is as distinct from the elements by the new combination of which it is composed, as glass is from the sand or potash of which it is manufactured.

I have heard it gravely asserted that bread itself is not free from alcohol. This impression arises from confounding the vinous fermentation which produces this article with the peculiar species of fermentation, known as the panary, which occurs in making bread, and which never produces alcohol. Besides, if alcohol were generated by this fermentation, or if there were any perceptible amount introduced into the unbaked mass by the brewer’s yeast which leavens it, the process of baking would expel it all. Alcohol evaporates at 170 degrees, which is much lower than the heat of the baker’s oven. It is idle, therefore, it is monstrously absurd, to attempt to defend, on any such grounds, the usefulness of intoxicating drinks.

If an appeal should be made to the Sacred Scriptures, I reply without going into the proof at length, since that is to be the subject of a separate discussion, that the wine and strong drink there spoken of are utterly unlike the articles which now go by the same names: distilled alcohol having not been discovered when the latest of the Scriptures were written; and
that the connections, in which the use of these articles is occasionally commended, all imply that the sick only could pretend to need them: they confirm my present position that, as a beverage for men in health, they are utterly useless.

2. My next position is, that intoxicating drinks are not only useless, but that as poisonous substances, they directly produce a vast variety of diseases and frightfully increase the aggregate of mortality. No argument can be needed to show that a substance so active in its properties as alcohol cannot be without effect when introduced into the human system, and that if it be useless it must be pernicious. The very name of intoxicating liquors indicates their poisonous quality. The term comes from the Latin word toxa, or bow: and alludes to the ancient custom of fighting with bows which discharged arrows saturated in the most deadly poisons. To this usage Job alludes: "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit." Tell me what evidence you have that anything else is a poison; by what tokens you infer that corrosive sublimate or prussic acid is a poison, and I will prove by the same tests that alcohol is a poison. Are these substances proved to be poisons, or rather are they denominated poisonous, because they disorder some of the functions of life, and, taken in sufficient quantities, destroy life itself? And does not alcohol the same, by a process slower perhaps, but not less sure? By what experiments on animals have these, or any other articles been demonstrated to be poisons, which have not proved the same thing to be true of alcohol?

Let us descend to a few particulars on this point. One of the earliest indications, by which the habitual use of ardent spirits becomes known, is the odor of the drinker's breath. This is caused by the exhalation of alcohol from the lungs. Containing nothing which contributes to the nourishment or renovation of the system, it is not, like common articles of food, changed and assimilated, so as to become part of the living fibre itself; it mingles with the blood without being changed into blood, and courses through the veins till thrown off by the lungs as a poisonous and hurtful excretion. The breath of a drunk-
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ard, it is well known, is often inflammable; and the story of men being set on fire and burnt up by means of their alcoholic breath is no longer a humbug of ultra temperance fanatics. No fact in medical philosophy is better attested. Donovan, a celebrated English chemist, relates seven instances of this description, and the records of the Academy of Sciences at Paris contain fifteen. Such instances have repeatedly occurred in our own country.

The various external and obvious effects of alcohol on the human system, such as the livid or reddened and bloated skin, the blood-shot or lack-lustre eye, the husky voice, the sepulchral cough, the tottering step, the twitching muscles, the quivering lip, and the trembling hand, are only the "signals which nature holds out and waves in token of internal distress." I should weary and disgust you by showing in detail the morbid changes which are going on within. How the stomach is not merely disturbed in its functions, but changed in its organic structure, so as no longer to perform its office of supplying nutriment to the frame: how the liver is indurated and enlarged—by an influence so strong and so immediate that poultry dealers often mix spirit with the food of their fowls in order to increase the size of this organ: how the heart becomes ossified, or the delicate valves, which open and close at each pulsation, become rigid and motionless, so that spasm and sudden death often supervene: how the lungs, after trying in vain to relieve themselves of their foreign burden by exhalation and continuous cough, become, through abuse, hard or tuberculated, or adhere to the cavity of the chest: or how the brain becomes en-gorged and inflamed, producing first depression of spirits, irritability and peevishness of temper, then madness or apoplexy. The dissection of the drunkard's brain has disclosed the very kind of spirits, on which he had a few moments before become intoxicated, impregnating every part of the organ so as to betray itself by smell and taste, and even to burn on the application of a lamp. But it is sickening even to think of the diseases which haunt the drinker's path, ready to seize upon their prey: dyspepsia, jaundice, emaciation, corpulence, dropsy, ul-
cers, rheumatism, gout, tremors, palpitation, hysteria, epilepsy, palsy, lethargy, apoplexy, melancholy, and madness.

These diseases are daily found in those whose habits, in the matter of temperance, are unimpeachable. I am no advocate for the extravagant doctrine which makes disease a crime, or presumptive proof of crime. Nor would I say a word, to foster a temper of prurient suspicion predisposed to impute some immoral practice to the sufferer from disease. I speak of these diseases only as dangers to which the drinker is perpetually and signally exposed. But there are two maladies which God has linked to this vice exclusively, and which deserve a moment's special consideration.

The first of these is the thirst for repeated draughts, which always haunts and torments the dram drinker. I speak of this as a disease. As such I am convinced it should be regarded, and as one of the most terrific diseases of the inebriate. This thirst becomes uncontrollable—and guilty as the drinker may be for continuing to gratify it, the torment burning within he cannot quench. The morbid state of his organs craves with insatiable demand repeated draughts of the poison, which he knows is only to kindle his fever to a more consuming flame.

"In the presence of the brandy bottle," it has been truly said, "the intemperate man is like a charmed bird, which struggles and flutters and presently flies into the open jaws of its enemy. With one important exception, that in the case of the confirmed drunkard, there is no effort to break the charm. There is no hesitating, no alternate advancing and retreating, no spinning around in the air, and approaching in circles. His motions are all direct, with his eye fixed upon the image before him, and with an agony of soul too deep for utterance, he rushes at once to the deadly embrace."

This view of the drunkard's appetite as a disease has many important practical relations. It should modify methods of treatment and cure. It should terrify the moderate drinker. It should make a criminality, as deep and black as can belong to anything, to attach itself to those who pander to this dreadful thirst. For a paltry gain they cruelly inflict and aggravate
one of the most frightful of human maladies; a disease, compared with which no ordinary infirmity is worthy of mention.

The other of the two diseases to which I have just referred, is that well known and terrible scourge of the drunkard, the delirium tremens, or the horrors. Have you ever seen the victim of this disease while the paroxysm was upon him? His whole frame convulsed as though it would be torn into fragments: his nerves and muscles braced to a point of tension which defies the strength of four or five strong men to hold him on his bed: his eyes glaring and blood-shot: his lips livid and compressed: his teeth chattering from the extremity of his terror: every shadow on the wall a demon: furies and hobgoblins dancing their orgies around his bed: the floor covered with murdered, mangled, and bleeding bodies, and a thousand daggers pointing themselves at his own breast: the air filled with gorgons, hydras, and chimeras dire: snakes and adders of every form and hue wreathing their slimy folds around his body, and spitting forth venom from their forked tongues: every hideous and horrible image, which fancy in its wildest and maddest moods can invent, filling his vision, and every conceivable sound of agony and alarm ringing in his ear. Earth presents no more complicated a picture of misery; and as I have repeatedly gazed upon it, I have turned away sickened and faint at the thought of the exquisite agony which vice can inflict, when, 'no longer able to serve itself by its slave, it turns to wreak its disappointment tremendously upon its victim.'

All are not aware that this disease often assails those who were never intoxicated. In those who take spirit moderately, as it is called, so as never to be disabled from business, the nervous system is so predisposed to the malady that any slightly disturbing cause may bring it on. Few know how frequently it occurs. The bills of mortality seldom inform you how many die of it. Physicians will tell you that, out of regard to the feelings of friends, multitudes of deaths are every year set down to the account of typhus fever or inflammation of the brain when the real disease was delirium tremens. Several instances of this nature, which have occurred in this city, are now in my recollection.
But the diseases and deaths directly caused by intemperance are a small part of the destruction of health and life which may justly be laid to its charge. I call your attention—

3. To the predisposition to disease and death from other causes which intemperance produces. Owing to causes not now to be specified, man is not altogether in harmony with the physical world around him. Thousands of agencies are perpetually working for his destruction. The elements war upon human health and longevity. The stars in their courses fight against us. The seeds of decay and death are strown with a profusion which no skill, no wisdom, no goodness will ever in this world wholly annihilate. To resist the deadly influence arising from excess of heat and cold, moisture and dryness, noxious exhalations and vapors, the human system is endowed with a self-preserving power, a vital force or principle of excitability, which maintains a vigorous contest with the causes of decay and dissolution from without and from within.

This principle of excitability or vital principle is sustained chiefly by nutritious food and by tranquil and refreshing sleep. But to a healthy appetite and to "tired nature’s sweet restorer," the drinker is a stranger. His artificial stimulus moreover directly exhausts the excitability of his system, and impairs the vitality of his blood, rendering it unfit to supply the materials for the different secretions and to renovate the various tissues of the body. Hence, his whole system loses energy and tone. The power of reaction is diminished or destroyed; and his frame becomes predisposed to every disease. Then too when disease has once assailed the drinker, the powers of life, enfeebled by over stimulation, are unequal to the contest, and he sinks in the struggle. Hence the ease with which a slight cold, a pleurisy, a fever, a fractured limb, a wound in the skin, a little over exertion, a little exposure to the sun, or a glass of cold water sends him to his grave. An epidemic, like the cholera, sweeps over the land, and seizes upon those who for any cause are predisposed to the disease. With what fatal precision does it single out the drunkard, and when it has commenced the attack, how sure and how easy is the conquest! How large a
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proportion of the fevers which defy the physician's skill have proved fatal because the natural excitability of the system was impaired by drink. He died of fever, it is said, when the fact probably is that but for his fulness of intoxicating drink twenty such fevers would have left him a sound man.

How large a proportion of the accidents which hurry men into the grave become fatal through the same cause. A man falls from a building and breaks his limbs. Day by day, the surgeon watches him in the assurance that his recovery depends upon the contingency of his escape from inflammation and fever. How little hope he has of this in the case of the habitual drinker you all know. From the nature of the case, the murderous effects of intemperance in this indirect way can be traced but very imperfectly. Could the whole be written out before us, it would be like the roll in the prophet's vision, inscribed within and without with weeping, lamentation, and woe.

One of the most deplorable of these indirectly destructive influences of intemperance is the hereditary taint which children receive from the vitiated constitutions of intemperate parents. If peculiar strength of physical stamina prevent the development in the parent of the deadly tendencies of his habits; if he live, as some drinkers do, to an advanced age and in tolerable health, the seeds of disease sown in his system germinate and bear a mournful harvest, in the debility, suffering and premature death of his children. They, it is well known, often begin their existence with tuberculated lungs, and consumption marks them at once for its prey. You gaze upon the hectic cheek and wan aspect of that lovely form sinking in consumption, when the charms of youth and beauty had just begun to decorate her, and all that is lovely in woman seemed to have made her person its chosen abode. You mourn that the good die first: 'heaven saw and took her to itself': you speculate upon the delicate organization which developed so much loveliness as itself having paved the way to an early tomb. As you muse in sadness and resign yourself to a dispensation of an inscrutable Providence, your eye meets the father. His confused complexion and bloated form and
husky cough betray at once his habits. The organic law, impressed upon our being by the Maker of our frame, flashes upon your memory, and you are constrained to regard him as not improbably the destroyer of the life, to which under God, he gave existence. The increased frequency of consumption among the youth of our land is a common subject of remark. Admitting the fact, I would inquire whether it be anything more than the legitimate effect of the dram drinking which twenty and thirty years ago infested the abodes not of infamy alone, but of intelligence and education, refinement and worth. What I have said of consumption holds of other diseases. The drunkard's thirst often goes down as a terrible bequest to his children. The records of Lunatic Asylums tell you that the most fruitful cause of insanity is intemperance in the patient himself. How many of the insane are the offspring of intemperate parents they do not inform us. But no parent who is addicted to this vice can be sure that he is not entailing upon those who should be dearer to him than life this terrible scourge of afflic ted humanity.

Add now to all the victims of this great destroyer, the multitudes who sicken and die of want or of a broken heart, through the intemperance of their natural guardians, protectors, or friends, and those who fall victims to the tiger-like passions of the drunkard. Then tell me whether any estimate of the mortality caused by intemperance ever exaggerated or equalled the truth. Talk of exaggerating the evils of intemperance! They cannot be exaggerated. They cannot be conceived. Let war visit us, and tread down beneath its iron hoof 30,000 of our citizens each year, and that year after year, and what a pall of gloom would it hang over our country. How would one general wail roll through our valleys and echo through our hills. And these hecatombs are annually sacrificed among us to glut the insatiate appetite of a demon, compared with whom war is an angel of mercy. It levies its contributions in every city and village. And the recruiting officers of this army of the dead are planted at every corner to do their work of mischief, and to spread through the land a desolation more dire than cholera, plague, small-pox, famine, or war ever attempted.
4. Our view of the subject would be incomplete, did I not say a word on the adulteration of intoxicating liquors. Poisonous as they are in their best state, they are rendered doubly fatal by the deleterious mixtures with which they are combined. Innumerable compounds take their name without any of their ingredients. This manufacture of spurious liquors is no secret. Books are published "for the instruction of vintners and licensed victuallers," telling the whole story, and giving receipts for the manufacture of every species of beer, ale, wine, and spirit. The astounding disclosures at the trial of Mr. Delavan respecting the Albany ale, will not soon be forgotten. Copperas, alum, and lead are used without reserve in these spurious preparations. So systemized is the business, and so extensive, even in the countries which export the choicest wines and spirits, that the oath of the importer has long since ceased to be any proof of the genuineness of the article. A man fell in the street of a village in Massachusetts, and fractured his leg. The surgeon sent to a neighboring grocery for rum with which to bathe it. On coming the next day he found the bandages green all round the pins; the nitric or sulphuric acid used in the manufacture of the rum having dissolved the copper of the pins. He sent to the grocer, a very respectable man, so called, and a licensed dealer, I believe, and asked him whether that was the article which he was in the habit of dealing out to his toper customers as the best of New England or West India rum. He assured him that it was, and that large quantities of it had been sold and drunk. Probably not one of our large commercial cities is without its manufactory of foreign wines and spirits. The sale and purchase of casks with foreign brands, to be filled with the home made article is itself an extensive traffic. Wine containing any portion of the juice of the grape, or brandies containing the ingredients of which they profess to be made, are probably rare commodities. I will not detail the nauseous and poisonous substances which fill their places, and go to enhance their deadly power. They are, for the most part, the most active poisons known; and the poor drunkard who consumes them lends his body to become
the receptacle of all foul and hurtful things. Hence the increased rapidity with which, in late years, drunkards die off. The fact is well known that intemperance never did its work so quick; its exasperating power on the brain was never so fell; and the anarchy of the drunkard's passions was never so complete as it has been within a few years past. The fact finds a satisfactory solution here. And as intemperance goes on, and the demand for intoxicating drinks increases, and the inducements to manufacture these spurious preparations multiply, the phases of drunkenness will grow more hideous and revolting. It will rasp the organs of the body with a coarse file, and send men down with greater rapidity to the drunkard's grave.

I must leave these considerations, to make their own appeal to your consciences regarding your dangers and your duties. How urgently do they enjoin entire abstinence from intoxicating drinks as a measure of personal security. Plead not that a little cannot hurt you. Well has it been said, that 'could every disease by which men are slain receive a candid name; were every grave stone inscribed with a true memorial of the life of him at whose head it stands; could every dropsy and consumption, and liver complaint disclose its secret history; did every shaking nerve and palsied stomach, and aching temple, and burning brain, and ruptured blood-vessel, relate how it began, and grew, and triumphed; we should hear indeed of many who died of these diseases without any impulse towards the grave from strong drink. But of how many should we hear, who were never regarded as intemperate, the real, though slow and silent cause of whose death was drink. They lingered long, and their malady was called a disease of the lungs; or they fell suddenly, and it was apoplexy; or they were swollen, and it was dropsy; but they poisoned themselves, and that by what they called the prudent use of ardent spirits.' Is not entire abstinence indispensable to personal safety? Is it not equally indispensable to usefulness? Would you save your family, your neighbours, keep thyself pure. Are you doubtful in regard to certain articles whether you ought in con-
 science to abstain? Let your inquiry be not, must I, but may I abstain. May I consistently with all my duties to others and to myself sacrifice this or that gratification for the sake of doing good, and setting to others a blameless example? This inquiry sweeps the ground of total abstinence clear of all objections. Pity the poor drunkard, the worst symptoms of whose disease and dying state is that he knows it not. Prove yourself his friend. Lay hold of him with the hand of christian sympathy to help and to save him. Lift up your voice of warning to those who are beginning this downward course. Show them the horrible pit that yawns at their feet. Be faithful to those who make a trade of disseminating disease and death. Kindly but plainly remonstrate with them. Tell them that the curses of widows and orphans will attend every cent of their unhallowed gains; that the diseases and the mortality they have helped to perpetrate and diffuse, will one day haunt their imaginations in all their haggard forms, and pour back upon their agonized consciences a burning retribution. Bend your unceasing efforts to the curtailment and annihilation of this master source of pain and death. Insist firmly on the right and duty of suppressing this nefarious traffic by the law. From what social evil ought the law to protect us if not from this? While, however, you insist upon the right, and ultimately upon the duty of prohibitory legislation, remember that, to be effectual or permanent, it must be spontaneous utterance of the popular convictions. Labor then, by individual and detailed exertion, to bring every man, and woman, and child to think and to feel as the truth requires. In such a cause fear not the charge of fanaticism. "Passion is reason; transport, temper here." Nor shall you labor in vain. Take courage from the past. Many a poor victim of disease, tottering on towards the drunkard's grave, shall hail you as his deliverer, and the blessings of thousands ready to perish shall for ever descend upon you.
TEMPERANCE SERMON.
No. 3.

THE INFLUENCE OF INTEMPERANCE ON THE MORALS OF THE COMMUNITY.

BY THOMAS B. THAYER.

Isaiah, i: 18. Come now, and let us reason together.

There is no subject in the world, political, moral, or religious, respecting which we may not reason with profit. No subject is there, in the whole range of human knowledge or practice, which may not be improved and made more instructive, by the aid of a calm and patient investigation. The early Christians were famous in this respect. Paul reasoned with the Jews three Sabbath days, proving the truth and excellency of the doctrines which he taught. The Reformation was the triumph of reason over superstition and error. The American Revolution was the triumph of reason over long established customs and false principles. The Temperance reform has been a victory obtained by reason over passion and appetite.

Yes, happy are we to repeat, that, so far as this holy and redeeming enterprise has progressed, it has been by the aid of reason and persuasion. The first alarm that was sounded in the camp, was from this quarter; and the first batteries, and the most effective, opened upon the great destroyer and his host, were those prepared, charged, and directed by that cool, skillful, and successful general, Reason. And very sorry should we be, after having been so much indebted to him, to see him deserted, and his former army turning their backs upon him. In plain phrase, having accomplished so much, and so well, by
investigation, by calm, deliberate, patient reasoning, deeply should we regret at this stage of our affairs, to abandon a course which has hitherto been so successful. Rather let us still be true to this principle. Let us adopt all right measures for the removal of the evils of intemperance, but let these measures be carried into execution under the direction of reason.

We have great faith in man, even when in his lowest estate. We believe almost every thing may be accomplished, if we can get at the man—not the animal, but the man, his reason, his soul. We know the power of habit; we know the terrible strength of passion and appetite; nevertheless we believe the man is stronger than all these, if we can only reach him, if we can only go down into the solemn depths of his being, and with a strong hand bring up the moral and spiritual treasures which lie hidden there from all save God. The gold and the silver are there, and need only to be coined into action. The precious stones are there, and we have but to clear away the rubbish, and bring them into the sunshine, and the crowd shall wonder at their brilliancy and richness.*

Believing this, we shall, therefore, in this communication, proceed upon the principle of persuasion; and we say to all, friends and foes of the cause, "Come now, and let us reason together."

In discussing the "influence of intemperance on the morals of the community," we propose to consider, first, the particulars or conditions necessary to a healthy state of society, or to the moral purity and well-being of a community; and, second, to inquire into the bearing which intemperance has upon these particulars or conditions.

I. Education, by which we mean the cultivation of the intellectual and moral or religious faculties, is one of the first conditions upon which depends the moral welfare of society.

This position will require no lengthened or labored argument for its demonstration. It is a truth almost universally admitted; a truth applicable to all climates, and nations, and govern-

* The truth of this position has been, since it was written, happily illustrated by the astonishing revolution that has been going on of late among the drunkards of our land.
ments; a truth that is lifted up into the heavens, for all men to behold, by the mountain of facts that constantly accumulate under its investigation. Ignorance has been called "the mother of devotion;" but with more of propriety might she be called, the mother of vice and immorality. Mind uncultivated and rude, is a wilderness, not barren, but productive, yet of thorns only, and briars.

Without education the mind cannot expand or unfold its powers, nor enlarge the field of its vision and thought. It cannot understand nor appreciate the glories and beauties of God's works; nor can it, therefore, be affected by the sanctifying influences that are breathed out from the physical creation, the sunshine, the showers, the pure air, and all the harmonies of the wondrous universe. Without education man cannot know the history of man, the history of the great and good who have lived before him; and, therefore, he loses whatever of good may lie in example.

What know the crowd, who can neither read nor write; and the thousands who can, but do not in a year take a book in hand—what know they of Socrates or Oberlin, and of the moral sublimity of their characters? What know they of Plato, or Newton, or Brougham, and the lofty reaches of their mighty minds? What have they learned of the pride and fall of the Assyrian and Persian; of the patriotism of the Greek; of the power, the transgression, and the terrible overthrow of the Roman; or even of the pure and stern principles, the unshrinking devotion, the self-sacrificing spirit, of our early fathers? Nothing—and, therefore, all the incentives to knowledge and virtue growing out of these, are lost upon the ignorant; and of course so many checks upon wrong are removed.

A word respecting religious education, by which I mean attention to the services of the Sabbath, study of the Scriptures, meditation, religious associations, a sense of God's existence, government, His holiness, benevolence, &c. The necessary connection of these with the moral purity of society, is witnessed by innumerable facts, and by all experience. We have only to look around us to see for ourselves. Is it the vicious and
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depraved who observe the Sabbath, attend upon the public
worship of God, and make religion the guide of their words and
deeds? And on the other hand, are those who do give heed
to these things the immoral and abandoned? Has not New
England acquired the proud distinction of "the land of steady
habits," because of the morality of its people? And is it not
here that education, religion, and all true and holy things are
respected? Turn from this, and go to the South, to New
Orleans and kindred places, where the Sabbath is made a day
for military training, horse-racing, cock-fighting, gambling, &c.,
and ask what is the state of morals; and you shall find abun-
ant testimony to prove that a religious influence is necessary to
the morality of society.

And now, having considered this indispensable condition to
the moral purity of society, let us inquire how it is affected by
intemperance. That intemperance is opposed to, and destruc-
tive of, education, intellectual and religious, is clearly proved
by facts. Take the present generation of drunkards—are they
educated? Are they men of cultivated minds, of extensive in-
formation? Are they the men from whom come the high
thoughts, the holy truths, that have thrilled the world, and
changed the whole face of its affairs? Are they the men from
the well-worked mines of whose intellect, the world has been
made rich and wise? Are they the men of science, who have
unfolded the laws of the physical creation, who have weighed
and measured the stars, traced the wayward comet in its course,
and revealed the sublime mysteries of God's wonderful uni-
verse? To these multiplied questions, the answer is always,
No. We know there are a few exceptions to the great rule;
but even here we may say that, if they were educated, it was
before they became drunkards. No man began the work of
education after he had bowed at the polluted shrine of intem-
perance.

But again; let us turn from the general to the particular.
How is it within our own observation? Are the intemperate
whom we know, the refined, the educated, even with reference
to intellect? Is it this portion of our community who exert
an influence in favor of learning? Are our schools in this city sustained by this class? Did they project our school system? And our school houses—were they erected by the zeal and labor of the intemperate? And whose are the children that attend these institutions? Those of drunkards? Whose sons and daughters are educating here for usefulness and virtue; and preparing to fill offices of trust and influence? Are they those of the men who make the tavern, the cellar, the dramshop, their place of constant resort? whose only wish is to drink and drown thought, responsibility, consciousness? Again the answer to every question is, No!

And how is it with reference to moral and religious education? Equally plain is it here, that intemperance exerts its prejudicial, and finally destructive influence. Facts are our witnesses on this point also. Our churches have not been builted by drunkards, nor are they filled with devout worshippers from this class. They are not the men who sustain and attend upon the public or private worship of God. The very fact that they are intemperate, besides destroying the wish to live within the influence of religion, deprives them of the privilege, if the wish existed, so far as respects the public services of the Sabbath. They are ashamed to be seen in the house of God; the contrast which marks their own degradation is too striking and humbling. And their families—if virtuous themselves, they cannot attend, because they are too poor, and have sunk too low. They cannot pay for a seat; they cannot go in rags, and they have no clothes, for all has gone for rum—and so, if they were disposed, the drunkard and his dependants cannot avail themselves of public religious privileges.

But they are not disposed generally. When they began to drink, these things were attended to; but as they went down the road of ruin, they grew gradually careless, cold, indifferent, unwilling; and at last wholly abandoned and detested every thing in the form and spirit of religion. Their children, therefore, grow up under these demoralising and fatal circumstances, without God and without hope; in their turn become parents, bring up their children deprived of all moral and saving influences; and these the same, and so the evil spreads!
These facts show beyond dispute how fearfully intertemperance is opposed, in every way, to the moral purity of society, and how fearfully destructive it is to all the refining and elevating influences of education and religion. And suppose this state of things universal! suppose all men were drunkards, and the whole mass of society crushed beneath the weight of this curse! To what a frightful state of ignorance, degradation, vice and crime should we be reduced! And yet, just in proportion that the evil spreads, society approaches this awful abyss! Just in proportion that intertemperance rises, education and religion sink—and should it sweep through the length and breadth of the land, down go our school-houses, our universities and lyceums—down go our churches and Sunday schools—and all the altars of religion, and virtue, and order, and liberty are trampled in the dust forever! Shall we not rise up then against this terrible desolation? Shall we not go forth in our strength, and do what we may to roll back the tide of ruin? God grant it.

II. Moral or virtuous associates may be numbered among the conditions absolutely necessary to individual morality, and of course, generally applied, to the morality of the community, since society is made up of individuals.

It it an old saying, and a true one, that "evil communications corrupt good manners." This proverb is founded in correct observation of men and things. Man is a creature of circumstances, insensibly affected by every influence with which he comes in contact. This we all know by experience as well as observation. If we associate continually and exclusively with the polite and refined in thought and manner, we also become polite, almost of necessity, and our feelings and manners are softened and polished;—if with the rude and coarse, we soon become rude also, and vulgar. If our lot is cast with the virtuous and good, the example has its influence upon us, and we gradually grow up into their views, and follow in their steps;—and so if our associates are the vicious, the profane and abandoned, our characters shortly become moulded to theirs, and we enter into all their feelings, appetites, and habits, and unconsciously we become one of them. This is the testimony
of history, and of every man's personal knowledge; and therefore is it true that association with the virtuous and pure in heart, is indispensable to the sound morality of society.

And now let us ask, what is the influence of intemperance upon this condition? Here, also, we deal in facts. Everyday observation furnishes the clearest proof, that intemperance shuts out its victims from the society of the virtuous and good, and from all the moral influences derived from this source. Just in the proportion that a man drinks, he seeks the society of drinkers on the one hand, and on the other avoids, and is avoided by, the sober and the pure of life. Necessarily, therefore, he is confined to the society of the intemperate—and what is the character, the conduct, the conversation of these? Look in upon their revels, and you shall have an answer. Consider their profanity, obscenity, and their disgusting exhibitions of licentiousness; consider the quarrelling, and the beastly degradation that appears in every shape and form, and then say whether the associates of the drunkard are fitted to elevate and purify!

But this evil is not confined to the present victim alone.—Vice and depravity seek company, and rejoice to increase their ranks from among the strong and virtuous; and thus is this fearfully debasing influence brought to bear more and more widely upon the community. The thorough and abandoned drunkard seems to experience a sort of fiendish pleasure in bringing others into the depths of his own degradation; and therefore seeks he for new companions. Also, for another reason—he has beggared himself, and finds it difficult to obtain the means for gratifying his appetite. This new man has the means, and if he can make him his victim, an easy way to rum is again opened.

Some young man is selected as a proper subject. The work is begun by operating upon his pride and love of independence. "Don't you be afraid—don't be a woman, but show some courage; drink when you please. Don't you be governed by the priests and aristocracy; be your own master. Come walk up and take something, and be a man." He does
not like to be called a coward, or a woman; and so he drinks. If he avoids them after this, he is laughed at, and made a mark for jibes and jeers wherever met; and so he goes again, drinks again; and joins in the revel. Now consider this young man. Before this, he was upright, industrious, chaste in his manners and conversation: reverenced the name of God, had regard for religion and the Sabbath, and was universally trusted, respected and beloved. Mark the change!

He entered that den of drunkards; he became entangled in their toils and snares, and drank with them till the man was lost in the brute. The authors of the work noised it abroad far and near, to destroy the confidence of his friends, and prevent the possibility of retracing his steps; to fill him with shame, which is to be drowned only by drinking again. They have accomplished their fiendish work. He is ashamed; he marks the averted faces of those who respected him; he sees that he is shunned by them, (a fatal mistake on the part of friends)—he feels that he is shut out from the society of the virtuous, and borne down with the bitterness of thought, he seeks the company of his sympathizing destroyers. Step by step he grows up into their feelings and habits, becomes profane, vulgar, and licentious; and finally is utterly wrecked and ruined! This, believe me, is no fiction, no mere flourish of words. Would to heaven it were. But no! this infernal work is going on every day, in our own community, before our very eyes, and within reach of our hands! And shall we stand here idle, and make no effort to stay this tide of moral death? God forbid.

But this is not all. There is another channel through which this fatal influence is exerted upon the morals of society, and serves to corrupt and poison the well-springs of its purity. I allude to the family of the drunkard, his wife and children.—The conservative power of example, operating through a pure life, never reaches them. No lessons of sobriety and virtue do they learn at home; and the voice of warning and of affection is never heard at their fireside. But not only is the influence negative in reference to virtue; it is also positive in res-
pect to degradation and vice. The children become familiar with depravity in all its forms. Drunkenness, profanity, obscenity, fighting, and all the accompaniments of brutal revel, are before them from day to day, from night to night, till their moral feelings and perceptions are blunted or wholly deadened. They learn to disregard the feelings of others, grow quarrelsome, hard-hearted and ferocious; and soon they are thoroughly prepared for wrong and crime, and go forth to their work. In time they become parents, and of course the fountains of these evils to their children; who, in their turn, will be fathers and mothers, and educate their children in the same way—and so each day the terrible desolation spreads wider and wider.

And in view of these solemn and startling truths, shall we pause for an answer to the inquiry, What is the influence of Intemperance upon the morals of the community?

III. A fixed employment is another consideration necessary to individual and social morality. While he lives, man must have food, raiment and shelter; and if he has not been fitted to obtain these by early education, habits of industry, the knowledge of some mechanic art, or some honest employment, it is obvious enough that he must obtain them by some dishonest employment, by crime. It was a maxim of the Jews, that “He who teaches not his son a trade, teaches him to be a thief.”

* The following illustration is from a late number of the Lowell Courier:—“Last Thursday, Dr. Huntington was called to Mrs. Arven, a miserable inebriate, living in Belvidere. He left medicine for her, and she was again visited Friday and Saturday, and each time was found to have been drinking, notwithstanding the remonstrances of the physician to the contrary. She, her husband, who had just returned from the House of Correction, and their two little boys, aged seven and nine, all slept in the same room. Sunday morning, one of the boys got up and went into another tenement in the same house, and told a woman whom he found there, that his mother was dead. Some of the neighbors were immediately summoned, and upon entering the room, they found that the words of the boy were true, and that the mother, was indeed, dead. She had died some time during the night, in the trundle bed with two little boys. On another bed in the same room, lay the beastly husband, sound asleep, and entirely ignorant of his wife’s death. The woman had drank a pint of brandy, which she sent for by one of the boys on Saturday; the husband had drank according to his own confession, a pint of rum, procured in the same way, and under the head of the wife’s corpse lay a half emptied rum-bottle! The little boy to protect himself from the cold, had again crawled into bed, beside his mother’s dead body, where his brother was also lying.”

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This is true: for if one cannot make himself useful, if he cannot earn his bread, he will steal it, or will engage in some disreputable, demoralizing business to answer his wants.

And how stands intemperance in reference to this condition? That it is opposed in all its influences to industry, to a fixed and regular employment in the way of trade or business, is established by constantly accumulating facts. If the drunkard in his youth or better days had some means of securing a livelihood, if he had learned a trade, if engaged in business of any kind, his devotion to the bottle soon renders him incapable of attending to his duties, and unfit him for all exertion or action. His health of mind and body is destroyed; he cannot perform half the amount of labor that he did formerly, and even that is only half finished. And then, intoxicated half the time, he is uncertain; no dependance can be placed in him; his employers cannot trust his work or his promises. Add to all this that his manners have become disgusting, and himself absolutely loathsome, and the result is that his employers or customers, as the case may be, eventually refuse to suffer the inconvenience any longer, and he is thrown off altogether, and left to his degradation.

But this evil influence extends farther than the victim himself; it operates also upon his family, and through them upon their children's children, to more, in many cases, than the third and fourth generations. When the man becomes perfectly brutalized, the love of home, of wife and family is gone; he becomes utterly indifferent to their welfare, and cares not what becomes of them for the present or the future. No effort is made to educate his children, or to apprentice them to useful and honorable business; and of course they must grow up in idleness and ignorance, and with no means of subsistence. Is it not so here, immediately around us? Do we see the children of drunkards at regular work? learning some trade, or engaged in any of the callings of industry? No. On the contrary we see them ragged, dirty, half starved, roving about the streets, idle and dissolute, or employed only in wickedness. Go to the drunkard himself, and ask if he has had care for the
future usefulness and happiness of his children, by training them
to habits of business and industry—and he will tell you, No.

And what is the necessary and certain result of this state of
things? As before observed, the drunkard and his family must
live; the wants of the body must be answered; food and raim-
ment and shelter, of some sort, must be had—rum must be had,
and its terrible power will drive to any act that may gratify its
savage demands. And since there is no money, no trade, no
business, no honest employment, they must, and do, resort to
beggary, dishonesty and crime, in all their grades. Hence
come our petty thefts, shoplifting, housebreaking—hence too
in their darker shades come highway robbery, piracy, and mur-
der. Many of the actors in these tragedies trace back their
ruin to intemperance acting upon them through the channels of
idleness and want of means by which to obtain the things ab-
solutely necessary to life. Here, then, we see again the in-
fluence of intemperance in polluting the fountains of social pu-
ri ty, and in demoralizing and degrading all those who become
its victims directly or indirectly.

IV. The supremacy of the intellectual and moral over the
animal nature, is another condition inseparable from the sound
and healthy morality of society. It is clear that reason, the
intellect and the moral faculties, were given to man to rule and
direct the animal part of his nature, to keep them in subjection,
and guide them to their proper work, while by their own power
they might exalt, refine and ennoble him.

And how does intemperance affect this great principle so
indispensable to moral purity? Plainly, it reverses the order
of things; subjects the moral and intellectual man to the
bondage of passion and appetite. That drunkenness weakens
the intellect, blunts the moral powers, and destroys all self-
control, while it excites the animal propensities, and inflames
the evil passions, is clear as demonstration, clear as facts can
make it. The character and conduct, the thoughts, and words,
and acts of the intemperate of every degree, show, beyond
debate, that just in the ratio they drink, they lose the power
to govern themselves; the intellectual man is crippled, be-
numbed, deadened, while the lower nature is made strong, tyrannical and ferocious.

The terrible power of alcohol thus operating has not been sufficiently appreciated; nor has it been considered how it becomes directly in this respect the very fountain of immorality and vice, of general licentiousness and degradation. Had we time and room we might adduce many examples from among the great of our own land, examples from our halls of State and National legislation, to show how the strongest minds are prostrated in the dust by the mighty monster—how the highest in place and power have been dragged down to ruin and death, shattered and broken in mind and heart, wretched, helpless, gibbering idiots! Oh God! how sickening are some of these fearful and loathsome pictures.

The influence exerted by intemperance against morality in exciting the lower propensities, is seen in every way. The vulgarity, the licentious conversation, obscene songs, &c., of the drunkard’s revels, are proverbial. And why is it that drunkards should be indecent and vulgar in word and act, and that always? Why should they invariably be disgusting when drunk, if rum does not excite the basest appetite and passions; if it does not put to sleep the man, and give the brute the supremacy? And why is it that abandoned females are always drunkards? In the language of another, “These drinks drown the voice of conscience, blunt modesty, stifle the claims of morality, intellect and virtue, whilst they whirl the guilty victim in her sensual career of merely animal indulgence.”

* The following is an illustration:—“A gentleman of very amiable disposition, and justly popular, contracted habits of intemperance: his friends argued, implored, remonstrated; at last, deeply convinced of the hopelessness of his case, he put an end to all importunity in this manner—to a friend who urged him to forsake the fatal habit, he thus replied:—‘My good friend, your remarks are just; they are, indeed, too true; but I can no longer resist temptation: if a bottle of brandy stood at one hand, and the pit of hell yawned at the other, and if I were convinced I would be pushed in as sure as I took one glass, I could not refrain. You are very kind, and I ought to be grateful for so many kind and good friends, but you may spare yourself the trouble of trying to reform me; the thing is impossible.’” And yet it was not! Witness the Washington Reformers mentioned in a previous note.

† "Phrenology vs. Intemperance," by O. S. Fowler. This is one of

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of dissolute young men, and also old—almost invariably are they habitual drunkards, or have their regular revels. Licentiousness and rum are boon companions, and go hand in hand together in the work of degradation and death.

So again, the other animal passions are stimulated and inflamed by intemperance. Why are drunkards always quarrelsome and ready to fight, when under the influence of rum? Why do they beat their wives and children, and often murder them, when the fit is on them? Why are they, then, more than at other times guilty of deeds, at which even themselves, when sober, shudder? This is the animal, waked into action and ferocity by rum; the wild beast, snuffing blood, bursting from his chains, and leaping with savage and terrible exultation to the work of rending and death! By the fierce and fiery effects of alcohol, combativeness and destructiveness are roused into violent excitement, and go mad; while the moral powers and the intellect, deadened by the same cause, are unable to do their duty and control the brute—or, to change the figure, the helm is gone, sails gone, compass, chart, every thing gone, while the helpless and shattered bark is exposed to the terrible sea of passion and furious appetite rolling in upon it, till it becomes a complete wreck, and at last goes down amid the heaving and cloud-girted ocean.

This position also is abundantly supported by stern and solemn facts. Ask the officers of justice, the sheriffs, judges, jailers, and executioners, if nearly all their victims were not first the victims of rum, and if they answer truly, the reply will be, Yes. "Since the institution of the recorder's and supreme courts at Madras," says Sir Thomas Hislop, "no less than thirty-four British soldiers have forfeited their lives for murder, and most of them were committed in their intoxicated moments."

The Rev. Jared Curtis, Chaplain of the Massachusetts State Prison, says in his report, "Intemperance ever has been, and still continues to be, the fruitful source of more vice and crime than all other known causes combined."

the ablest and most thorough physiological discussions of the subject of Intemperance we have ever seen. We heartily commend it to the public, and especially to the Washingtonians. In their hands it will be of great use
Mr Poynter, for three years Under-Sheriff of London and Westminster, made the following declaration before a committee of the House of Commons:—“I have long been in the habit of hearing criminals refer all their misery to drinking, so that I now almost cease to ask them the cause of their ruin.—This evil lies at the root of all other evils of this city and elsewhere. Nearly all the convicts for murder with whom I have conversed, have admitted themselves to have been under the influence of liquor at the time of the act.” “By due observation for nearly twenty years,” says the great Judge Hales, “I have found that if the murders and manslaughters, the burglaries and robberies, and riots and tumults, and adulteries, fornications, rapes, and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking—of tavern and ale-house meetings.” According to the Caledonian Mercury of October 26, 1829, no fewer than ninety males, and one hundred and thirty females, in a state of intoxication, were brought to the different police watch-houses of Edinburgh, in the course of the week—being the greatest number for many years. Nor is Glasgow, in this respect, a whit better than Edinburgh. On March 1, 1830, of forty-five cases brought before the police magistrate in Glasgow, forty were for drunkenness; and it is correctly ascertained that nine thousand cases of drunkenness are annually brought before the police, from this city and suburbs—a frightful picture of vice.”—Anatomy of Drunkenness.

These startling facts are enough to show how far rum and crime are connected as cause and effect; and they answer, in a thunder tone, the inquiry before us—“What is the influence of intemperance on the morals of the community?”

Concluding observations. In the brief review we have taken of the subject before us, we have noted some of the conditions necessary to a sound individual and social morality; and we have ascertained the influence or effect which intemperance has upon them. We have seen that it is destructive of all the foundations upon which society rests, and of the great principles by which the moral health and purity of every community
is preserved. It shuts out its victims and their dependants from all the refining and elevating influences of education and religion. It excludes them from the society and example of the virtuous and good, and necessarily drives them into the company, and through this into the habits and practices of the vicious. It unfits them for labor, both in will and power, renders them idle and reckless, reduces them to extreme want, and through this drives to dishonesty and crime. It gives strength to the animal part of man, while at the same time it weakens and deadens the intellect and moral sense. It inflames the passions, stimulates the appetites, and excites to action all the lower and baser propensities, and thus opens wide the flood-gates of licentiousness and general corruption.

Such is intemperance! such its influence upon the morals of society! such the torrent it is pouring forth daily and hourly, and to an extent absolutely frightful! Take the single city of New York, where are twelve hundred dram-shops licensed by the government! not to speak of the countless dens and holes that do the work of death without authority. Now suppose these twelve hundred sent out only one drunkard each a day, and doubtless many of them do tenfold more than this. Here then are twelve hundred drunkards sent forth every day under the seal and sanction of the city government, to poison the fountains of morality and purity, to corrupt the youth, to train their families to vice and depravity, and to spread around them beggary, wretchedness and crime! What an awful and startling picture!

In view of the facts set forth in our inquiry, we have a few words for,

1st. Parents. Will you, can you look upon this work of desolation with indifference? Will you see it go on, and even take part in it, by drinking yourselves, and giving to your children to drink? Can it be possible that you will open the way to your own ruin, and lead your sons and daughters after you? Oh no! Abandon it—for your own sake, for the sake of your children, cast it from you, give it no resting place in your houses. If you reply that you do not drink yourselves, nor
give it to your children; that you have thrown it from your
doors, and that, therefore, the exhortation is not for you—I
answer, it is for you—do not for this fold your arms to rest—
be up and doing. If the danger is not in your house, it is out
of it; rum-sellers, drunkards and dram-shops are to be found
in every direction; the evil is abroad, and temptations beset
your children at every step; they are in peril every hour, and
hough safe to-day, yet to-morrow the work of ruin and death
may have begun. Rise, then, in your strength, and for the
love of your children, for the sake of their virtue, their happi-
ness, their usefulness and their lives, work, and rest not till the
destroyer is himself destroyed.

2d. Young Men and Moderate Drinkers. Let me intreat
you to beware of temptation in this respect. If you would
preserve the purity of your reputation, if you would enter upon
life, and continue, with the confidence and respect of the wise
and good, Beware! Avoid the society of drinkers, and invari-
ably refuse all solicitations to drink a little. Do not trust
your strength too far; do not deceive yourselves with the idea
that there is no danger of your being a drunkard! There is
danger, if you drink at all, if you drink only once! Hence
the moderate drinker is in peril always, and he knows not how
soon he will become an immoderate drunkard.

No man ever intended to be a drunkard; all were at first
moderate drinkers, and resolved to remain so, but appetite was
stronger than resolution. So may it be with you, so doubtless
it will be. But you are strong—so were they. You can stop
—so could they. But you will stop—so they declared, we
will stop; but when they drank the first glass they were within
the sweep of the maelstrom, and every successive glass
brought them one circle nearer, and added to the frightful speed
with which they approached the dreaded centre; till, whirled
round and round as with a giant demon's arm, wild and mad-
dened, they are at last dashed upon the foam-covered rocks,
and in wreck and ruin, mid roar and tumult, are swallowed up
in the fathomless gulph! Consider, therefore, and everlastingly
be the voice sounding in the ear, Beware!
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3d. Drunkards. Can you not be persuaded to pause and reflect? I pray you consider what you were, what you are, and what by reformation you may be! You were once respected, virtuous, useful; you were happy husbands and fathers, with happy families, and happy homes, where you were greeted with smiles and the joy of warm and loving hearts. How beautiful and pleasant a picture this compared with the present. Now you are degraded, wretched and loathsome, the destroyers of your own peace and that of your family; a living and moving pestilence, spreading around you desolation and death. Consider—poverty, suffering, crime, ruined homes and broken hearts, are the fearful works of your fearful host! Know you the song of the three hundred thousand drunkards of the United States! Listen: it hath poetry in it, but more of terrible truth—

"We come, we come with sad array,  
   And in procession long,  
To join the army of the lost,  
   Three hundred thousand strong.  
Our banners beck'ning on to death,  
   Abroad we have unrolled;  
And Famine, Care and wan Despair,  
   Are seen upon their fold.  
Ye heard what music cheers us on,—  
   The mother's cry that rang  
So wildly, and the babe that wailed  
   Above the trumpet's clang.  
We've taken spoil: and blighted joys  
   And ruined homes are here;  
We've trampled on the throbbing heart,  
   And flouted sorrow's tear.  
We come, we come—we've searched the land,  
   The rich and poor are ours;  
Enlisted from the shrines of God,  
   From hovels and from towers.  
We come—of the world's scourges, who  
   Like us have overthrown?  
What woe had ever earth like woe  
   To our stern prowess known?  
Onward! though ever on our march  
   Hang misery's countless train;  

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Yet, onward—while from rank to rank
We pass the cup again!
We come, we come to fill our graves
On which shall shine no star;
Then shout again our war-cry wild,
'Hurrah! hurrah! hurrah!'

Shall this terrific song be yours? Will you march under this black banner, and with this desolating host? or will you break away and be free? You have heard it said there is no hope of a drunkard's reform. Do not think so; there is hope. Do not you believe that all is lost; you can reform, if you will but make the effort, and be true to yourselves. Oh, then, make the effort; be strong, be true; remember your wives and children, remember how glorious is the prize you are to win; struggle manfully, watch and pray without ceasing, and with the smile of heaven upon you, you shall come forth from the conflict with a strong hand and a pure heart.

And now, let us ALL, of every class and condition, arise and go to the work. Let us battle the Monster of Ruin with unwearied firmness and unshrinking courage. And when at last the great triumph shall come, as, with the blessing of God, it will come—when the remorseless tyrant is dethroned, destroyed, his captives set free, and the joyful shout swells through the length and breadth of the land, and through the world; we can feel that we have aided in the glorious victory, and have a right, with a free heart, to lift our voices in that sublime hymn of triumph and deliverance!
TEMPERANCE SERMON.

No. 4.

THE EFFECTS OF INTEMPERANCE ON THE CHARACTER AND SOUL.

BY NATHANIEL THURSTON.

2 Chron., xxviii : 23. But they were the ruin of him and of all Israel.

These words were spoken of King Ahaz, who was an idoler. He sacrificed to the gods of Damascus, and was destroyed. The circumstances were briefly these: Ahaz did not that which was right in the sight of the Lord like David, his father, but made molten images for Balaam, and burnt incense thereon, and burnt his children in the fire like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. Wherefore the Lord his God delivered him into the hand of the King of Syria, and they smote him; and he was also delivered into the hand of the King of Israel, who smote him with a great slaughter. These disasters, instead of leading him to repentance, only served to provoke his wicked spirit to greater crime, for he sacrificed the more unto the gods of Damascus which smote him, saying, because the gods of the Kings of Syria helped them, therefore will I sacrifice unto them, that they may help me. But we are told in the words of the text, "they were the ruin of him and of all Israel."

Now, my object is to show the analogy between this subject and intemperance, as developed in the course of those who manufacture, vend and drink intoxicating liquors. It may be said of them, both in relation to the character and soul, that they are the ruin of them, as certainly, as awfully, and as last-
ingly as was the wickedness of Ahaz his ruin and the ruin of all Israel.

The subject assigned me in the order of these discourses is, **The Effect of Intemperance on the Character and Soul.**

By a man's character is meant those personal qualities which render him useful and trustworthy in the estimation of others, or which render him injurious and unworthy of confidence. A good character is of more importance to a man than riches, for if by misfortune he loses his property, he is still an object of respect and sympathy. A good character is of more value than health, for if a man be deprived of health, with a good character he has the sympathies of the good and the support of that virtue which is the only foundation of a good character, and which involves the health of the soul.

But what effect has intemperance upon the character? It ruins it—the inebriate is disqualified to stand in the different and important relations involved in our earthly allotment. It spreads blight and ruin through all the domestic relations. The husband is disqualified to discharge the solemn obligations of the relation in which he stands; the father no longer sustains the character of a father when he becomes a drunkard; the son no longer acts the part of a son or retains the affections of a son when once intemperance has blighted his heart; brothers are brothers no more when once this demon of intemperance obtains dominion over the soul.

In like manner intemperance disqualifies men to fill the various important stations in public affairs. To show the importance of a good character, and at the same time that intemperance ruins it, let us ask the following questions: Who would select a man given to strong drink, for their minister, to officiate at the altars of Christianity, and take charge of their souls? However splendid a man's talents may be, though he could explain all mysteries, and preach with an eloquence that should appear unearthly, yet if it were inspired by the spirit of rum, it would be disgusting to the pious, and damning in its influence upon the profane. Even the drunkard would be first to repudiate a drunken minister. Who that has an important cause
to defend, desires to employ a drunken advocate? Surely no one. The drunkard is not capable of pleading his own rights, how then shall he defend the rights of others? It is often said of men of the legal professions, they were among our best read and most able lawyers before they took to drink, but where are they now? Let your own recollection of facts answer the question? Who feels safe in the hands of an intemperate physician? No one. Perhaps no man fills a more important trust, unless it is the minister, than the physician. It is true the minister prescribes for the soul, which is “more than meat,” but the physician prescribes for the body, which is “more than raiment.” We trust our lives in their hands, and hence they will save life or destroy life, as they may be skilful or unskilful, and I sincerely believe that many physicians have done a vast amount of evil by making alcoholic prescriptions, and I fear some of them do at the present day. I have some knowledge of the subject, having spent several years in the practice of medicine. During that time I became convinced that many contracted an appetite for strong drink in consequence of the free use made of it as a medicine, as the practice then was in the State of Maine where I resided. Nothing was then more common than for physicians to deal out their bitters, and order them taken in a pint or quart of gin, rum, brandy or wine. But you may ask what this has to do with the effect of intemperance on the character. I will tell you; it leads not only to the common disgrace of a drunkard, but it produces falsehood and hypocrisy. Men who were ambitious to be thought temperate, have feigned themselves sick, and have even taken an emetic for the sake of the bitters that would follow.

Who would wish to be under the government of rulers who are given to much strong drink? Does not intemperance disqualify a man for the chair of state, for the legislative hall, and for the bench, from whence we look for justice and judgment? Are we willing to send men to the State Legislature or to Congress who are known to be drunkards? You may say such a thing has been done, but that day has gone by. I knew a man a few years since, in a neighboring State, who was chosen
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a Representative in Congress, and in a few evenings after he got to Washington, he went to a drunken frolic, was overcome by strong drink and conveyed to his room, where he was confined during most of the session, receiving eight dollars a day for attending to public business. But he has gone to his own place, and I will not mention his name. One thing is worthy of notice: this man was styled, the Honorable ——. But I do believe the time is coming—is near at hand, when the intemperate, the duellist, the profane, the licentious, the Sabbath-breaker, together with all that do wickedly, will be called by their right names, which will be the reverse of honorable.

Who would wish to patronize a drunken stage-driver? Not the thoughtful. They would say, we wish not to be shut up in a coach when rum has hold of the reins. Who would wish to patronize a drunken barber? Not the cautious. They would prefer the man that has a sober head and steady hand, to draw a razor over their faces and around their throats.

Intemperance is like the unruly ox, who leads the way of the grazing herd, breaking through inclosures, and conducting the whole in the work of mischief and ruin. I think we are correct in saying that intemperance takes the lead in the dark array of crimes which, in defiance of the law of both God and man, is trampling down and devouring and laying waste all that is good, virtuous, and lovely. It has always been so ever since intemperance existed; and for proof I might go back to Old Testament days, but I will only read to you some facts stated by Dr. Rush about thirty years ago. While describing the evils of intemperance, he says:

"This odious disease (for by that name it should be called) appears with more or less of the following symptoms, and most commonly in the order in which I shall enumerate them.

1. Unusual garrulity.
2. Unusual silence.
3. Captiousness, and a disposition to quarrel.
4. Uncommon good humor, and an insipid simpering or laugh.
5. Profane swearing, and cursing."
6. A disclosure of their own, or other people's secrets.

7. A rude disposition to tell those persons in company whom they know, their faults.

8. Certain immodest actions. I am sorry to say, this sign of the first stage of drunkenness, sometimes appears in women, who, when sober, are uniformly remarkable for chaste and decent manners.


10. Fighting. A black eye or a swelled nose, often mark this grade of drunkenness.

11. Certain extravagant acts which indicate a temporary fit of madness. These are singing, hallooing, roaring, imitating the noise of brute animals, jumping, tearing of clothes, dancing naked, breaking glasses and china, and dashing other articles of household furniture upon the ground, or floor. After a while the paroxysm of drunkenness is completely formed."

"Let us next attend to the chronic effects of ardent spirits upon the body and mind. In the body, they dispose to every form of acute disease, they moreover excite fevers in persons predisposed to them, from other causes. This has been remarked in all the yellow fevers which have visited the cities of the United States. Hard drinkers seldom escape, and rarely recover from them. The following diseases are the usual consequences of the habitual use of ardent spirits, viz:

1. A decay of appetite, sickness at stomach, and a puking of bile or a discharging of a frothy and viscid phlegm by hawking, in the morning.

2. Obstructions of the liver. The fable of Promethus, on whose liver a vulture was said to prey constantly, as a punishment for his stealing fire from heaven, was intended to illustrate the painful effects of ardent spirits upon that organ of the body.

3. Jaundice and dropsy of the belly and limbs, and finally of every cavity in the body. A swelling in the feet and legs is so characteristic a mark of habits of intemperance, that the merchants in Charleston, I have been told, cease to trust the planters of South Carolina, as soon as they perceive it. They very naturally conclude industry and virtue to be extinct in
that man, in whom that symptom of disease has been produced by the intemperate use of distilled spirits."

4. Hoarseness, and a husky cough, which often terminate in consumption, and sometimes in an acute and fatal disease of the lungs.

5. Diabetes.

6. Redness, and eruptions on different parts of the body. They generally begin on the nose, and after gradually extending all over the face, sometimes descend to the limbs in the form of leprosy. They have been called 'Rum-buds,' when they appear in the face. In persons who have occasionally survived these effects of ardent spirits on the skin, the face after a while becomes bloated and its redness is succeeded by a death-like paleness. Thus the same fire which produces a red color in iron, when urged to a more intense degree, produces what has been called a white heat.

7. A fetid breath, composed of every thing that is offensive in putrid animal matter.

8. Frequent and disgusting belchings. Dr. Haller relates the case of a notorious drunkard having been suddenly destroyed in consequence of the vapor discharged from his stomach by belchings, accidentally taking fire by coming in contact with the flames of a candle.

9. Epilepsy.

10. Gout, in all its various forms of swelled limbs, colic, palsy, apoplexy.

Lastly, 11. Madness. The late Dr. Waters, while he acted as house pupil and apothecary of the Pennsylvania Hospital, assured me, that in one-third of the patients confined by this terrible disease, it had been induced by ardent spirits."

"State in which the drunkard's system is found after death. The body after its death, from the use of distilled spirits, exhibits by dissection certain appearances which are of a peculiar nature. The fibres of the stomach and bowels are contracted; abscesses, gangrene, and schirri are found in the viscera. The bronchial vessels are contracted, the blood-vessels and tendons in many parts of the body are more or less ossified, and even
the hair of the head possesses a crispness which renders it less valuable to wig-makers than the hair of sober people.

"Effects of Drunkenness upon the Mind.—Not less destructive are the effects of ardent spirits upon the human mind. They impair the memory, debilitate the understanding, and pervert the moral faculties. It was probably from observing these effects of intemperance in drinking upon the mind that a law was formerly passed in Spain, which excluded drunkards from being witnesses in a court of justice. But the demoralizing effects of distilled spirits do not stop here. They produce not only falsehood, but fraud, theft, uncleanness, and murder. Like the demoniac mentioned in the New Testament, their name is "legion," for they convey into the soul a host of vices and crimes."

"The Drunkard's relation to society.—A more affecting spectacle cannot be exhibited than a person into whom this infernal spirit, generated by habits of intemperance, has entered. It is more or less affecting according to the station the person fills in a family, or in society, who is possessed by it. Is he a husband? How deep the anguish which rends the bosom of his wife! Is she a wife? Who can measure the shame and aversion which she excites in her husband? Is he the father, or is she the mother of a family of children? See their averted looks from their parent, and their blushing looks at each other! Is he a magistrate—or has he been chosen to fill a high and respectable station in the councils of his country? What humiliating fears of corruption in the administration of the laws, and of the subversion of public order and happiness, appear in the countenances of all who see him! Is he a minister of the gospel? Here language fails me. If angels weep—it is at such a sight."

"The drunkard's estate.—In pointing out the evils produced by ardent spirits, let us not pass by their effects upon the estate of the persons who are addicted to them. Are they inhabitants of cities? Behold! their houses stripped gradually of their furniture, and pawned, or sold by a constable, to pay tavern debts. See! their names upon record in the dockets of
every court and whole pages of newspapers filled with advertisements of their estates for public sale. Are they inhabitants of country places? Behold! their houses with shattered windows—their barns with leaky roofs—their gardens overrun with weeds—their fields with broken fences—their hogs without yokes—their sheep without wool—their cattle and horses without fat—and their children filthy and half-clad, without manners, principles and morals. This picture of agricultural wretchedness is seldom of long duration. The farms and property thus neglected, and depreciated, are seized and sold for the benefit of a group of creditors. The children that were born with the prospect of inheriting them, are bound out to service in the neighborhood, while their parents, unworthy authors of their misfortunes, ramble into new and distant settlements, alternately fed on their way by the hand of charity, or a little casual labor. Thus we see poverty and miseries, crimes and infamy, diseases and death, are all the natural and usual consequences of the intemperate use of ardent spirits."

"The drunkard a self-murderer.—I have classed death among the consequences of hard drinking. But it is not death from the immediate hand of the Deity, nor from any of the instruments of it which were created by him. It is death from suicide. Yes—thou poor degraded creature, who art daily lifting the poisoned bowl to thy lip—cease to avoid the unhallowed ground in which the self-murderer is interred, and wonder no longer that the sun should shine, and the rain fall, and the grass look green upon his grave. Thou art perpetrating gradually, by the use of ardent spirits, what he has affected suddenly by opium—or a halter. Considering how many circumstances from surprise, or derangement, may palliate his guilt, or that (unlike yours) it was not preceded and accompanied by any other crime, it is probable his condemnation will be less than yours at the day of judgment."

Thus we see the debasing effects of intemperance in every age and community, since the article was first manufactured and used; its universal effects have been devastation, wretchedness and ruin—ruin of character, estate, body and mind—
RUIN! RUIN!! Nothing that is destructible, however sacred and lovely, that has come within its blasting influence, has escaped its dreadful ravages.

But I ask if this description given by Dr. Rush more than thirty years ago, is not now true? Does not daily observation prove it true? It has no doubt come nearer home to some of us than to others, but most or all have no doubt felt keenly the burning truths expressed by that good man. But the more we look at the effects of intemperance on the character, the more sad and horrible are its aspects; the one-half has not been told; eternity alone can reveal it. I will not dwell longer upon this part of my subject; to hate intemperance, in view of its effects upon the character, we need only see it in its true light; and from this fearful picture let us turn away to view it in a still more fearful aspect.

II. The effects of intemperance upon the soul has also been assigned to me for consideration, to which your attention is now invited.

By the soul I understand that spiritual reasoning substance which exists in man, and constitutes the higher and more interesting part of his nature. Intemperance ruins the soul.

1. It tends to blot from it the image of God, in which it was made. The fact that the soul was made in the image of God shows its importance, while the dreadful consequences of intemperance are seen in the fact that it defaces the soul of the Divine image with which it came glowing from him who breathed it forth of the fires of his own immortality. That intemperance blotsthe image of God from the soul of man, cannot be doubted, when we consider what constituted that image. The first and highest feature of the image of God, in which man was made, consisted in the rectitude of his character as a moral being, in righteousness and true holiness. And will any one doubt that intemperance destroys this? Another feature of that image consisted, no doubt, in the immortality of the soul, and though intemperance cannot destroy its immortality, it disqualifies it for all the work and objects of immortality, as will be seen hereafter. Another feature of this image consisted
in the intellect with which God endowed man, and this every one knows is destroyed by intemperance. Reason is destroyed by rum. We might add another feature of this image by referring to the authority with which God clothed man, placing him over the work of his hands as his representative on earth. God gave man dominion over fish, and fowl, and beast, and all the earth, but rum dethrones him, and renders him incapable of governing, or of taking care of himself.

2. Intemperance ruins the soul by disqualifying it for the enjoyment of God. The soul of the drunkard is incapable of those higher and spiritual enjoyments which flow from the presence and favor of God. It not only disqualifies the soul for these high and holy enjoyments of God, but it excludes it from them. "No drunkard can inherit the kingdom of God." This involves, not only the loss of these enjoyments, but also all the misery of the opposite state. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

The dreadful consequences of this rum may be seen from the following considerations.

1. The capacity of the soul to enjoy happiness, or to endure misery, renders its ruin by intemperance of fearful aspect. The intellectual powers of the soul are great. It can search out the treasures of nature, and compel creation to contribute to its grand intellectual feast. The soul can send its thoughts from country to country, and from world to world, and cause them to career upon the ethereal plains where the stars of heaven are marshalled. But the soul has moral powers which render it capable of a higher degree of happiness. It is capable of loving God, and of rejoicing in his love; of drinking deathless pleasures from the Godhead.

These Godlike powers are all ruined by intemperance; are destroyed, or perverted, and turned into sources of misery, the full effects of which are not experienced in this world. Death will increase the joy or misery, and then the soul will be converted into an angel or a devil. Heaven or hell alone can develop the powers of the soul, and yet these powers are all ru-
ined or perverted by intemperance. Dreadful will be that ruin, which will turn all these powers into instruments of mental anguish, to exert themselves forever in misery-producing efforts, under cover of that dark night of despair which mantles the damned.

2. The interest which God has manifested for the welfare of the soul, should heighten our alarm at the ravages of intemperance. This we see in the crowning glory with which God adorned his brow when he placed him over the work of his hands. This shows God's especial regard for man as his rational offspring. But he has made a greater manifestation of his regard for man in the grand scheme of human redemption. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life;" and so important was this to man, that its development waked the songs of angels, and confounded the powers of hell. God has given us the Bible to teach us the way of life, which is a book of temperance. All the institutions of the Gospel, the vast moral machinery which moves heaven, earth and hell, all speak of the importance of saving the soul of man, which rum never fails to destroy whenever it gains the ascendancy.

3. The interest which other beings take in man's destiny, should add to that concern with which we should guard the soul against the evils of intemperance. Angels watch over the interests of the soul, and come from heaven as ministering spirits; the whole moral kingdom of God, in heaven and in earth, are engaged to save the soul of man, while all the powers of darkness, in earth and hell, are seeking the ruin of souls, embodying in a common warfare upon their best interest, all devils and all makers and venders of intoxicating drinks. As one said, "how great is the worth of the soul when three worlds contend for it!" and yet how many are ruined by intemperance! 30,000 drunkards die annually in this nation.

This is an awful consideration! Thirty thousand souls ruined every year in this nation, to save each of which God gave his Son to die, each of which is of sufficient consequence to
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attract the pure spirits of heaven, and to bring them flying from their circles of glory to the rescue of the soul.

4. The immortality of the soul is what gives weight to every other consideration. It must live forever, to enjoy its noble powers, or to suffer the consequences of their perversion. The earth shall wear out and grow crazy with age, the sun shall shine dim, and fade from the heavens, but the soul will never die though ruined. But as dreadful as these consequences of intemperance are I fear that some who hear me this evening will experience them, and lose their souls. A man may lose one arm and have another, or he may lose one eye and have another, but he who loses his soul, loses his all; and yet every drunkard will lose his soul, if not saved from his drunkenness by grace, just as surely as God cannot lie. "What shall it profit a man if he gain the whole world and lose his own soul?" or what shall a man give in exchange for his soul? It will be a loss never to be repaired, its ruin will be written upon its own immortality, and stamped upon the brow of ever-enduring eternity; it will be uttered in the wail of despair, and chanted in the dirge of the damned, and wafted on the burning winds of hell, echoing through all the dark caverns and ghostly habitations of the world of woe.

Having shown the effects of intemperance upon the character and soul, I will close this discourse by a few general remarks.

We learn from the text and its connection, that king Ahaz was an idolater, notwithstanding he knew it was wrong and was punished on the account of it; yet he sinned the more, and thus continued till he was utterly ruined.

So it is with the intemperate man; he knows he is doing wrong. The friends of temperance tell him so, his conscience teaches him the same. The Bible and God are against him while he idolises his cup—yet he goes on till both soul and body are ruined.

The distiller, wholesale and retail dealers, know that they are engaged in a body and soul destroying business, and are virtually ruining their fellow creatures by wholesale: the beam cries out against the timber, and the stone against the wall.
When they are told they are wrong, they only press on the harder: but they will unavoidably perish, with their business, without reformation. And the only reformation that will be satisfactory to God and man, is for them to wash their hands and clean their skirts; by utterly forsaking it, and purifying their hearts by rectifying their past wrong as much as in them is. But eternity alone can reveal fully what evil they have done. The time has been, when men that followed this business were considered worthy and good citizens, but that day has gone by, I trust in God, never to return. I know they say, "I am in a lawful business—I am licensed by the commonwealth, and by the city authorities. And if I had not had a good moral character I should not have been in this business. It was on the strength of that, I obtained my license."

My fellow-citizens, I can hardly let moderation be known, when I reflect upon this subject. What License men to deal in liquid fire? Alcohol? That is destroying thirty thousand men, made in the image of God, every year?

With equally as much propriety, might they license men to furnish themselves with daggers, to thrust into the heart of every man whom they suppose may be possessed of a four-pence-half-penny.

The only apology that can be made for licensing men to sell intoxicating drinks, is, that the law, regulating the sale, was formed at a time, when the community thought they were useful as a drink, at least when moderately used. But thank God, that day has past by, and the community, not only see the subject, as trees walking, but clearly; and instead of aiming, only to bark the tree of intemperance, and crop off its branches, they are aiming at the root, and if they persevere they will destroy the root with all its branches.

I am no prophet on this subject, if the day is not hard upon us, when all law that gives the least countenance to the sale of intoxicating drinks will be blotted from our statute book.

But it may, and should be asked, is there no remedy for those who have commenced their course to destruction through
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intemperance? I answer, Yes. There is one remedy, and only one. And that is, *total* abstinence from all that can intoxicate.

Now, those who wish to recover themselves from this fatal snare of the Devil, and wicked men combined, must apply this remedy.

It may be said that many resolve on a reformation, but find or think they have not strength enough to refrain from their intemperate habits, and while they would do right, evil is present with them.

But such have forgotten, that the grace of God is sufficient for them—that the same grace that saved Saul of Tarsus, a Mary Magdalene, the penitent on the cross—a John Newton, and many others; *is ready* and able to save them to the uttermost, if they will boldly approach a throne of mercy, and seek for grace to help in time of need.

It may be said, that Christians drink intoxicating liquors: that some Christians have drank alcohol in times past, I know to be true. I recollect of attending a large meeting of a pious denomination, some fourteen years since, and had the pleasure of listening to an excellent sermon in the afternoon; then received an invitation to dine with the ministers of the association, at the house of a worldly man, who wished to show out all he could with a great dinner.

We had scarcely got into the house before the decanters of brandy, rum and gin were set on, and it was politely said: "Help yourselves—help yourselves, gentlemen." And *so they did*, freely too, and soon were remarkably sociable.

I can never forget what a good old minister (now dead) said in relation to this practice. He said that it was frequently difficult to obtain any one to preach in the forenoon of the first day of their large meetings, and quite as difficult to keep them back in the afternoon. The truth is, at that day, all classes on *all occasions*, were in the habit of drinking, more or less; and it was thought to be right, and notwithstanding Christians drank; yet I am persuaded it was productive of great evil.

For a Christian implies a follower of Christ, and one led by
his spirit, and governed by his law. And now I would ask who believes that ever Jesus Christ taught an individual to drink those liquors that ruin soul and body for time and eternity?

Now to conclude, I would say one word to the vender. Dear friend, if present, I entreat you to give up your business at once and forever, and get on board the temperance ship, that you may be useful in life—happy in death—and blessed with life forevermore in heaven. Now may God in tender mercy pardon our imperfections, and bless all which has been said aright in his sight, for his mercy sake. Amen.
TEMPERANCE SERMON.
No. 5.

INFLUENCE OF INTEMPERANCE ON CRIME.

BY LEMUEL PORTER.

Matthew, xxii.: 36—40. Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Love to God and love to man, carried out to their practical results, constitute the whole claim of Christianity. It is perfectly reasonable that the human race should love God, for his character combines all that a correct intellect can admire, or that a right heart can approve. It is quite as reasonable that men should love each other: for man was made in his Creator's image. The existence of sin, which has marred and defaced the original beauty of the human mind, and which makes it more difficult to love God with all our hearts and our neighbor as ourselves, by no means annuls the command. It is as much the duty of human beings now to love God and their neighbors, as though the Garden of Eden had enlarged its boundaries until the whole earth was paradise. Had the first and great command, and the second which is like unto it, never been violated, I should not this evening have come here to address you on the subject that has called us together; nor would you have left your happy firesides to listen to my discourse. Delightful as it might be to dwell upon what would have been the results of keeping the law of love unbroken, or to look forward to the
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time when the law will be obeyed in every heart, we must gaze upon darker and sterner pictures. Turning from such love-lighted prospects as might be spread before your minds, I must conduct you where the felon’s fierce and troubled glance will meet your eye; where the maniac’s shriek will pierce your ear; where moral orphans, in all their tattered wretchedness, will excite your pity. There will be no poetry in my discourse but the poetry of fact. The interest that you may feel must necessarily be of a painful character.

The subject assigned me in this course of lectures is, “THE EFFECTS OF INTEMPERANCE on CRIME—Prisons, Jails, Houses of Correction, Insane Hospitals, &c.” In considering this subject, I shall invite your attention—

I. To crime and its consequences.

II. To crime and its causes.

It appears to me to be perfectly logical to consider the consequences before the causes of crime: for it is in this order that events usually meet our notice. Results lie upon the surface of human affairs, and readily attract our attention; but causes are frequently concealed, and need greater or less labor to discover them.

In addressing you upon CRIME AND ITS CONSEQUENCES, I shall name a few of the most common and most awful crimes that men ever perpetrate, and trace their consequences to the individuals immediately concerned, to the circle of their personal friends and connexions, and to the community in general.

I. The first crime that I shall name is, MURDER. I place this at the head of the black catalogue, not only because it was the first committed by our species, but also because it is the most awful with which we are acquainted. It is the crime, which most shocks human sensibilities, and which causes the greatest number of hearts to agonize. Notice the solitary murderer, shrouded in congenial gloom, winding his way to the mansion of his victim. See him secretly glide towards the fatal chamber. He stands beside the bed, destined to be made a tomb by his ruthless steel. For a single moment he hesitates, then hurriedly plunges his blade, up to the haft, into the breast
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of the unconscious sleeper. A groan, a bubbling of blood, an expiring sigh, and the liberated soul soars through the universe to meet its God.

Notice that jaded traveller, bewildered and wayworn, looking, as the shadows of night fall around him, for a place of repose. One more weary length of woods, and he hopes to be seated by a cheerful fire, and to refresh his exhausted frame with food and sleep. Unexpectedly he hears the sharp report of a pistol. He feels the cold lead enter his side. He falls from his horse. His brains are dashed by the clubs of murderers, over the road.

Gaze upon that fine ship, leaving the wharf, freighted with a precious cargo, and her deck filled with passengers, the beautiful, the intelligent, and the good, taking leave of their friends. The last kind word is spoken, the last smile and tear have been exchanged, and, with a propitious breeze, she lessens from view. Gaily and prosperously she rushes on to her destined port. The blue waves run by her side, tossing their white arms about as though inviting her to a trial of speed. At length from the mast-head, Sail ho! is heard. All bend their longing eyes towards the strange vessel, now only a speck against the horizon. Letters are hastily written to be sent home. The dull monotony of sea-life is broken by the expected approach of another lone wanderer over the deep. Her outlines are seen. "A long, low, black schooner, crowded with armed men, is bearing down upon them. A white smoke is seen to issue from her bows; then the hollow thunder of a cannon is heard; then the iron ball crashes through their bulwark: then follows a hoarse order to bring the ship under their lee. The work of death commences. Captain, crew, and passengers, in quick succession are butchered, and plunged, yet bleeding and praying, into the deep sea. The cargo is transferred, and soon bright flames, rising from the hold, catch upon the sails and rigging, and dart up meteor-like, toward the sky. After many a weary month the vessel is reported to have foundered at sea, and every soul on board to have perished.

Think of how many commit suicide by shooting, hanging,
drowning, or by poison. There is a place in Paris where, every morning, all dead bodies that have been found during the night, are exposed, in order that they may be claimed and buried by those who are interested in them. There you may see the swollen corpses of drowned men, drawn from canals or rivers; the blackened faces and bloody persons of suicides, or the ghastly and marred forms of those who perished by violence. And there you may see many wretched parents groping among the hideous bodies to know if their children—their dissipated or betrayed children are among the number.

Now what are the consequences of murder upon the individuals directly concerned? To the victim, death; the annihilation of all his worldly prospects; the introduction of his soul to the retributions of eternity, it may be before his long contemplated purpose of reconciliation with God has been executed.

To the murderer it is outlawry, an accusing conscience, loss of character, imprisonment, violent death, deprivation of heaven.

To the circle of family connexions, it carries intense grief. The victim may have been a parent, a husband, a wife, a brother or a sister. He may have been the only hope of a family band. His sudden and awful end—by the dagger of an assassin, by the poison, by the rifle, by the club of a murderer, or by the onset of pirates, is too heart-rending for contemplation, and yet what is their sorrow compared with the frantic agony that rends the circle to which the murderer belongs!

To the community falls the evil of a contagious example, the stain of blood, necessity for the highest kind of punishment, and the loss of good influences, both from the murdered and the murderer, which society has a right to expect from its members.

2. The second crime that I shall name, is

Licentiousness. While murder is the most startling and appalling of all crimes, licentiousness is by far the most loathsome and universal. While around murder there is frequently thrown a false interest, leading multitudes to gaze upon the person of the murderer, as though he embodied the daring ferocity and sternness of a fiend, no one cares to gaze upon the
adulterer; no one can do it without a blush, and a sensation of sickness at the heart. In the murderer some of the strongest and highest traits of the human mind may have been developed: but in the prowling adulterer nothing but what is low, vulgar, brutal and repulsive is ever exhibited. And yet what shame, what crushing of heart he produces! How his crime links on to others, until death ensues! Yet where shall we turn to avoid this sin? Shall we go to the theatre? We know that a theatre is incomplete without its array of pensioned harlots. We have only to raise our eyes and we shall see rows of painted sepulchres, and crowds of silly youth, who have gained admittance with money stolen from their masters, waiting for their turn to go down to the chambers of death. Shall we go to the race ground? Still licentiousness is a principal attraction. Shall we go to the church of God? Alas! even there, are too often to be seen “eyes full of adultery.”

In Paris, more than one third of all the children are born out of wedlock, and a very considerable number of the others are illegitimate. Licentiousness, although not carried to such an alarming extent in this country, yet exists here to a degree that is almost incredible.

Now what are some of the effects of this crime upon the individuals immediately concerned? Loss of self-respect, of peace of conscience, of intellectual vigor, of character, of industry, of the prospect of marriage, the incurrence of legal penalties, the vengeance of insulted friends, diseases the most painful and disgusting with which medicine and surgery ever contends, insanity, and one or the other criminal not frequently ends the scene by suicide.

To the circle of family connexions there is a donation of shame. Oh who can describe the wasting grief of that woman whose husband is an adulterer! Who can portray the wounded feelings of those chaste young women, whose father is licentious! or whose mother has fallen into the snares of a villain! Who can picture the despair with which a youth hears the doom of illegitimacy pronounced upon him, and whose sensitive feelings are so often crucified by the taunts of his reckless com-
panions. What tongue can tell the emotions of a parent's heart when he first learns the awful fact of his daughter's ruin. When he thinks of the smiling babe that won his heart, and whom he reverently devoted to God, whose every infantile expression of mind was thought by him to be a sure sign of uncommon excellence, whose unfolding beauty, and innocence, and goodness, filled his soul with mingled pride and joy, whose soft hands he fondly thought would close his eyes; when he thinks of all these things and then views her polluted, broken-hearted, seeking refuge in an early grave, O who can tell his agony, his distraction.

To the community results a lowering of the standard of public virtue, the cost of foundlings, the loss of legitimate citizens, the expense of prosecutions, jail and mad-houses. During one year in Paris over 12,000 prostitutes received licenses. About 1600 kept mistresses were registered and protected by the police. And nearly 400 public brothels were legalized.—Although Paris is probably the banner city in respect to licentiousness, yet what city, town or hamlet is free from it?

3. I shall refer only to robbery and theft in closing the catalogue of crimes, leaving all the others to your own minds.

There are thousands of vagrants who live only by plunder. Some cheat on a large scale and some on a small. Some forge notes and checks and drafts. Others abscond with public funds. Others break into banks and dwelling houses. Others waylay the stage or the lonely traveller. Others practice on the homeopathic principle, and steal a little at a time; here a nail, there an apple, here a cent and there a handful of coffee or sugar.

The consequences of these crimes upon the individuals, are to weaken the moral principle, to induce lying and other vicious habits, to fit one for the commission of any outrage, to produce vagrancy, outlawry, loss of self-control, and finally imprisonment and moral ruin. These Ishmaelites are the materials from which mobs are formed, and from the highest to the lowest are always advocates for war.

Upon the circle of connexions they are a blot, a dead weight,
idle, extravagant and mean, reflecting only disgrace upon their friends, yet claiming sympathy and aid.

To the community they are dangerous from their recklessness, from their adaptation to any crime, from their hatred to good government, from their cravings for war, anarchy and confusion.

In estimating the influence of all the forms of crime upon society, we should consider the sufferings of individuals, the shame, indigence and degradation of dependants, the corrupting influence of example, the loss of productive industry, of intelligence, of virtue and of eternal life. We should consider too, the immense cost for state prisons, for lunatic asylums, for jails and houses of correction, for the police, for judicial proceedings; also, the obstructions to good government, to the elevation of society, and to the spread of religion. Considered in this light who can enough deplore the existence of so much crime as exists even in our own community.

II. Let us now look for a short time at crime and its causes.

Notice murder. What is the prolific cause of this crime? There is a sacredness about human life, that no man, in the possession of his reason, can trifle with. Notwithstanding what Hume and other philosophical infidel writers may have written, no man calmly takes his own life or the life of a fellow being. However revenge, jealousy, or avarice may urge him on, he must silence the shrieks of conscience, he must overcome his instinctive awe of death, he must wake up all the demon within him before he can strike his victim, or draw the keen-edged razor across his own throat. Now how shall he prepare himself for the work? The most obvious way is to take glass after glass of intoxicating spirit, until reason is dethroned, until conscience surrenders him to his deeds, until his heart is completely hardened, and fear of consequences is entirely gone. It will be found that nine murderers out of ten were crazed by alcohol when they incurred their tremendous guilt. The Solicitor General of Ireland says, that three-fourths of all the criminals tried there have been led on to crime by intemperance. Judge Hale, who was twenty years Chief Justice of England, said, that of
all the murders and manslaughters, and riots and tumults, which had been committed in that time, four out of every five were caused by intemperance. The District Attorney of New York says, that of twenty-two murders that he prosecuted, all were committed in consequence of intemperance. One Judge says, that of eleven murders tried by him, all but one were occasioned by strong drink. Another says, that of eleven tried by him, all were caused by intemperance. A lawyer says, that of twenty murders prosecuted by him, all were occasioned by spirituous liquors.

A person inflamed by alcohol is not safe. His reason is prostrated, and his passions are excited. Hence the sudden blow that, without "malice aforethought, deprives a citizen of life. Hence the insult that terminates in a duel. Hence the rash act that wrenches away one's own life by his own agency. Hence the paroxysm in which a wife or a child receives the death wound. Hence the worse than tiger ferocity with which pirates massacre whole crews. Thus nearly all the murders, the manslaughters, and suicides, of which we hear, may be ascribed to the agency of ardent spirit. And as a consequence the criminals, who toil for life in prisons, whose heads are severed from their bodies by the judicial axe, or whose corpses strain the gallows rope, must ascribe their awful fate to intoxicating drinks.

O how little does the patient mother, who gazes with maternal delight upon her babe, suppose that she is cherishing a murderer! How little would she heed the prophecy, that one day those little eyes would glare with demoniac rage, that those little hands would clutch the murderer's pistol or dagger, that the chubby neck she so often kisses would be dislocated by the rope of a public executioner! Yet every murderer, from Cain to Crowninshield, was once a babe.

Licentiousness may be traced with equal directness to the same cause, intemperance. The immediate effect of ardent spirit is to inflame the passions, while it removes restraints. The road from the dram-shop is to the brothel, or to some infamous assignation. From incestuous Lot to the present day
no one's virtue is safe, when under the excitement of alcohol. Hence the danger of balls, protracted into midnight, when the merry makers are inflamed by wine, waltzes and music. Hence the danger of theatres, whose ante-chambers and saloons sparkle with alcoholic drinks, whose stage exhibitions represent licentiousness in the most attractive attitudes, whose half-naked dancers drive modesty from the mind, whose atmosphere is poisoned by the breath of harlots and adulterers. France is the most wine drinking and most licentious nation on the surface of the globe. A strictly temperate adulterer is an anomaly that cannot be produced. A temperance brothel is inconceivable.

Robbery and theft owe their origin more or less directly to ardent spirit. The midnight robber qualifies himself for his vile work by repeated drams. The young thieves who swarm in our large towns and cities, are ordinarily the vagrant offspring of intemperate parents. The criminals, daily examined by our police justices, usually pollute the air with the alcoholic stench of their breaths. From a recent report of the Prison Discipline Society it appears, that of 244 criminals in the Penitentiary at Auburn, N. Y., 72 had intemperate parents, 154 were themselves habitually intemperate, 124 were in liquor when the crime was committed, 48 were occasionally intemperate, and only one was a strictly sober man.

Of 1061 crimes tried in the city of New York in 1820, more than 800 were occasioned by intemperance. Of 617 men in the State Prison at Auburn, N. Y., in 1831, all but 19 were intemperate. 346 were intoxicated when they committed their crimes.

In a tract called *Plain Facts*, published in 1834, I find the following awful truths testified to by the most competent authorities.

The House of Reformation for Juvenile Offenders, in Boston, received, in seven years and seven months, 450 youth of both sexes, about two-thirds of whom had intemperate fathers.

In the Criminal Jail at Boston for 10 years, 9936 persons were confined, more than three-quarters of whom were intemperate.
In the Debtors' Jail of Boston, for 10 years, 9,306 persons were incarcerated. From one-half to three-fourths of these commitments were occasioned by dram-drinking.

To the House of Correction, for 10 years, 5,611 persons were sentenced. Three-fourths of these were habitual drunkards, and nearly or quite all were persons of intemperate habits.

The Judge of the Municipal Court in Boston certifies, that at least three-fourths of all persons sentenced by that Court to criminal punishments have reason to impute their disgrace and ruin to the intemperate use of ardent spirits.

The Judge of the Police Court in Boston, testifies that three quarters of the criminal conduct complained of, in that Court, is to be attributed to the use of intoxicating liquor. Judge Whitman of the Boston Police Court testifies, that in eleven years, 9661 cases were examined by him. Of these, 1661 were tried on the charge of being common drunkards. And of the remainder, charged with assaults and batteries, lewd and lascivious conduct, and with being vagabonds, more than half were decidedly intemperate.

The Massachusetts State Prison received from the city of Boston alone, in ten years, 404 criminals. Of these, three-fourths at least were drunkards, and half the other fourth were habitual drinkers.

The Boston Poor House in ten years, contained 7,588 paupers. Of these, from three-quarters to seven-eighths were brought to abject poverty, directly or indirectly, by drunkenness.

The expense of sustaining the above receptacles of crime cannot be far from $100,000 a year. It may be said however, that within a few years most of our State Prisons support themselves. Provided this were true, what becomes of the wretched families of the drunken criminal! Sometimes when a brutal father is sentenced to a State Prison for years, and his family sharing in his disgrace, suffer, they are carried to the poor house. It is often the case that you will find a father in Prison and his family in the Almshouse. But there are other families who work hard for a precarious existence, and others still
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who keep themselves from becoming paupers, by becoming prostitutes and thieves. What other course is left for many families deprived of a good example, and adequate maintenance by the moral and civil death of their head! At least three-quarters of the expense for pauperism in this city, may be charged to ardent spirits. I doubt not that $3000 a year is placed upon our tax bills to pay for the maintenance of drunken paupers and their families, and three times that sum is given by us for the indirect expense of intemperance. Suppose however that drunkenness cost us only $5000 a year, can we quietly submit to it? Should that sum be annually drawn from our earnings for any one political party, or any one religious denomination, I know not what results might appear. Five thousand dollars would pave our streets, give us good sidewalks, and improve the city in many ways. Five thousand dollars a year thrown into the ocean would be only so much money lost: but $5000 annually for intemperance, is too great a tax.

Among the miseries of the inebriate, INSANITY should by no means be forgotten. This greatest of earthly calamities is always suspended over the drinker. Each draught produces partial insanity. In some cases it becomes total. Each glass causes temporary derangement. In some cases it becomes permanent. While the directors of the Massachusetts State Prison report that their buildings are full of criminals, our State Lunatic Hospital reports that it can with difficulty admit any more patients. While three-quarters of all the criminals owe their disgrace and misery to hard drinking, at least one quarter of the insane lose their reason and liberty from the same cause. The report of the State Lunatic Hospital for 1841, remarks: "Intemperance still stands at the head of our list," of the causes of insanity. Only about one half of those who become insane from this cause recover, and they are liable to derangement again as soon as they return to their cups. There are probably 50,000 criminals, young and old, male and female, in the various prisons, penitentiaries, houses of correction and jails, of the United States. About 40,000 of
these are the victims of Rum. There are perhaps 150,000 paupers in our country: 100,000 of whom are made so by rum. There are about 14,000 maniacs among our population. Over 3,000 of whom have been driven to madness by rum.

There are probably 100,000 drunkards among us, each surrounded by his circle of bleeding hearts, each defrauding society of its just claims, each a candidate for crime and punishment, for accident and disease. It is estimated that 10,000 drunkards die annually, die poor, disgraced, unblest, unwept; die, leaving a legacy of shame and sorrow to their friends; die with the awful sentence of excommunication from heaven resting upon them. O how can any one expect that a man whose body is completely ruined, whose intellect is crushed, whose moral feelings are utterly depraved, who has subsided into unparalleled brutishness, who cannot look even an erring fellow being in the face, whose tastes are all sensual, how can any one expect that he shall find pleasure in the society of a holy God, and of holy angels and men!

How many drunkards in the bud there are, I cannot estimate. How many of the rising generation, now in the arms of maternal love, or sporting about the house, or laughing in the glee of their young hearts, may be scorched and scarred by intemperance I know not. I cannot tell how many may be murderers, adulterers, robbers, nuisances to society, from that cause, or who they may be. They may be my dear children. They may be yours. Neither can I tell who may be the victims. I may see my child pale, bloody, polluted, dead, from this cause. You may see yours. But, O, tenderly as I love my little girls, my prayer is that before either should love ardent spirits, or be connected with a drunkard that they and I may be laid in our graves together.

My friends, I have led you on a weary pilgrimage through scenes of crime and suffering, and where in this crowd of murderers, adulterers, robbers, this gloomy congregation of criminals, paupers, maniacs and drunkards, do you recognise any sympathy with the law of our text? In whose actions do you behold love to God and love to man? Ah, you may look for
mutual good will among hyenas and tigers, among vultures and boa constrictors, but do not expect to find it among besotted human beings.

I conclude this discourse with a few remarks.

1. He who puts the causes of crime in operation, violates the law of love—the fundamental law of religion and of reason.—This general proposition bears hard upon all dealers in ardent spirits. Rum is the acknowledged cause of a great amount of all the crime and misery that exist. A fearful responsibility rests somewhere. It cannot be fastened upon alcohol, for that is an irresponsible instrument. It must then rest upon the traffickers in alcohol, upon the men who make and sell it. It is to such men then, to a great extent, that we must look for the cause of all the crimes and sorrows that have been enumerated. Public bodies may legalise licentiousness, and with this legal shield prostitutes, both male and female, may cover themselves; but God will no less hold the adulterer and adulteress accountable; for he has said “Thou shalt not commit adultery.” Public bodies may legalise the rum trade, and with this foul license, men may make murderers, maniacs and paupers; but Jehovah will not hold them guiltless. They violate the law of love. They create guilt and wretchedness. They fill our prisons, our jails, our lunatic hospitals, our alms-houses. They lay our most burdensome taxes upon us. They madden our sons. They pollute our daughters. They rob us of that “which not enriching them doth make us poor indeed.”

We are too apt to speak of the intemperate without allowance and without compassion. But, O, could we know the history of each miserable inebriate, could we see his youth full of promise, and it may be his manhood full of honors, could we know the infirmities of his nature and the peculiar temptations that beset him, and all the causes that produced his ruin, we might in many instances, pity and forgive. Could we see the wife, clinging to her husband, even in his degradation, as the encircling ivy continues to twine round the prostrate oak that once supported it; could we but know how every arrow of scorn aimed at him, goes first through her faithful heart, could
we but realise his good qualities as she does, we should sit down and weep with her. Many a widowed wife, sitting up through the long night, utters thoughts like these:

"He comes not—I have watched the moon go down
But yet he comes not. Once it was not so.
He thinks not how these bitter tears do flow,
The while he holds his riot in that town.
Yet he will come and chide, and I shall weep,
And he will wake my infant from its sleep.

Though he should spurn me, I will calmly bear
His madness—and should sickness come, and lay
Its paralyzing hand upon him, then
I would with kindness all my wrongs repay,
Until the penitent should weep and say
How injured and how faithful I have been."

Many of the intemperate are still men, and men too in their sober hours, of good and honorable feelings. They struggle hard against their besetting sin; but, alas! the rum-dealer is always at hand, and their good resolutions, supported by the tender entreaties of a wife, and the gushing tears of children, are swept away.

See that bright young man, the hope of his parents, the delight of his wife, prosperous in business, respectable in society. He begins with wine, he ends with brandy. He is by no means an irreclaimable drunkard, but he cannot endure the disgrace he perpetually brings upon himself. In despair he plunges beneath the wave, leaving behind him a circle of as real mourners as ever wept.

"He felt that the charm of life was gone,
That his hopes were chilled and blasted,
That being wearily lingered on
In sadness, while it lasted.

He turned to the picture fancy drew,
Which he thought would darken never;
It fled; to the damp cold grave he flew,
And he sleeps with the dead forever."

O ye spirit sellers, did ye know how many noble intellects ye are prostrating, how many domestic joys ye are ruining, it seems as though your seared consciences would accuse you and
your rocky hearts would melt. Compare your work with that of the missionary of the cross. He goes to savage nations to make them civilized. You go among civilized nations to make them savage. He spreads around him knowledge, industry, contentment, and the principles of eternal life. You scatter ignorance, sloth, discontent, and the seeds of eternal death. Hundreds rise up to call him blessed; but upon your head rests the curse of your victims. Against you ascends the prayer of the widow and the orphan. From the gloomy prison, from the alms house, from the lunatic hospital, I hear your name pronounced with a mingled curse and groan and frenzied howl.

Look at the ship that carries a band of missionaries to the scene of their labors: among its cargo are your crime-causing hogsheads. The bane and antidote go together. Ardent piety and ardent spirit are driven by the same breeze to the same port, but for different purposes. The missionary can point to bibles translated, to cruel customs annulled, to civilization extended, to the gospel transplanted and flourishing on a heathen shore, to millions of redeemed souls happy on earth and reasonably expecting greater happiness in heaven.

You can point to the 40,000 criminals, to the 3,000 maniacs, to the 100,000 drunkards, made so in part by yourself, and then you can look forward to the time when you shall meet them as accusing witnesses against you in the day when you will be tried by the law of love you have broken.

I remark secondly: That those who habitually violate the law of love are practical enemies to their race. This proposition also bears hard upon the rum trader: for no one more habitually breaks this law than himself. Is he, in any sense of the word, influenced by love to God, whose Sabbath he disregards, whose name he profanes, the happiness of whose accountable creatures he destroys? Does love to men move him, when, in the midst of his filthy tumblers, bottles, and barrels, he mortgages their property or extracts their last dollar? Is he not the enemy of his victims, whose health, character, property, and life he destroys? Is he not the enemy of the worse than widowed wife, the more than orphan children? of the
family circle, who mourn more deeply over a ruined member than though he was dead? Is he not the enemy of a community, that he fills with inebriates? with criminals? with paupers? with maniacs? Is he not the enemy of himself, and of his own family, whose respectability he forfeits, around whom he spreads temptation to vice, whose eternal interests he disregards?

O rum-seller, let us reason together. I know your excuses for being engaged in this disgusting business. I know the profits that you can make. I know how small a capital you need, how easy a business it is, and that somebody will sell spirit if you do not. But consider from whence your great profits are wrung. Ostensibly from the man whose depraved appetite you have inflamed, but really from his unoffending family, if he has any, or from the public. Consider you are fitting that man for crime, for pauperism, for insanity. You keep him ready maddened at your hand, for riot, murder, and licentiousness. But is rum-selling an easy business? You do not find it so. It may indeed be easy to go into a filthy room, and scrape down a filthy counter, and wash out filthy tumblers, and breathe filthy air, and mix liquor for filthy customers: but is it easy to emerge from your den and walk the streets with \textit{rum dealer} written on your front for good men to look at? Is it easy to witness the results of your work? Is it easy to resist the tears of pleading women, beseeching you not to sell their husbands and sons any more drink? Is it easy to bear up under such a scorching conscience as you must have? Is it easy to see your own children becoming such as you and your victims are? It is true that you have a license to manufacture criminals, paupers and maniacs at will. It is true the public will take care of all the criminals, paupers and maniacs that you turn over to them. For the one class they have halters and prisons. For another, work-houses. For the other, straight jackets, muffς, blisters and laudanum. If you had to support all whom you ruin, I would not need to criticise your business: but it is not so, an inconsiderate public permits you to ruin its citizens at their cost.
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O rum seller, why not engage in an honest, above-ground, reputable employment. It would be for your present and everlasting well being.

Lastly: All the enemies of their race expose themselves to great loss.

This proposition is proved in the history of rum traders. They lose reputation, domestic enjoyment, peace of mind, and often the profits that snared them on to their work. Says the prophet Habakkuk: "Woe to him that coveteth an evil covetousness to his house that he may set his nest on high. Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soul."

In a certain town in New York, in the course of a few years, 54 men commenced tavern keeping, and what is their history? 37 failed in business: 20 became drunkards. In another town in New York, in 40 years, 54 persons commenced tavern keeping, 49 of these lost their standing in society, and 11 died drunkards. In another town, in 20 years, there were 29 tavern keepers: 3 became drunkards. In another town there were 40 tavern keepers: 22 of them became intemperate, and 4 died drunkards. In another town there were 22 tavern keepers in 20 years, and 9 of them became inebriates. In one town a man set up a tavern, and he and his wife both became sots. In one tavern, in one of the western states, there had been between 3 and 500 bar-beepers, and all but 8 or 10 of them have become drunkards. In one tavern the man and wife and 5 sons became drunkards, failed in business, became vagabonds, and wallowed in the mire together. The mother died of delirium tremens, under all the terrific visions of that form of insanity. Two of the sons perished by frightful deaths, and the other three, with their father, by this time no doubt are in some prison, almshouse, hospital, or grave. The history of distillers and their sons; of wholesale merchants and their families; of grocers and their concerns; of subterranean dram shops and their owners, would be quite as awful as those I have quoted. In view of these facts, ye moral Ishmaelites, will ye not be persuaded to leave off your trading? If neither the
misery ye create to others, nor the awful frowns of a whole community will induce you to give up your traffic, will not your own approaching ruin affect you? Your ill earned wealth will escape from your grasp. Yourselves at length beggarly sots, your children criminals, paupers, and maniacs, when with Dives, you call for water instead of gin, you will find that enmity, practical enmity to man, was followed by personal loss. If you will still persist, pull down your enticing signs and paint in large black letters over your doors, "Manufactory of Criminals, Paupers and Maniacs."

In conclusion. Fellow citizens: when we see the direct connexion between "Intemperance and Crime, State Prisons, Jails, Alms-Houses, Lunatic Hospitals, &c.," can we patronize the rum trader? Shall we uphold the author of so much misery by our presence on his premises, or by our custom at his rum-stained counter? Shall we be willing to pay a tax, in this city, of $5,000, annually, to support his criminals and paupers? Shall we legalize his murderous traffic by giving him a license to set the principal cause of crime and grief and expense in operation here? No. You have replied at the ballot-box, no.

We have a Board of Health to protect us against sickness. They forbid market men to bring measly pork, pea-pods and corn-husks here for sale; but do they raise their legal voices against the introduction of alcohol? If they discover any stagnant pool, any obstructed drain, any decaying vegetables in a cellar, the owner is ordered at once to abate the nuisance: but do they warn even the unlicensed keepers of our groggeries to remove their poison? It is said that in this city it is impossible to bring any unlicensed rum-seller to legal account; that the most glaring cases have been prosecuted again and again, without a single conviction. If this be so, we may say with the indignant poet—

"It is strange, it is dreadful! Shout, Tyranny, shout, Through your dungeons and palaces. Freedom is o'er."

If a contagious disease breaks out in any house, our board of health obstruct the street, and hang a red flag upon the
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dwelling; and ought there not to be a blood-red flag hanging from more than fifty places where spirit is sold in this city.

In Kentucky the cows give poisonous milk, so that neither the milk, cheese nor butter can be taken without danger. So extensive has this evil become, and so unable are they to account for it, that the Legislature of Kentucky have offered $3000 to any person, who within five years, will explain the cause of this poisonous milk. When the cause is discovered what will be done? Will they license certain cows, for the public good, to give poisoned milk, or will they utterly destroy the cause?

Every rum-seller in Lowell is a cow that gives poisoned milk. Shall we license these rum cows?

Were the question asked at this moment of this crowded audience, Are you in favor of licensing rum-sellers? what would be the answer? No.

May we then not hope that our worthy Mayor with the honorable board of Aldermen elected for the next municipal year, will license neither a tavern, grocery, nor dram shop, to deal in intoxicating drinks? Let our little, intelligent, moral city, have the glory of being without a place where criminals, paupers, and maniacs are made by the authority and under the sanction of law.

[The above discourse being prepared without reference to publication, the author has not alluded to works from which his statistics were obtained, and he cannot now readily find access to them, to give them credit. Of course, statistics for such discourses are taken without scruple wherever they can be found.]
TEMPERANCE SERMON.

No. 6.

THE SCRIPTURAL ARGUMENT FOR TEMPERANCE.

BY TIMOTHY COLE.

Proverbs, iv. 2. For I give you good doctrine.

Brethren and friends: the part assigned me in the glorious cause of temperance, in which my brethren of the ministry have so unitedly engaged, is, "The Scriptural Argument for Temperance." I have selected as the foundation of my remarks, Scripture recorded in Prov. iv. 2.: "For I give you good doctrine." I have chosen these words, believing as I do that the Bible stands forth as a bold and pointed advocate for temperance, and as the faithful and unwavering reprover of intemperance. I am aware that many of the enemies of temperance look upon and treat it as a cause upon which the Scriptures do not speak, and as a matter entirely aside from the holy religion of the Bible. They presume to say that inspiration has purposely avoided meddling with meats and drinks, leaving every man to follow the dictates of his own conscience, or rather appetite, instead of giving him good and wholesome doctrine, enjoining upon him strict temperance.

Others affect to believe, that Bible doctrine is favorable to and encourages the use of strong drinks, and that God has created them for our good, and to reject them is to reject the creature of God, which is to be received with thanksgiving and praise. I shall first notice some portions of Holy Writ which have been and are so construed as to favor the use of strong
drink, and even as a plea for drunkenness. But here let me premise that the sacred writers were true biographers and correct historians. It was their business to give a plain history of facts concerning the individuals of whom they wrote, and not to show up their virtues while their sins were passed over in silence.

The first text referred to by the drunkard or rum-drinker is recorded in Gen. ix.: “And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken.” I would ask, is this one misstep of a good man (which is the only one of the kind that we have any account of in the Bible) sufficient proof to any man that drunkenness is a virtue, and approved of God, or even allowed of? Suppose ye that if the most distinguished man in our city for morality and piety should once drink to excess, would you think that a sufficient excuse for you to become habitually intemperate, especially if he were never to taste again, and should curse those who did drink, as Noah cursed them?

The second is the case of Lot, recorded in Gen. xix.; and often quoted by the wine-bibber to shield him in his intemperate course. It is said Lot was drunken. How came he so? The answer is, his daughters, through deceit, or much persuasion, made him drink. Does this look like his being an habitual drunkard, or that wine was his common beverage? Moderate drinkers, as they are termed, and drunkards need nothing to compel them to drink, no arguments to persuade, no deceit to allure them to take strong drink: no, they are ever ready; whether drunk or sober, they make no excuse. An individual through the deceit of his supposed friend, might be made to sup the most deadly draught, and in the fullest confidence in the fidelity of that friend, fall a victim to its baneful influence; yet who would dare to say that that individual who thus fell, was guilty of terminating his own existence, or was recreant to his own welfare.

Their third text is recorded in Prov. xxxi. 6: “Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.” But by reading the preceding verses we
shall see that the doctrine here taught is strict temperance doctrine. The words of King Lemuel, the prophecy that his mother taught him. "What, my son? and what, the son of my womb? and what, the son of my vows? Give not thy strength unto women, nor thy ways to that which destroyeth kings. It is not for kings, O, Lemuel, it is not for kings to drink wine; nor for princes strong drink:—Lest they drink and forget the law, and prevent the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be heavy of heart." Here we have the rule. We may give wine to the sick, the dying, and those that are ready to perish, but not to the healthy. It is not for kings nor subjects while in health.

A fourth argument used by wine-drinkers is, that the Messiah turned water into wine while attending a marriage in Cana of Galilee. John ii. 1—12 But can any one suppose, or do they honestly believe, that the Son of God would make intoxicating drink, or that which would produce drunkenness? It cannot be! His whole life and doctrine forbid the supposition.

1. This was a miracle, and was to show forth his power, and is proved by reference to the Scripture above quoted, which reads thus: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him."

2. It was a temperance movement. They called for wine. He knew that such wine as they would procure would produce intoxication; therefore, to prevent this baneful result, he exercised his Godly power in producing wine from water, which we suppose would not intoxicate. We will plead with no man to abstain from cold water wine, for there is no alcohol in it.

Fifth. A text often quoted by the toper is recorded in Acts xxviii. 15, which, by the way, they never quote right. Rum-sellers and rum-drinkers seldom read their bibles, and no wonder that many of their texts and all their sermons should differ so widely from the sacred oracles. Let us hear them read their text: "When Paul came to Appii Forum and saw the three taverns, he thanked God and took courage." And why, say...
they, did he thank God and take courage? but for this reason, that he was thirsty and wanted some wine.

This class never associate anything with the idea of a tavern but the liquor kept there; were it not for these a tavern would be a lonesome place to them. Let us read the true text: "From thence when the brethren heard of us they came to meet us as far as Appii Forum and the Three Taverns, whom when Paul saw he thanked God and took courage."

The true explanation of this scripture is this: Paul's heart was encouraged on seeing his brethren, and he thanked God; but not for wine or taverns, for we know not as there were any within many miles of him. "Three Taverns" was the name of a place 28, some say 33, miles from Rome. There the brethren met him to accompany him on to their city. Some, however, went as far as Appii Forum, 51 miles from Rome, to meet him.

The last argument of the drunkard, that we shall produce, is 1 Tim. v. 23: "Drink no longer water, but use little wine for thy stomach's sake and thine often infirmities." This language is often referred to by the wine-bibber as a sufficient apology for his bacchanalian revels. Although Timothy had been laboring under disease and infirmities which demanded medicine of an invigorating and tonic character, yet he ever had been strictly a cold water man. Paul, beholding the debilitated and enfeebled condition of Timothy, prescribed for him as one of our most skilful and strictly temperance physicians would do in a similar case. Paul states explicitly the reasons for taking it, and the amount to be taken. A little wine, and that for thy stomach's sake and thine often infirmities.

I shall now proceed to show that the scripture virtually forbids the making or selling alcoholic drinks. Although other intoxicating drinks than wine were not known in the days of the prophets and apostles, yet the word of God is suited to every age of the world.

The first scripture to which I shall call your attention, is that recorded in Isaiah v. 20: "Wo unto them that call good evil, and evil good; that put darkness for light, and light for
darkness; that put bitter for sweet, and sweet for bitter." Is not this the character of the rum-seller and distiller? Do they not say they are laboring for the public good? Do they not put evil for good, and bitter for sweet?

Again, in the 22d and 23d verses of the same chapter we read thus, and apply it to the rum-seller: "Wo unto them that are mighty to drink wine, men of strength to mingle strong drink; which justify the wicked for a reward and take away the righteousness of the righteous from him." Does not the rum-dealer mingle strong drink? It is the very business of his life. No language could more clearly point out his occupation. Go to yonder grog-shop: what there do you see? A continued mixing and mingling of strong drink.

But they are men of strength, indeed! What strengthens the rum-seller? From whence does he derive his strength? Ah! his strength is in the law; he is licensed; he is laboring for the public good; he is a public servant; he is too strong for any temperance man to touch, fortified by law.

We are told that they are mighty in this work. Are they not mighty in their inventions and endeavors to suit the depraved appetites of men? Behold! and see what their inventive powers have brought forth—rum, brandy, gin, bitters, cordials, juleps, champagne, and so on to the end of the chapter—some healing, some cooling, some warming, and others highly recommended as preventives against disease. But mark ye! they are all intoxicating. We are told again that they justify the wicked for a reward; gain is their object, their whole object.

How many such laborers for the public good would there be if there was no gain? Few, and far between. They also take away the righteousness of the righteous for a reward. But the fact being established that it is for the gain that men traffic in this deadly poison, we pursue the scripture argument against the doing evil for gain.

Read Habakkuk ii. 5—13: "Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto
him all people. Shall not all these take up a parable against him, and a taunting proverb against him and say: Wo to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnants of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Wo to him that buildeth a town with blood, and establisheth a city by iniquity! Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?"

Who can read this word of the Lord and say that it is not applicable to the distiller and dealer in alcohol?

Luke xii. 15: "Again he said unto them beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." And how little life and enjoyment could there be in possessing abundance obtained by this unholy traffic.

First Corinthians v. 11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one do not eat." Vi. 10: "Neither thieves, nor covetous, nor drunkards, nor extortioners shall inherit the kingdom of God."

Second Epistle of Peter ii. 2, 3: "And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you." How true this of the rum-seller. He sells his victim, too. ii. 13, 14, 15: "And shall receive the reward of unrighteousness, as they that
count it pleasure to riot in the day time. Spots are they and blemishes, sporting themselves with their own deceivings while they feast with you—yes, sporting in the midst of their deceivings, and work of ruin!"

We shall now proceed to show that God in his Word has forbidden man to give away intoxicating drink, or invite others to drink, or furnish it for them.

Habakkuk ii. 15: "Wo unto him that giveth his neighbor drink, that puttest thy bottle to him and makest him drunken also, that thou mayest look upon their nakedness." It is the doctrine of the bible that man shall not drink strong drink. On this point there is so much scripture, you cannot expect me to name them all, but enough we will produce to establish the doctrine. Isaiah v. 11: "Wo unto them that rise up early in the morning that they may follow strong drink, that continue until night, until wine inflame them." 22: "Wo unto them that are mighty to drink wine." Judges xiii. 4: "Now therefore beware I pray thee, drink no wine nor strong drink, nor partake of an unclean thing." Romans xiv. 21: "For it is good not to drink wine nor any thing whereby thy brother stumbleth or is offended, or made weak." Ephesians v. 18: "And be not drunk with wine, wherein is excess; but be filled with the spirit." 1 Timothy iii. 3: "Not given to wine." The apostle here lays down the qualification for a bishop; and in the 8th verse those of a deacon, and says again, "Not given to wine." In Titus i. 7, he brings forward the same principles of total abstinence for the bishops, "Not given to wine." The bishops and deacons were to be examples to the flock, and the same principles that were to govern the shepherds must also govern the flock. As a proof of this we refer you to Titus ii. 3: "The aged women likewise, that they be in behaviour as becometh holiness, not given to wine, teachers of good things." "Be ye followers of me," said the apostle to the Gentiles. We learn that God has forbidden it from the very fact that it is ranked with the worst of crimes, such as theft, robbery, murder, &c. Galatians v. 19, 20, 21: "Now the works of the flesh are these—lasciviousness, idolatry, hatred, variance, emu-
lution, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like. They that do such things shall not inherit the kingdom of God.”

So strict is the law of God for temperance that he has forbidden man to associate with those who drink. Matthew xxiv. 48, 49: Our Lord here speaking of the evil and slothful servant, condemns him for associating with the drunken. 1 Corinthians xi. 20, 21: The apostle here reproves the church for admitting some that were drunken to their communion, and tells them that this is the reason of the divisions and heresies among them. In the v. 11, of the same epistle, he tells them not to eat with a drunkard, nor even to keep company with such. Therefore it is no new thing for ministers to introduce it as a test of fellowship. “Have no fellowship with the unfruitful works of darkness, but rather reprove them,” said an inspired apostle, and so says every good temperance man. Proverbs xxiii. 20: “Be not among wine-bibbers and rioters.”

Again, our Heavenly Father to keep us from temptation, has forbidden us to look at the deadly poison. Proverbs xxiii. 31: “Look not on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright—at last it biteth like a serpent and stingeth like an adder.” Well did the wise man understand the danger of looking at the sparkling cup. With many this has been the first step to a drunkard’s grave. They looked at the rich display of decanters—their appetites were inflamed—they tasted—they drank—they were drunken—they filled, or will fill, a drunkard’s grave.

The Lord has forbidden them to drink that enter into the congregation of the Lord. Leviticus x. 9: “Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; this shall be a statute forever.” This is according to Paul’s advice to the church, that they come not together with drunkenness—they were not to mingle wine with their devotions. Isaiah xxiv. 9: “Ye shall not drink wine with a song.” Proverbs xxxi. 4: “It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes to drink strong drink, lest they
drink and forget the law." My brethren, as worshippers of our Heavenly Father, are not we kings and priests to God? And shall not we who worship in his courts abstain from this evil lest we forget God's holy law? Who are more forgetful of the law of God than those who indulge in the use of wine and strong drinks?

We will now consider the consequences of making, selling and drinking as brought to view in the scriptures.

1. Let us consider the reputation of those concerned; and the very fact that God has classed them with thieves, robbers, murderers and the like, proves that with all holy men of old, these characters were esteemed as mean and contemptible. So great a shame was it for a man to be drunk in the apostle's day that Paul said to the Corinthians: "They that are drunk are drunken in the night,"—that is, they were ashamed to be drunk in the day-time. This is farther corroborated by the reply of the disciples to the charge brought against them on the day of pentecost by their enemies. They charged them with drunkenness, but Peter declared that this was incredible, as it was but the third hour of the day—men were drunk in the night.

2. Let us consider the consequences of intemperance as it relates to their peace of mind. Proverbs xxiii. 29, 30: "Who hath woe, who hath sorrow, who hath contentions? they that tarry long at the wine, they that go to seek mixed wine.—There is no peace to the wicked, saith my God." How fitly do the words of the Apostle apply to the distiller and seller. 1 Timothy vi. 9, 10: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in perdition and destruction, for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." O, how true this is of the rum-seller. They pierce themselves through with many sorrows, and not only themselves, but many others have been pierced by them. How does it affect the looks of the wine-drinker? Proverbs xxiii. 29: "Who hath wounds, who hath redness of eyes? they that tarry long at the wine, they that seek mixed wine."
My friends, you need but little Scripture to prove that drunkenness spoils the beauty of man—you see this daily. As a counterpart, read Daniel: "The king commanded his officers to select a certain number of young men from the Hebrew captives and Chaldeans, and feed them with the king's meat, and give them to drink of the king's wine. But Daniel refused to drink the king's wine, and the consequence was, his countenance was fairer than those that did drink, and the king commanded the wine to be taken from the Chaldeans."

What is the consequence to health? Language must fail to impress upon the mind so fully, forcibly and convincingly the effect upon the health, as do the bloated visages, the bended forms, the premature and untimely deaths, that must be vivid in the recollection of many I now address.

The effect of intemperance upon the intellect. Daniel and his brethren had more wisdom than those who drank wine, because they abstained. Isaiah xxiii. 7: "But they also have erred through wine, and through strong drink are out of the way. The priest also and the prophet have erred through strong drink; they are swallowed up of wine; they err in vision; they stumble in judgment." Proverbs xx. 1: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

What are the consequences of intemperance as regards our personal safety, our lives? 1 Kings xvi. 9. Elah, one of the kings of Israel, was killed by Zimri, his servant, while drinking himself drunk in Tirzah. It was by wine and drunkenness that Uriah was deceived and brought into battle, and thereby lost his life. A host of others might be mentioned.

What are the effects of intemperance upon the soul and its final destiny? And here we have not time to quote all those Scriptures that speak of the awful consequences of intemperance upon the soul. Many times in the Old Testament a woe is pronounced upon them, and often we are told what that woe shall be—degradation, shame and confusion. 1 Corinthians vi. 10: "Nor thieves, nor drunkards, nor revilers shall inherit the kingdom of God." Galatians v. 21: "Envyings, murders,
upon; but however much you may differ from me in your views of the kingdom of God, all must acknowledge that no drunkard can inherit that kingdom: whether it be the church militant, or the church triumphant, no drunkard shall be there.

Finally, the consequences to the nation. Sin, said the wise man, is a reproach to any people, but righteousness exalteth a nation. Benhadad was drinking himself drunk while he should have been with his army giving proper directions and encouraging them on, and by reason of his drunkenness his army was defeated, many of them slain, and he himself had to flee for his life.

Belteshazzar lost the city of Babylon in a drunken frolic. Alexander lost the world that he had conquered, by becoming a sot. Rome lost her liberties by luxuries and wine; and many of the wars and much of the blood shed in our world have been caused by wine and strong drink.

We now proceed to notice the remedy to these consequences.

1. They formerly preached against it. What! prophets and priests, apostles and evangelists preach temperance! How often is the minister in these days met by his professed friends with this very kind advice, You had better preach the gospel, and let temperance alone; or, Our ministers are all backsliders—they used to come to us with glad tidings of salvation—they used to let temperance alone. Very true, many of them did let it alone, but they did not let intoxicating drinks alone, and this is the reason why some of them found a drunkard's grave—and a host of their church members fell into the same abyss.

But to the law and to the testimony on this point. If they speak not according to this word, it is because there is no light in them. Put away thy wine, said Eli, the priest of God, to one whom he supposed had been drinking herself drunk. Woe to the drunkards of Ephraim, said the prophet Isaiah. Weep and howl, ye drinkers of wine and strong drink, said Joel, another prophet of the Lord. And Paul, when brought before Felix, to speak of the faith in Christ, preached temperance. Acts xxiv. 25: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Trembled!
Trembled at what? Why, at the doctrine of temperance, as well as that of righteousness and of judgment. And well he might, if he was like some governors and rulers in modern times. A temperance lecture from Paul must be scorching. Did they grant licenses in those days? If so, Felix was accessory to the crime of intemperance, and Paul doubtless reminded him of the fact. Was he a wine-drinker? He heard of the awful consequences of wine-drinking, and the effect his example would have on the community. No wonder he said, go thy way for this time. Temperance no doubt haunted the brain of Felix that night. We know not that he ever called for Paul again to hear him on this subject. Again, the same apostle to the Galatians says, the fruits of the Spirit are goodness, meekness, temperance; against such there is no law. Consequently the law of God was for temperance. Again, he that striveth for the mastery must be temperate in all things. 2 Peter i. 6: "And to knowledge add temperance, and to temperance, patience." The principle of temperance, we are here taught, is next in importance to the knowledge of God. They enjoined it upon members of their Christian assemblies; they made it a criterion of fellowship; and the Scriptures that we have already quoted show this, that they were not to eat with wine-drinkers, nor keep company with drunkards, nor to suffer them to enter the house of the Lord with wine. Furthermore: they formed temperance societies. What! temperance societies in the days of the prophets and apostles, says the wine-drinker? It is but a few years since they were first started, say they. This to them is a modern innovation upon the rights of man. But had they bestowed that attention on the Word of God that they have on their strong drink, they would before this have learned that temperance societies were formed of old.

What is a temperance society? It is an association of men, agreeing to abstain from intoxicating drinks, and to use their best endeavors to prevent the use of them by others. Whether they take this name or any other, or no name, such an association is a temperance society to all intents and purposes.
The first temperance society that we have an account of, was formed by Shem and Japhet. It was told them that their father was drunk. What did they do? They agreed to cover their father's shame, and if possible to reclaim him. They took a garment and laid it on their shoulders, and went backwards and laid it upon their father. Why lay it upon both of their shoulders? This was to show that they were united in this thing. One indeed could have carried a garment and put it upon their father, but this was to show their union and willingness to assist each other in bearing burdens to reclaim a wandering old man. They were not like many who say they can be temperate enough, and do enough for the cause of temperance, without an association or society. But they went backward, that is, they set their face against the accursed evil. So does every temperance man. But did they reclaim their father? They did. He lived three hundred years after this, and we have no account of his tasting wine again. Had he again become drunken, the sacred historian would have faithfully recorded it. But when he awoke he cursed Ham and his posterity. And why? Because Ham had made ridicule of his sin, and had not sought to reclaim him. But why curse his posterity? Because he knew it was natural for children to follow in the ways of their fathers; and as Ham had made light of his sin, and had refused to join his brethren in the good cause of temperance, his children also would make light of it, and be a cursed people. And that curse has not been taken away to this day—"Cursed be Canaan!"

The next account we shall bring is that given of the Rechabites, Jeremiah xxxv: "And I set before the sons of the house of the Rechabites pots full of wine, and cups, and said, drink ye wine. But they said we will drink no wine, for Jonadab the son of Rechab our father, commanded us saying—Ye shall drink no wine, ye nor your sons forever. Thus we have obeyed the voice of our father in all he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters." Here we have an account of a temperance society, formed on the principles of total abstinence, which had
then continued three hundred years, from the days of Jonadab to Jeremiah. We have the declaration of God to Jeremiah that they had kept the pledge inviolate during this period. Will ye not receive instruction to hearken to my words? saith the Lord. The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none. We see that the Lord not only justifies the Rechabites for their total abstinence, but he blesses them. 18, 19: "Thus saith the Lord of hosts, the God of Israel, because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done all according to what he hath commanded you; therefore, saith the Lord of hosts, the God of Israel, ye shall stand before me forever."

Third. The Nazarites were a people that had pledged themselves to total abstinence, and consequently became a temperance society. Numbers vi. 2, 3: "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord, he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink." And the father and mother of Sampson were forbidden to drink wine or strong drink, or give it to him for he must be a Nazarite—that is, a total abstinence man. And six hundred years after the formation of this temperance society for the Nazarites, the Lord by the mouth of Amos the prophet, accuses Moab and Judah of sins for which he would judge them. One was, they had caused some of the Nazarites to drink wine. So we see that for six hundred years this society had existed, and at this late day the Lord cursed those who caused them to violate their pledge.

A fourth temperance society we have an account of in the Bible, is that formed by Daniel and his brethren. The king commanded the master of his household that he should bring certain of the children of Israel, and of the king's seed, and of the princes, in whom there was no blemish, and possessing other qualifications which he named, and feed them with the king's meat, and give them to drink of the king's wine for three years. And at the end of three years, they were to stand be-
fore the king, and exhibit the improvement they had made in flesh and beauty. Daniel with three of his brethren were chosen of Judah's captives. They immediately formed a temperance society, and refused wine. The result you have seen in another part of this lecture.

Here then is scripture example for temperance societies.—We might bring others, but we forbear. Enough has been said to show that the doctrine of the bible is good as it respects temperance. This doctrine if observed is good. It is good to the rum-seller and distiller; it is good to the giver, or those who persuade others to drink; it is good to the moderate drinker or the drunkard; it is good to those who are exposed to temptation by seeing it, or being where it is; it is good doctrine for the temperance man; he knows he has the bible, and the bible's God with him and for him, to encourage him on in the work; it is good for families; it is good for neighborhoods, towns and cities; it is good for a nation or a kingdom, yea, it is good for a world; it is good to live by as every temperance man knows; it is good in death as we see in the contrast between the death of the temperate and the death of the drunkard; and, finally, it is good because it is the doctrine of God; it came from him, he has pronounced it good, and let God be true.

My friends, on a due regard for this good temperance doctrine, is suspended our national existence, the liberty of our country, the peace of society, the harmony of our families, the retention of health, the powers of the mind, the sociabilities of life, the affections of the heart, the reason of the soul, the correctness of speech, the music of the voice, the beauty of the face, the expression of the countenance, in one word, all the man, and all that belongs to him, in the original design of his creation, is retained, expanded and developed by a strict regard to this good doctrine.

And I fully believe, that there is not a man, so little acquainted with human nature, but would acknowledge that all these blessings, privileges and qualities are all squandered, lost, and defaced by intemperance. Other evils, to which man in
his fallen state may have been exposed, may have slain their "thousands, but this its ten thousands." If this then is truth, which I presume none here will deny, surely then it cannot be stale or uninteresting to speak often one to another, and to act effectually, in the best possible way, to avoid the evil and choose the good.

That temperance societies have been the means, in the hands of Him who rules the affairs of men for His own, of doing much, yes, very much, good, no one, not even the drunkard himself, will deny. A few years since, I had occasion to travel in a section of our country where whiskey could be purchased at 1s. or 1s. 6d. a gallon, and it was painful to stay at a public inn for a night. The horrid oaths, blasphemous imprecations, the obscene language which filled the bar-rooms of what was designed for the traveller's resting-place, were too much like what we should suppose the regions of the damned would exhibit. I took notice of the country through which I passed: the Creator seemed to have formed it for a second paradise. The soil had the appearance of being fertile, vegetation fruitful, the air serene and healthy, diversified with crystal lakes and limpid streams of pure water. The maple, beach and mountain ash crowned the rolling hills, while the pine and birch waved to the sighing breeze, in the plains below. And while I passed, I contemplated on the many blessings which the husbandman must receive in reward for his labor and toil. I looked to see their farms improved, and flocks and herds filling up the back ground of the scenery; but, alas! more than half of the farms seemed to be uncultivated; their fences were down or gone to decay; and those near their farm houses were mostly demolished, leaving now and then a post, which showed the mark of an axe wielded by female hands, to supply her fire with fuel to warm her shivering limbs, half-naked brood, or to cook the scanty meal to supply their returning wants; or satisfy their craving appetites. Their barns were half-stripped of their covering, the windows of their houses were broken and shattered to pieces as if a powerful hail-storm had drove in the brittle wall, and the broken panes were supplied by old hats.
and tattered clothes. I called at one of these farm houses for a drink of water. I was soon presented with a bowl of water and a tin cup sending forth the whiskey effluvia, and half full as I supposed of that poisonous beverage. I declined the drink, and they stared at me as I were a Mahometan or a Jew. But the tale was told. I had no need for any further explanation, than to see a whiskey barrel standing in a corner of the kitchen near the outside door, to learn that the man worked in the daytime for the privilege of getting beastly drunk at night.

A few years afterwards I had occasion to travel the same roads; but in the mean time the temperance cause had rapidly progressed through our beloved country. I observed the farms were better improved, fences repaired, barns enclosed, houses glazed, large flocks and herds feeding upon the green herbage, fields of wheat waving to the wind, where formerly they lay to the commons an uncultivated heath. What means this wonderful change? was a natural inquiry. The answer was given, "We have a temperance society." I entered their dwellings—the whiskey barrel was banished from behind the kitchen door. I stayed at their inns; none but weary travellers enjoyed the bar-room fire; their inns had now become the travellers' home, and piety herself would not have blushed to have found herself a boon companion with all and every traveller at these temperance inns. This is no fiction, for many of you, my friends, have seen the reality. Is this no good? can an institution that will thus change the face of our country, from poverty to plenty, from wretchedness to happiness, from barrenness to fruitfulness—can this have no interest? Can this subject be stale? As well might our daily wants become stale and uninteresting, as the cause of temperance. And now I call on all and every opposer of temperance societies, to invent some better remedy for this deadly evil, and I for one will pledge myself to join him in driving from our happy soil this deadly foe. To these means I am not attached, if other means will or can do more good. But temperance must and will be effected, through the blessing of Him who watches over his people, as a good shepherd watches over his sheep. But say
some, God has pronounced all things which he has created, good, if received with thanksgiving. I agree that all things are good in their place. But God has forbidden some things, and surely no one will be so hardened as to rise in open rebellion against the commands of Him who knows better what is best for us, than we can possibly know, for He knows all things, and does all things for our good—and he has said that he will give good doctrine, and that doctrine is strict temperance doctrine. Let God be true! and let all his truth be obeyed, and all the people say, Amen.
TEMPERANCE SERMON.

No. 7.

CAUSES OF INTEMPERANCE.

BY HENRY A. MILES.

Ecclesiastes, vii.: 29. Lo! this only have I found, that God made man upright; but they have sought out many inventions.

It has been gratifying and encouraging to behold the interest that has been felt in this course of Temperance Sermons. It is a strong proof that the great subject of man’s redemption from one of his most deadly foes is not loosing its hold upon this community. There are indications that the public mind is every where becoming more and more alive to this reform. Its friends, in all our large cities especially, are unusually active, and their efforts appear to be crowned with unusual success. I rejoice to know that our own city is not behind others in this work. We have given an example of union and hearty co-operation, which we shall not be ashamed to have others follow. It is good for us to forget our minor differences, and sectarian strifes, and to come here and stand shoulder to shoulder against a common enemy. I feel it to be an honor and a privilege to take my turn with my brethren in addressing you. Happy shall I be if I can add anything to the impression which their forcible words must have made upon your minds.

I have been preceded by those who have spoken to you upon the “History of the Temperance Reform,” and upon the relations of this subject to “Health,” to “Public Morals,” to “Private Character,” to “Crime,” and to the “Precepts and commandments of the Bible.” The subject which has been
assigned to me will lead us to a train of thought different from what has been hitherto pursued. It is the "Causes of Intemperance." In discussing it I labor under a disadvantage which none of my brethren will feel. I enter upon an untrodden field. The subject of this sermon has been altogether overlooked. I have but little except my own poor resources to lean upon.

Our text tells us that God hath made man upright. His nature abhors the sin of intemperance. He has no natural appetite for strong drinks. To the simple tastes of childhood they are offensive. It is only when man has through habit perverted his natural tastes that he acquires a relish and a craving for them. Moreover, to our natural reason, conscience, and all our best feelings, how dreadful are the effects of intemperance. The idiot look, the beastly degradation of the drunkard—what spectacle on earth is more revolting! So also this sin is abhorrent to man's physical nature. When he drinks the intoxicating draught, his system loathes and rejects the poison. His stomach will not digest it, his blood will not own fellowship with it, not a particle of it is appropriated to aid the natural functions of the body, while so offensive is its bare presence that it every where irritates and inflames. We have only to observe the inflamed eye, the bloated countenance, the trembling hand, the offensive breath, the swift ruin, and the horrible end of the drunkard, to be convinced that it is an awful violence to his nature which he is committing. So clear then are the proofs that man's physical and moral nature was made to shrink from and abhor this sin. In other words, God hath made man upright.

But man has sought out many inventions. He has invented a way by which he may pervert his natural tastes, may put out the lights of reason and conscience, and may be lured into a course of disease, infamy, and death. To aid him in this dreadful work, he has invented a substance which is not to be found among all the products of nature. For the benevolent Creator has not spread such a bane as this before man. "The animal kingdom, in all its vast variety of existence and modes of oper-
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ation, saith 'it is not in me,' and the vegetable kingdom responds 'it is not in me.'” From the useful gifts of God, man has, by cunning arts, extracted the subtle poison, and offered it for the wo and ruin of thousands. What has led man to do this violence to his nature, to resist the benevolent intentions of his Creator, and to act a part so suicidal?

Without doubt the cause which first tempted man to use intoxicating substances is their peculiar effect upon the human system. They quicken it to unwonted action. They produce exhilaration, excitement. By a fundamental law of our nature, this is a source of pleasure. Hence it is that every nation and tribe of people, however savage, have invented some means of intoxication. Men, wearied by the dull monotony of life, oppressed by its cares, or made sorrowful by its disappointments, feel that they want something to arouse and stimulate them. There is a love of excitement which is natural to man, a spirit of unrest, of dissatisfaction with the present, of longing for something which shall fill up a void within. Doubtless this was given to man for a great and good purpose. Without it, man would no more improve than the brute. It was designed to prevent him from being content to remain forever just what he now is. It was designed to urge him on to make new attainments, to open new views, to seize new means, and to rise higher and higher in the career which man was made to run.

But now in the few objects of interest presented to man in savage life, or in a low and sensual civilization, it is easy to see that this want of something different and better must become a painful craving of the heart. It is a protest of human nature against its mean, contracted lot. There is a sighing for something higher, more full of interest, animation, and zest. There is a void within which aches to be filled. In the few moments of partial intoxication men find something like what they want. All their powers become stimulated and excited. They experience a new and peculiar pleasure. Life has lost its leaden dullness. They feel awake, strong, full of enthusiasm, and ready for action.

Such is undoubtedly the first effect of taking intoxicating
substances into the system. It accounts for the eagerness which savages have everywhere shewn to obtain them. It accounts also for the great value which was at one period universally attached to distilled spirits. They were called "the water of life," and men believed that they had at length discovered something which would give vigor and zest to human existence, and would prove an inestimable blessing to the race. Alas! how has this prophecy been fulfilled. It has been found that if it be a fundamental law of our nature that the first effect of intoxicating substances is to give excitement and pleasure, it is also a fundamental law of our nature that a reaction is sure to follow, and a greater weariness and languor is left than existed before. But experiencing relief once, men seek relief again. Soon the habit is formed of using intoxicating drinks. As the human system soon becomes unstrung, worn, and goes lower and lower down, the same quantity will not every successive time raise it up equally high. Hence the quantity must be continually increased. Hence also a man's dependence upon this means of excitement is becoming more and more slavish every day, until the fact stares him in the face that what he at first thought was a relief and a comfort to his heart, has proved the greatest curse to his body and soul, and is rapidly hurrying him to a premature grave, and to that Judgment Throne, on whose gate is written, "No Drunkard shall enter the kingdom of Heaven."

Here then, as it seems to me, is the great reason why such a sin as that of intemperance exists in the world. It springs from man's craving the pleasure which arises from the unnatural excitement of his powers. It comes from the monstrous delusion of thinking that that happiness can be found in artificial stimulants, which God intended should flow from the healthful activity of all a man's faculties, from efforts to develop his whole nature, to enlarge his sphere of knowledge, and elevate his condition in life.

Believing that these remarks account for the existence of such a phenomenon in the history of man as a wide-spread practice of intoxication, I wish now to proceed to point out, in
a plain and familiar manner, some secondary causes which, in such a state of society as this in which we live, conspire to produce intemperance.

1. And first a great deal of the prevalent intemperance is chargeable to the imperfect education which men receive. I use the word education here in the broadest sense, and mean by it every thing which teaches a man to understand his nature, which develops his tastes, brings into play the moral powers, makes him see the dominion which his reason and conscience are to have over his passions and propensities, which trains him in habits of self-control, gives him resources of thought, sentiment and happiness in himself, and unfolds to him the infinite number of subjects of curious inquiry and wonderful interest which are to be found in all parts of God's works. It is thus the office and duty of education to develope and train a man's whole nature. Until this be done, a man's nature does not have a fair chance to shew itself. We must expect that sensual and sinful propensities will almost ruin it, just as our corn is blighted and worthless if it does not receive a culture for which its nature was designed.

Now the great mass of the men at present on the stage of life have received no culture corresponding in the least degree to this full idea of education. Coming forward to act their part in the world before the general institution of Sunday schools, the whole of the training which they received consisted in learning to read and write, and to perform the simplest processes in numbers. All their self-restraining and self-denying powers have been permitted to lie dormant and dead, all those faculties that would enable them to see what is beautiful in nature and art lie dormant and dead, all those, also, which would give them resources of thought, sentiment and the most elevated satisfactions lie dormant and dead, and to the solemn obligations of duty and final accountableness they are, for the most part, insensible and dead. Thus through a defective education thousands are cut off from all enjoyments but those of the senses. Exhausted by toil, and wearied by the heavy burdens of life, they fly to the pleasures of the cup. Here
they find the exhilaration or the forgetfulness which they crave. They do not know what a wrong they are doing to their natures, how loathsome the vice is to which they are becoming slaves, nor what a daring sin they are committing against the Maker of their bodies and the Father of their spirits. Soon the insatiable appetite for drink is formed, which cannot be subdued without more self-denying power than they have ever been taught to put forth.

Here then is one cause of intemperance. How much drunkenness would be swept from the land, if the rising generation was only properly educated. Impress thoroughly upon every youth the truths contained in such a book as "Combe on the Constitution of man," and I believe it would be impossible to find in the United States an "army of thirty thousand drunkards." The truth is that in those classes from which intemperance receives the largest number of recruits, only the animal nature is developed; the intellectual and moral man is not born.

2. A second cause of intemperance, growing indeed out of that already named but worthy of a distinct notice, is the low order of civilization that prevails, and the sensual spirit of the age. Let us look to the most civilized countries in the world, to England and America, and let us fix our eyes upon those classes in society which give tone and character to the spirit of the times. And let us ask what are the men in those classes living for? What is the influence that goes out from their example, and the spirit of their lives? Is it not for outward, sensual good? Is it not an influence which makes wealth, ease, the pleasures of dress, the pleasures of the table, and the outward distinctions whereby one may outshine another, the chief objects of desire and ambition? In other words, is not the preponderating influence which goes forth from the higher classes in favor of sensualism in some form or other. Our highest civilization—is it not sensual? And if this is the spirit to a great degree of the most educated and refined society, how can we expect it should be otherwise with those who live in the least favored conditions in life? I know there is awful
degradation among those who have renounced all self-restraint, and abandoned themselves to their cups. But think ye that they are sinners above all men? They are only acting out in their way that same spirit of sensualism which they caught from the higher classes of society, where it prevails in some other form. If men are to be judged by their opportunities, perhaps the poor ignorant drunkards will not be found most guilty of all.

Here then is another cause of intemperance. We must not expect that all drunkenness will be put away from us until we have a higher order of civilization. The influence that goes out from the educated classes must teach simplicity, moderation, self-denial, force of virtue, and favor the triumph of the soul over outward sensual good. Until our own influence teaches this I do not know how we can successfully redeem all the fallen. I fear there is too much truth in what an eloquent man has said, that "the difference between us and the intemperate is too small to fit us for his deliverance." The guilt of his sin is not all to be laid at the door of the poor drunkard. We all more or less share it. It is the sin of a sensual age.

3. A third cause of intemperance is the love of excitement which characterises our times. "To be stimulated, excited, is the universal want. The calmness, sobriety, plodding industry of our fathers have been succeeded by a feverish restlessness. The books that are read are not the great, standard, immortal works of genius, which require calm thought, and inspire deep feeling, but ephemeral works, which are run through with a rail-road rapidity, and which give a pleasure not unlike that produced by exhilarating draughts. Business is become a race, and is hurried on by the excitement of great risks, and the hope of great profits. Even religion partakes the general restlessness. In some places, extravagant measures, which storm the nervous system, and drive the more sensitive to the borders of insanity, are resorted to for its promotion. Every where people go to church to be excited rather than improved. This thirst for stimulants cannot be shut up in certain spheres. It spreads through and characterises the community. It pervades those classes who unhappily can afford but one strong stimulus
—intoxicating liquor; and among them the spirit of the age breaks out in Intemperance."*

4. A fourth cause of intemperance is the idea of hospitality and good fellowship which is associated with the use of intoxicating drinks. We all know how much influence this had in perpetuating the habits of drinking which were universally common twenty years ago. But a great change has been taking place. A great portion of the community now no longer think that hospitality requires that our side-boards should be furnished with spirituous liquors. In our families we have learned to ask our friends to dine, or to tea, instead of asking the question, once so common, what will you take to drink? But there are two classes of persons whom this change in public opinion has not yet reached. The first is the poorest members of society, day-laborers who have no established home of their own, the frequenters of the lowest dram-shops. Perhaps they have no other means of expressing their feelings of good fellowship to one another, than what these shops afford. In their case, then, it is not so easy to change the old custom. It still lingers with them. They love to be social and to be hospitable; and doubtless the cup is often passed round, more in the exercise of these feelings, than through a love of drink. The other class is a very different one. It is composed of young men of fashion, of leisure, perhaps of wealth, who resort to the most fashionable hotels. Here the old idea of hospitality and good fellowship as connected with habits of drinking still lives among them. The reform has not yet reached them. They will be the last whom it will reach. Many of them have no established homes of their own, and with them, also, the only means readily available of expressing hospitable and social feelings is the offer of these stimulating drinks. We see what power this habit has in a statement which has been made, that fashionable drinks, to the amount of $30,000 per annum, have been sold in one of the fashionable hotels in Boston.

We must not expect that we can banish all intemperance until we can either provide a substitute for intoxicating drinks,

* Address before the Massachusetts Temperance Society, 1837.
or, what seems more easy, until we carry the change in public opinion into those classes which it has not yet reached, and sever the idea of hospitality from the use of all poisonous liquors.

5. A fifth cause of intemperance is the lack of innocent and agreeable amusement. When man is worn down by toil and care he feels the need of something to recreate and cheer him. This is a want of human nature, and it ought to be gratified. But the descendants of the old New England puritans are most obstinately set against all public amusements. We have fewer than any other people that can be named. Go to one of our agricultural towns, and see what opportunities of relaxing and cheering himself the farmer has when his hard day's work is done. In his village there is no Reading room where he may go to learn the news, no Hall where objects of agricultural interest are kept, and where farmers meet to exchange greetings and opinions, no place of resort where enlivening music may be heard, and where the old and the young may unite together in innocent and cheerful sports. The Bar-room and the Dram-shop are the only places of attraction, and in all our towns you may find many farmers and mechanics there assembled of a summer's evening. How easily and surely they there fall into the fatal snare, the history of every village too well discloses. Our old country towns are at this moment the strongholds of intemperance. The mercantile and manufacturing classes are more temperate than the agricultural. The cause, I believe to be, in part, the fact that cities and large towns afford more sources of innocent relaxation and amusement. But in all places we need more public amusements. If we had galleries of paintings, museums of the arts, beautiful walks, music, dancing, so that hours of leisure should not be so dull and unvaried, and especially if our homes were made more attractive, if we studied to fill up all hours of weariness and depression, by light and inspiring sports and amusements, would so many resort for exhilaration or self-forgetfulness to the intoxicating cup? Give man the pleasures of a man, and he will not seek those of a brute. When Queen Victoria's Marriage was celebrated
in Manchester, England, all places of public amusement were thrown open gratuitously to the entire population of the city. More than seventy thousand persons visited the Zoological Gardens. On the following day there were fewer cases of intoxication reported to the Bench of Magistrates, than ordinarily came under their notice for every working day in the week. An intelligent American traveller says of himself, that he spent "seven months upon the continent of Europe, living amidst crowds, in taverns, hotels, public houses; I was in parks, gardens, and places of public assembly, and saw millions of persons, exhilarated by music, by spectacles, by scenery, by flowers, and fragrance, yet I have not seen four intoxicated persons!" Says a writer in the London Morning Chronicle, "the evidence taken by the select committee on drunkenness in the British House of Commons, proves but too clearly, the proposition that the want of agreeable occupation is the great cause of that beastly vice which is the disgrace of our nation. Mr. George Garrington, the son of an acting Magistrate, whose evidence is communicated by Mr. Chadwick, says, "if the laborer is suffered to go from his daily work like a farm horse, with nothing of his own to think about, he will find amusement for himself in some way or other, and will fall into bad habits." Drunkenness is the vice of a people who are listless, and who take to the bottle for relief. The individuals most addicted to it are not the gay and cheerful—the men whose minds are occupied with any pursuit, whether study or diversion—but the heavy, the phlegmatic. It is the same with nations. The nations that cultivate music and dancing are comparatively sober. It was remarked that, during the Peninsular war, the German Soldiers, who had a variety of amusements, were never drunk on duty; while the great difficulty was to keep an English Soldier from the winehouse. The Germans are naturally as heavy a people as ourselves—they were once notorious for their deep potations. They are now comparatively sober. In every village are to be found music clubs. The song and the dance are frequent. But no people are more careful or industrious than the Germans."
6. A sixth cause of intemperance is the unsocial spirit that prevails in Society. With us Society is too much divided into castes. The enlightened and moral appear to feel too proud of their virtue, and do not mingle with the less favored, the erring and guilty of their fellow beings. This is wrong. A feeling of equality and brotherhood should lead us to imitate him who “eat with publicans and sinners,” and who “came to call not the righteous but sinners to repentance.” The enlightened and virtuous should go to the erring and fallen, to assume no superiority, to carry no reproach, but to bear to them kindness and love, and to impart to them the sympathizing counsel and advice which their cases need, and which may often be blessed to their good. But so far is this from being done, that if a man is suspected of yielding to an appetite for strong drink, he is shunned, he is despised, the finger of scorn is pointed at him, and he is made to feel that he is a marked, a doomed, and lost man. The spirit which Society has felt towards the poor drunkard has been a hard, stern, severe spirit. Thanks be to God for that sympathy with which he is now addressed, and for those miracles of reform which, through its almost omnipotent power, our eyes have been permitted to see. And if Society was organized on a more christian basis, if we felt the great truths of human equality and brotherhood, if we could banish the exclusive lines which divide us into different castes, and were in the habit of mingling freely with all in social life, would not a spirit of intelligence and refinement be more diffused, might not many be brought to respect themselves and to respect the good opinion of others, who now feel themselves to be beneath the notice, and indifferent to the regard of the class above them, and thus, introduced to the pleasures of enlightened and cultivated life, would they not be under far less temptation to fly to the haunts of dissipation and vice?

There is one class of persons to whom these remarks have an important application. I mean the large numbers of young men who come into this city as clerks in offices and stores. They find it difficult oftentimes to obtain access into circles which would give them the purest social enjoyment, and in
which their manners and tastes might be improved. How strong, then, the inducement to seek amusements and associates which corrupt their hearts, harden their moral sense, and perhaps prove the first steps of their disgrace and ruin! How many might be saved if we would take pains to become acquainted with them, to introduce them to our friends and homes, and to feel a brotherly interest in their moral safety and improvement!

7. The only other cause of intemperance which I shall have time to name is, the facility with which intoxicating drinks are procured. On this point but a word need be said. Banish the poison, and you banish the disease and death which follow in its train. There are thousands who would never touch the intoxicating cup, if it were not almost literally put into their hands at the corners of every street. They know how woful are the consequences of indulgence, but they have not strength of self-denial sufficient to pass by the door that lures them to ruin. The very smell of the poisonous liquor awakens the demon-appetite within them, and they are as helpless as the poor bird under the eye of its serpent-charmer. Let the public law be the guardian of their virtue. So is it in other cases. Take that of wearing fire-arms for example. It is because oftentimes men have not power to resist the use of the pistol, which is kept concealed in their garments, that the public law declares that such deadly weapons shall not be worn. We may talk of this as a breach of our liberty, and interfering with our private rights, as much as we please. The right, reasonableness and expediency of the law has never been disproved. The same right, and reasonableness, and expediency exists in the case before us. More have been destroyed by the bottle than the pistol. If the law may prohibit me from furnishing my pocket with a pistol, who can show that it may not prohibit my neighbor from furnishing my pocket with rum? It bears upon the same point in both cases—to diminish the liableness to commit crime. It is my guardian against the sudden weapon of an angry man, or the slow, insidious, but no less deadly weapon of the avaricious man. Let the law, then,
INTEMPERANCE.

lift up its commanding voice, and its strong arm. Not until the fountains of this dreadful evil are dried up, shall we be able to put away all intemperance.

Thus have I suggested some of the "Causes of Intemperance." I do not pretend to have enumerated all, perhaps I have not spoken of some of the most fatal. I have commented on those which most interested my mind. I shall now conclude this sermon by offering two remarks which the subject suggests.

1. The first is, let us pity the poor drunkard. Look at the causes which have made him such. In most cases, they are causes over which, morally speaking, he could have no control. He is the victim of a poor education, of a low and sensual civilization, of a fatal tendency of his age, or of evil and depraving customs, which it is too much perhaps to expect of him that he should wholly resist. Pity, then, the poor drunkard. We ourselves might have been what he is. What but the grace of God has made us to differ. Who of us has not had some near relative or friend whose steps have been snared into the path that leadeth down to death. O we have pitied him; we have felt, perhaps, that he had a noble nature that at times struggled to release itself, but he was as one in the folds of the serpent, which gradually winds itself closer and closer around its victim, till it crushes him in its deadly grasp. And so it is with most of those addicted to this vice. If there be any of God's children that need our sympathy and help, it is they. I bless the Father of all good for that new, tender, and compassionate spirit, which is beginning to be felt for them. Much was said a few years ago of providing a "Retreat for the Inebriate," where he might meet with that treatment which his moral weakness and physical habits require. I should rejoice if the experiment of an Institution like this should be fairly tried.

2. The other remark is this, we must look upon intemperance only as a symptom of a wide spread disease. It is the disease of ignorance, of sensuality, of a prevailing worldliness and forgetfulness of God, and of an artificial, corrupt, and unchristian state of society. Intemperance is not a mere excrescence on the otherwise fair condition of human life. Its root
goes down deep into the very heart of modern society. We must not expect, therefore, to lop it all off at once. Much indeed has been done by direct efforts. Pledges, Lectures, Tracts, social combinations, have done much. The Catholics, too, are coming nobly to the rescue. Honor to them for their efforts, and for the zeal in this cause of an Irish heart. The Reformed Drunkards, also, are doing much, and I feel assured that God will signally bless a movement begun and carried on in that compassionate spirit which gave "the only begotten Son to seek and to save those that are lost." Still we must postpone the hope of the entire removal of this sin until we realise a more enlightened and christian state of society. Meanwhile every effort to enlighten the ignorant, to rebuke the sensuality of the worldly, to diffuse a spirit of social equality, to provide sources of refined pleasure for hours of weariness and leisure, and to elevate the tastes, and to inspire the hopes of the young—all these are temperance efforts, and all shall help on this great cause. God give to it his blessing, and to us a spirit of fidelity, which we ask in the Redeemer's name. Amen.
Note. The foregoing sermon, in consequence of the illness of the author, was preached without any notes whatever, and was written out from recollection not until nearly four months after delivery. The author deems it but justice to himself to say this. He submits it to the press in compliance with the repeated request that it should take its place in the printed volume with all others of the course.
TEMPERANCE SERMON.

No. 8.

DISTILLING AND THE DISTILLER.

BY UZZIAH C. BURNAP.

Jeremiah, iv.: 22. They are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge.

The benevolence of God in our creation, and in the circumstances, under which we are placed, is manifest from the fact, that we are endowed with the faculties and the means of gaining a comfortable subsistence in the world. The prevalent miseries of human life do not arise from a want of intellectual, or corporeal power to discover and to obtain the comforts of life, and shun the evils to which we are exposed. A great portion of these evils may be foreseen and avoided, by the careful and seasonable employment of the powers which are given us. Under the guidance of that wisdom which is from above, our observation and experience may show us what is profitable, and guard us from approaching harm.

Nor are we miserable because the elements of a comfortable subsistence are not provided in sufficient quantity, nor because the material world is so full of the hurtful and poisonous, that it is difficult to shun them, and select the nutritious and the luxurious. The common productions of the earth are such as we habitually need, and by cheerful and healthful labor it yields abundance for the "service of man." Its hurtful and poisonous productions are comparatively few; and they are so guarded by their aspect or their flavor, that they are very seldom pro-
DUCTIVE OF UNFORESEEN HARM. Such is the order of nature and of Providence, that the ground does not pollute the seed which is cast into it; but from the good seed we may expect the nutritious production. We may diminish one kind of production and increase another, as our necessities and comforts demand, assured that the earth will be faithful to her trust, and not give us thorns when we ask for grapes, nor thistles when we ask for wheat.

The earth is surrounded with a sweet and healthful atmosphere, and it sends forth pure and delightful streams of water for the life and the comfort of its population. These are so perfect in their kind, that their essential properties cannot be changed without injury. In their native state they are not to be feared, in all the uses to which they are appropriate.

Thus innocence is written on all the native productions of the earth, so far as they are needed for our comfort and subsistence. It is only when they have been transformed and polluted by the hand of man, that they are to be feared. The Creator has shown his benevolent regard for man in all these works, while man has proved himself the great destroyer of his own prosperity and happiness. He is wise to do evil; and employs the powers which were given him to secure to himself life and happiness, in bringing upon himself pain and destruction.

Suppose the reverse of all this. Suppose man incapable of discovering and obtaining the good; and the earth so to abound with sickening and ruinous productions, that subsistence was almost impossible;—suppose it was so disposed to pollute and poison all which it would produce, that great labor and anxiety were necessary to extract even a little healthful subsistence;—suppose its atmosphere must be transformed with expensive toil before it could flow easily through the vitals, and all its pure fountains and rivulets were alcohol, what would be thought of the Maker of all? Would not chaos itself be preferable to such an organization, and might not every creature righteously curse the day in which he was born? If the rain from above and the common fruits of the field were intoxicating, and the whole course of nature so tending to drunkenness that the ut-
most vigilance was demanded to secure healthful aliment and beverage, we might well conclude that we were under the dominion of supreme malevolence. If God had made alcohol plenty as water, and pure water as difficult to obtain as strong drink now is, we could never say to all the earth, praise ye the Lord.

But to the eternal glory of the Most High be it spoken, the heavens do not distil alcohol, nor does the earth send forth streams of strong drink. These are the work of man; and they come from an abuse of his skill and of the bounty of a benevolent God. In this work, in view of all its consequences, man shows himself sottish and wise to do evil. In this work are the most painful and humiliating developments of the human character, and from this work the most appalling sufferings of the human family originate.

In this discourse, I shall apply the sentiment of the text to distilling and the distiller for the purpose of showing the immense injury of this work to the human family, and the malevolent traits of character developed by those who pursue it.

1. I will refer to the origin of this work.—The art of distillation originated in the love of gold. During the dark ages of the world, when imagination was taken for knowledge, and scientific investigation was little known, it was supposed that almost every substance contained a portion of gold, and that there was in some of the hidden recesses of matter, a universal panacea, a remedy for all corporeal evils. If a universal solvent could be found, something which would decompose all substances, it was supposed that all the evils of poverty and disease could be remedied at once. The anxiety and the effort to find this solvent became very general, and experiments under the general name of Alchymy were abundant, to discover the hidden treasures. The love of money was the great stimulus to this effort. The desire for more gain with less toil urged them forward, and in these efforts a method was discovered of extracting alcohol from fermented liquors. Such was its power over the system, that it soon gained some celebrity as a medicine, and was distinguished by the name of the water of life.
It was deemed very precious and was very expensive; so that it was not used in common life until within the last three hundred years; nor was it manufactured much in this country, or generally used until within one hundred years.

Little was it thought to what evils this discovery would give rise; and how the pure and rich treasures of the earth would be transformed into the instruments of corruption and death. Before its consequences were known, the work might be considered right and honorable. Who would not applaud the skill and the effort to make the water of life? But how different is the whole aspect, when it is known to be the water of death!

The love of money has perpetuated the manufacture of alcohol, since its desolations have been so manifest, and has had more power than all the sighs and tears of a desolated world. The weeping and wo which it causes, have produced but little effect in comparison with the profits to be derived; and a multitude are still found, who are willing to feast on the misery and ruin of the world.

2. I will notice the materials from which alcohol is obtained. The precious grains and fruits of the earth are the materials used in distillation. Nothing is worked into alcohol to any extent, which is good for nothing else. The most important articles of our subsistence, and the innocent luxuries of our tables are consumed in the distillery. In the process, their original qualities are entirely destroyed, and they are unfit for the use for which they were produced. Their nutritious power is gone, and they are no longer suited to the wants of human beings. The nutrition is not to be found in the alcohol, nor in the residuum. Nothing to sustain life, or to afford healthful and permanent luxury, remains. So far as human necessities are concerned, the grain is entirely consumed. It is a total loss of all the good which it was intended to do. Were alcohol manufactured from substances, or productions, of no value for human subsistence and comfort, could the weeds, the thistles and poisonous plants be used to make the poison, there would not be so much to deplore. Bad as are the effects of alcohol, it
would not so diminish the treasures of the earth. The loss of her redundance would not be realised. But the choicest of her productions are taken, and those which are the fruit of anxious and protracted toil.

3. Let us consider the loss of property by the distillery.—Under many circumstances the destruction of property is considered one of the highest crimes perpetrated by man. It calls loud for vengeance from an indignant community. The incendiary, or the wanton destroyer of any thing valuable, though it be not connected with immediate personal abuse, or danger, is on pecuniary considerations viewed as a detestable outlaw. He is the terror of the neighborhood where he is supposed to be, and every good man is on the alert to detect him and consign him over to the ministers of vengeance. The loss of property by the flame, the tempest and the flood, is regarded as a public calamity, aside from the individual disappointment and suffering. It is a trial of our confidence in the justice and benevolence of God, whose ways are still unsearchable, when no human instrumentality is concerned. We rest in the general evidence, that the Judge of all the earth will do right, while we cannot discover the reasonableness of his dispensations; and we believe, that what we know not now we shall know hereafter.

It is rational and right to place a high estimation upon real property. It is our life. It is the source of all our physical comforts. Without it our earthly existence cannot long continue. Its wanton destruction is often the same as the destruction of life itself. It is obtained by the sweat of the brow; and were the amount only sufficient to sustain the population of the earth, could the earth be made to supply only the immediate wants of its inhabitants, the destruction of property would be the same as the destruction of life. Such is now the overflowing of God's bounty, that we do not so fully realize the loss of a part. We can still live in comfort and in affluence. The earth is not so crowded with population as to tax to the last extremity its living fertility. But still the waste and destruction of property is a tax upon the labor of man.
If half the products of his labor are wasted, he is compelled to perform twice as much as he need, to secure the same comforts and privileges. We must labor twice as many hours, or with double the severity. This loss may not fall equally upon the whole community. The grower of the grain, which is consumed in the distillery may receive a full compensation, so that as an individual he may not suffer. But it is a loss to the world, and must be felt somewhere. All the laborers and all the consumers, who are not growers, feel the loss. The expense of our bread is double what it should be, or what it would be, if none were destroyed. Here it may be said that all the materials consumed in the distillery are not the materials of bread. The grape and the apple are comparatively of little value, and their loss, in regard to human subsistence is small. But we reply, that the soil and the labor which produces these other materials would produce bread; so that the whole destruction of the distillery may properly be considered the destruction of bread. It is real property wasted. The waste effects all the wants of life, because whatever can supply the real wants of life, or improve the condition of man, is property. One kind may be exchanged for another; so that the loss of one necessary article is the same as the loss of another. One may have a surplus of bread, another of meat, and another of clothing, and by exchange, all may be supplied. If the surplus of one is destroyed, the loss eventually falls upon them all.

The comforts of the people of this Commonwealth demand a certain amount of property. The whole population must be sustained. In this view the property is common. Every individual has an interest. Those who do nothing to obtain it, and still take a share as they must, to live, are a grievous tax upon the others. No matter what their particular circumstances are, they are a burden. If they are unavoidably disabled, we can cheerfully bear it, because we are all liable to the same calamity in this frail state. One man may grasp more than belongs to him, and thus deprive another of his portion of good. In this case, if we can, we shut the brutish of-
sender into a pen by himself, to prevent his depredations. Another man, for want of discretion and care may let his portion slip into the keeping of his neighbor, and feel the oppression of want. We sustain him, with feelings of pity or detestation, according to his moral attributes.

But with what feelings shall we, the Commonwealth, view the destroyer of property? This affects us all. If the idler is detested, if the swindler is imprisoned, what shall be done with the wanton destroyer? It is too good a place for him to be shut up and fed even with bread and water. Let him live on destruction. Let his master kill him, and no matter how soon, with poison alcohol. If he will not regard the cries of an indignant community, let him drink the dregs of the cup of death, and when he departs let all the people say, amen.

But the distiller may say that he is abundantly compensated for this work of destruction. It is better to him than any other business which he can pursue. It is his trade, and by it he must live. Be it so. Where then does the property come from, by which he is paid? It comes from the great treasury of the Commonwealth, from the laborers of the State, the procurers under a gracious Providence, of all the property. It is worse, vastly worse, than if he would do this work of destruction for nothing, and board himself. The Commonwealth suffer the loss and pay him into the bargain.

Suppose the incendiary should say that he is paid abundantly by a band of ruffians for his nightly desolations. Is it any apology for burning our homes, and spreading terror, and dismay, and gloom, through a peaceful neighborhood, sunk in peaceful and refreshing slumber? No man can be so paid for the destruction of real property, as to have it a gain to the community, unless the property is so situated or employed as to produce evils greater than its real value. The criminal always supposes that he is compensated for his villany, or he would at once desist. His deeds are not the deeds of charity. Benevolence is not the reigning principle of his bosom. He would be unwilling to do even the works of darkness without pay, though his wages may be the wages of sin, which are death.
There was once a time when bread for the whole world, the only supply for some years, was all packed in storehouses on the banks of the Nile. There had been seven years of plenty throughout all the world, and seven years of famine had just commenced. Joseph, warned by a kind Providence, had built granaries, to store the surplus of the seven years, for sustenance during the famine. How much was pending upon that property! The Egyptians, and all the nations around were depending upon those stores for their life. The earth refused to yield, and there was their last hope. Had some fiend, moved by the prospect of high reward, succeeded in firing all those houses, and reducing to ashes all those provisions, thus extending the pangs of starvation and death throughout the world, what language could have expressed the indignation, or what tortures could have satiated the vengeance of a famishing population? Ten thousand deaths would have been too few to expiate his guilt, and quell the rage of merited indignation. And yet in the conflagration no personal harm was done. No man suffered in life or limb.

But the burning of all those stores would have been a less calamity than to have had them converted into alcohol. The work of the incendiary would have been trifling compared with the work of the distiller. To the entire loss of the sustenance must have been added all the desolation of drunkenness. The world would not only have been deprived of positive good—the elements, of human subsistence and comfort, but there would have been poured upon it a most desolating flood. It would be better to die with starvation, than to die with drunkenness. What then must it be to have death make its way through all the horrors of both?

It has been said, that alcohol must be a good creature, because its origin is so good. It comes from the precious fruits and grains, the sustenance and the luxury of man. It comes not, however, from their living sweetness and richness, but from the process of their destruction. We may as well say, that the effluvia of the wasting corpse is desirable, because that corpse was recently the lovely form of a dear friend, as to reason thus
relative to the precious grain. Or we may applaud the ashes and cinders of the consumed dwelling, because they come from a convenient and beautiful mansion. You may get alcohol from the precious grain, but you can get nothing like the precious grain from alcohol. The sweetness and the nutrition are gone. So far as sustenance is concerned, it is lost. You can separate and destroy; but you cannot reorganize, or create, and it is no more certain, that the original material tends to life, than it is that the new substance tends to death. It is an absolute destruction of property.

It does not come within my province to follow out the consequences of distilling, as they are seen in the desolation of families and the sufferings and sorrows of the community. Though the whole process, from the top of the distillery down to the drunkard's grave, is a connected process, it devolves upon others in this course of lectures to unfold the effects of alcohol as it flows out from the polluted fountain.

Great as is the destruction of property, and deeply as the loss is felt throughout the community, the consideration of property is small compared with other considerations. If the evil stopped there, we might be comparatively quiet. The destruction of property in the original material is only the beginning of that destruction. Time and strength of body and mind are property, so that the pecuniary evil is beyond all computation. It is loss, loss, loss all the way. The whole process is a wonderful development of wisdom to do evil. It is loss upon loss, and woe upon woe. The further you follow the downward process, the more you discover of its desolations. Down to the very gates of death the path is more and more gloomy, and no future prospect gladdens the soul.

But, consider how great the loss of property by the distillery is. I am not provided with data for a full and accurate computation; but we know enough to alarm every rational and benevolent man. According to the last census, there are more than nine thousand distilleries in the United States, which manufacture more than thirty-six millions of gallons annually, or a little more than two gallons each for our whole population.
In the vicinity of our large cities, the distilleries consume more of the precious grains, than is consumed for bread. They are burning and burning, night and day. Should foreign nations emigrate by thousands, and pour into our midst to consume our substance, they would not, even in idleness, consume our wealth as do the distilleries. We may well estimate, that our bread costs us double what it would if none was thus consumed. It bears prices which it would not, if there was no such vent; and the amount of labor necessary for our subsistence is doubled. Surely, we spend much of our strength for nought, and labor in vain.

4. Let us look at the distillery as the commencement and source of an infinite train of evils. Here is the beginning of an immeasurable series of calamities. These evils are spread and perpetuated by a host of instrumentalities, without which the distillery itself could not be sustained. But demolish this, and all the others must expire. It is a fountain of death, from which proceed all the desolations of intemperance. Here are manufactured those instruments which are extensively employed for the desolation of the world. As the eye contemplates all the woes of strong drink, it looks back upon this as the great fountain and procuring cause.

It is sometimes a question, which of the great branches of this work we shall try first to sever. The distiller, the vender, and the drinker are all concerned together. When either stops entirely, the others must. They are partners in the ruin and in the guilt, and as we have opportunity we must go against the whole firm. But inasmuch as the distiller is the oldest partner, and gives the first impulse to the whole concern, he deserves the first, if not the heaviest chastisement. The business all emanates from him, as the great manufacturer. He has pedlers and his consumers, to sustain his perpetual and deadly fires. Our indignation falls back upon him the more, because to receive an encouraging gain, he must press the sale. He must make one thing, and call it another. He must encompass sea and land to find a market. He must play the knave to turn it into money. He must take all possible advan-
tage of the afflictions, the ignorance, and the credulity of men. He must inflame the worst passions, and encourage the worst habits. If he cannot dispose of his goods in one way, he must try another. He must give the utmost encouragement to sell and drink. If the home market fails, he goes abroad to kindle the fires of death in heathen lands, and make those who were tasting oft before, drink the very dregs of the cup of woe. As if the poor savage was not miserable enough before, without home and without the sweet refinements of domestic life, without Christian institutions, sympathies and hopes, he must add to all his afflictions the horrors of drunkenness. He must hunt out the moral offscouring of all things, to be his pedlers at home and abroad. He looks up those, whom neither God nor man will employ in any honorable enterprise, and sets them to selling rum—a fit business for the devil and his angels. When he finds those of such moral temperament, that they want to be employed in spreading "firebrands, arrows and death" through a peaceful and happy community, he stands ready to arm and equip them for infernal enterprise.

Thus, in this day of intelligence on this subject, the distiller stands first in the ranks of the destroyer, and upon him should the heaviest indignation of the virtuous community fall. He kindles the fires of desolation, and calls upon the four winds of heaven to spread and to perpetuate them. He is the great incendiary of our world, to put riches on wings and desolate and demolish the homes of the poor, the widow and the fatherless. Is there evil in the land, and the distiller hath not done it? We can rationally and heartily honor a fellow creature no further than he manifests a desire for the common good. We must have evidence of sympathy and benevolence in his temper and in his enterprise, or he is worth nothing as a companion of our earthly pilgrimage. The world is not blest by his existence, and we are willing to spare him. And where is the philanthropy of the distiller? In what way does his enterprise promote the common good? What is there to move him forward in his business, but a malignant selfishness—a willingness to spread desolation and death over the world for
the sake of his own emolument? His gains come from a soil cultivated with pain, and watered with tears. He ascends the path of wealth, amidst the agonies and wailings of a great host of widows and orphans, heaping their doleful excreations upon his own head, and crying, thou art the fiend who didst fire our dwelling and desolate our happy home. Almost every base and degraded recreant on earth calls him his father and his best friend. Yes, his children, the fruit of his toil, the representatives of his honor, and the objects of his solicitude are very numerous. They are covered with filth and rags in our streets, or they are taxing us in our poor houses, or they are standing in terror before our tribunals, or they are shut up in our prisons, or suspended under the gallows. All these belong to the distiller's family. And these are not all. His nearest relations, his oldest sons in the common concern, are the rum-sellers of the land, in high places and low places. He meets them with a tender embrace, invites them to his own table, while his other children are kept on the crumbs below. But they all call him father, and he is obliged to own them as his children. Surely he is honored in his relationship.

But what shall be said of him who knowingly provides the distiller with the materials for his work of ruin and death? I see not how he can be cast out of this relationship. He sustains an important place in the enterprise, and must belong to the same family. We should suppose he would let his fields lie waste, and live in embarrassment and poverty, rather than to be enrolled in such a household. The grower, whose products are sold in distant places, may not know their destination, and may have no fellowship with the enterprise. He may sell his precious grains, as he supposes, for bread, and they may be taken to the distillery by an unknown hand. In such cases the grain-merchant bears the curse of relationship, and the grower is free. The distiller has some partner of this kind. Some member of his family is engaged in obtaining supplies. It may be a declining father, who cannot endure the fumes of the manufactory, but still is anxious for a share in the profits; and the love of money makes him willing to sink into a disgraceful grave.
AND THE DISTILLER.

In the discussion of the topic assigned to me, I seem to be beating the air, because my voice reaches the ear of no distiller. Though we are a manufacturing population, we do not to my knowledge manufacture alcohol. Our city is not disgraced with a foul distillery, and probably no habitual distiller has a place in this congregation. When our sellers and drinkers want to visit their beloved fathers, they must go to another city. But the sentiment may not be presented in vain. We have right views of no part of this deathly enterprise, only when we look at the whole together. We must contemplate the causes and the effects from the commencement down to the fearful termination. We must view the responsibility of each and all concerned.

You cannot award to the distiller the honor due to a worthy citizen. He does not consult for the good of the world. In whatever circumstances you find him, unless you are sold to the same moral temperament, you must despise him in your heart. You must view him as an enemy of God and man, and have no fellowship with him in his cruel devastations. We have a personal concern in all their business. We are taxed to sustain it in its doleful consequences, and it becomes us to speak plainly.

I ask you then, to bring this whole concern under one view. Look at the work and look at the workmen. Contemplate the causes and the consequences, and separate, in your own mind, from the rest of the world, the whole army of grog-men. There is the distiller, the Goliath of the host, often seen in the splendor of wealth and glorying in the ruin of thousands. He is the destroyer of our property, and the manufacturer of that poison, which desolates our families and spreads weeping and woe through the land. He is a greater expense to our nation than would be fifteen millions of paupers. Let him stop his business, and every citizen might be wealthy and happy. Look next at the company of dealers, from the wholesale merchant shining in ignoble wealth, and moving just at the heels of the distiller, down to the dirtiest drudge of the under-ground dram-shop. Though this company differs in personal aspect and
apparent respectability, they are unique in character, speak one language, and all belong to the same tribe. Then comes the great host of the poor drinkers, attended by throngs of the innocent and the helpless, uttering their heart-rending cries of lamentation and woe. There may be great diversity of aspect now in that host, according to the time of their enlistment; some may still have the appearance of decency, while others are tattered and loathsome beyond description, but they are every day becoming more assimilated, and converging to the same point. Look at all these separate from the rest of the world, and think what the world would be without them. Who is on the whole benefitted by the existence of either of these classes? So far as the well-being of the human family is concerned, who could object to their separation? Who would mourn their loss as a public calamity? Should the distiller, the seller, and the drinker be shipped to another globe, who would ever want to bring them back again? Who would trouble the world as they do if they were gone? Though we would prefer to reclaim them all, and render them happy in themselves, and in the promotion of the common good, yet if they will persist in the work of death, their departure would be a blessed riddance. They are sottish children; they are wise to do evil, but to do good they have no knowledge. Let them depart, without having their places supplied by others, and the great woes of the world would be past. The golden age would come; and under the perpetual reign of temperance, truth and love, the earth would be a blissful habitation.
TEMPERANCE SERMON.
No. 9.

VENDING AND THE VENDER OF INTOXICATING DRINKS.

BY JOSEPH BALLARD.

Exodus, xx.: 13. Thou shalt not kill.

The present age is marked with strong and auspicious peculiarities. One of these peculiarities is, an increasing disposition to inquire in relation to every principle and practice, Is it right? It is less satisfactory now, than in former times, that a thing is lucrative, that it is popular, that it has long been practised by respectable and good men. But the question now is, Is it right? Can it bear the scrutiny of the last great day which will try the character and the deeds of men?

Another auspicious omen of the present age is, an increasing disposition to make the Bible the great standard of right and wrong. This by good men has long been acknowledged in theory. But they are now, more than ever, beginning to reduce their theory to practice. They are not only laboring with increased vigor to give the word of life to all nations, and convey a knowledge of its contents to all hearts, but they are making it the criterion of thought, of principle and action, and endeavoring to bring every soul under its controlling and sanctifying power.

The opinion, that any practice is right, which has for its support the sanction of human law or the countenance of civilized society, is fast going out of date. The question now is, does it agree with the will of God as revealed in his Word? Will it bear the test of His law? Is it in accordance with the great
and eternal principles of moral equity? If not, the number is rapidly increasing whose verdict is, let it go down; let it be cast out as evil; let it be trodden under foot of all.

This is as it should be, for the law of God is paramount to all other. It is the only infallible standard of right and wrong. This is laying the axe at the root; it is removing the gloss and tinsel with which vice and immorality are often clad and exposing them to the light of heaven. Men are now less satisfied than they once were, with clipping off the twigs or lopping off the branches from the tree of vice. They see more and more, the necessity of going to the root and sanctifying that, in order that the fruit may be good. They are fully convinced that the streams cannot be stopped till the fountain is dried up, that effects cannot be prevented while their cause exists. To attempt a thorough reform in any other way is utterly vain. Such is peculiarly the case with intemperance, the great and prolific sin of our times.

One of the greatest causes of this evil is the vending of ardent spirit as a beverage. Could this practice be stopped, the evil would at once cease; but it never will till this is done. We might almost as well attempt to change the laws of nature, as to prevent intemperance while this traffic is continued and sanctioned by law.

To canvass the nature of this traffic, to show its bearing upon the vender, and to expose his apologies for continuing in it, are the objects of this lecture.

I. What can we say then of this business? We may say of it with propriety—

1. That it is highly destructive. This will be seen at once, if we consider the nature of ardent spirit. It is composed of alcohol and water in nearly equal proportions. Alcohol is composed of hydrogen, carbon and oxygen, in the proportion of about thirteen, fifty-two and thirty-five parts to the hundred. Hence, it is in its nature nothing more nor less than liquid poison. It cannot be taken in any quantity without disturbing healthy action in the human system, and when taken in large quantities, it suddenly destroys life. It resembles opium in its
nature, and arsenic in its effects. When mixed with water, its evils are somewhat modified, but by no means destroyed. *Ardent spirit* is an enemy to man. It cannot be used by him as a drink, without impairing, his whole nature, physical, moral and intellectual. Its unavoidable tendency is, to produce weakness, and *not* strength; disease, and *not* health; death, and *not* life. We need not appeal to the medical profession, nor to chemical science, for a proof of this fact. It is evident from daily observation, and I fear from the painful experience of some now in this hall. It is this, in a word, which destroys everything that is noble, dignified and excellent in man; it reduces him to a condition, more degraded, than that of a brute.

If such, my hearers, are the legitimate effects of ardent spirit upon the consumer, is it not *destructive business* to sell it as a drink? Is not he who is engaged in this traffic destroying life? Is he not violating the command of Jehovah in the text, "*Thou shalt not kill*?" The text does not specify any particular way in which we shall not kill. It does not say, that thou shalt not kill with a knife, with a pistol, nor with a halter, with opium, nor with arsenic. Neither does it say, that thou shalt not kill at once, nor with malice of purpose, nor for worldly gain. But it lays down the broad principle, thou shalt not kill in any way, nor for any purpose whatever, except for reasons in view of which the Bible will justify the act. Who then, I ask, is setting at nought this prohibition of heaven? Who is trifling with human life? Who is filling the earth, with wailing and wo; if the rum-seller is not? If his is not a work of death, there is no such thing under the whole heavens. But does the vender say, I do not compel the consumer to drink—he does it of his own free will, therefore, I am not responsible for the consequences? Is he not responsible? I ask?

Suppose, as an example, that an individual should for any pretence whatever, throw a stumbling block, into one of our streets, which he knew at the time would endanger life, and a man is killed by it, would he not be considered the cause of his death? Would any plea of his to the contrary, avail anything in a court of justice? Or suppose a man lets loose
his beast, which he knows is wont to kill, and it does kill, is
he not responsible for the act of his beast? Most certainly, he
is. And he would be so considered, both by human and Di-
vine statute. Every such offence, under the old dispensation,
was punishable by the death both of the beast and its owner,
and no plea on the part of the owner, that he did not compel
his beast to kill, that he did it of his own accord, was ever
known to be made. He knew the nature of his beast, and the
consequences if he let him loose, therefore he was responsible
for the consequences.

So does the rum-seller know, or might know, the nature of
alcohol and its unavoidable consequences, when dealt out as a
beverage. Ought he not then to be responsible for these conse-
quences? Would not this be perfectly consistent with every
principle of justice, humanity and religion? Let the conscience
of the rum-seller, and the good sense of the community, unmuf-
feld, answer, and I am willing to abide by their response. But
whether he be held responsible by human tribunals or not, he
will be, by the Tribunal of Heaven, and in that day, when all
must give an account to God, for their deeds done in the body.
How will he, who is now engaged in this destructive and soul-des-
traying traffic, then appear? What will he say? What will he
do, in that solemn day, when no apologies for sin will be heard,
every mouth stopped, and justice dispensed to all?

Hence, rum-selling is not only destructive, but responsible
business. And where is the sober-minded, and reflecting man,
who is willing to take the place, and assume the responsibility
of the rum-seller, whether it be by retail, or wholesale, or both?
I would not for the whole world, for it is a business, which is
the direct means, in these United States, of sending, annually,
to the drunkard’s grave, and to a miserable eternity, more than
thirty thousand souls, whose blood, in the retributions of eter-
nity, will call for vengeance upon spirit dealers.

Consider for a moment, what this traffic has done in ten
years, in this country.

1. It has cost this nation twelve hundred millions of dollars.
2. It has destroyed three hundred thousand lives.
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3. It has sent one hundred thousand children to the poor house.

4. It has consigned one hundred and fifty thousand persons to the jails and State prisons.

5. It has made at least one thousand maniacs.

6. It has instigated, to the commission of more than one thousand and five hundred murders.

7. It has caused two thousand to commit suicide.

8. It has burnt or otherwise destroyed property to the amount, at least, of five millions of dollars.

9. It has made, at least, two hundred thousand widows.

10. It has made more than one million orphan children.

It has endangered the inheritance left us by our fathers, and fixed a soul blot upon the fair fame of America. It was stated by Judge Cranch, on good authority, in an address before the American Temperance Society, in 1831, that this traffic, or the use of ardent spirits, which is the same thing, cost this "nation, a sum more than sufficient to buy up all her houses, lands and slaves once in every twenty years.

Who, therefore, in view of these appalling facts, which are now before the public, can say, that this traffic is not highly destructive and should immediately be banished from the nation and the world?

2. The vending of ardent spirits, as a drink, is unrighteous business.

There is not the least shadow of justice in it. There are two points of view, at least, in which its palpable injustice may be seen.

1. In its bearing upon the purchaser; and

2. Upon the community in which he lives.

What is its effect upon the purchaser? It takes from him what justly belongs to him, his hard and honest earnings, without giving him an equivalent, or anything of real value, but that which is far worse, than nothing, which is to him, and all dependent upon him, an absolute curse. Now, is this right? Is it honest? Is it just? Is it doing unto others as you would have them do to you? How much better is it than theft, or
robbery? It is no better, but in its effects it is worse. The robber merely takes your purse, but the spirit-dealer not only takes your money, but that which is far more precious, your character, health and even life itself. This he does every day, and he must do it every day, while he continues in his traffic, for it is the very nature of it. The rum-seller not only robs the purchaser of his hard, and honest earnings, but his family; he takes the daily bread, from the mouths, of his helpless and famishing children, and thus enriches himself, by increasing their poverty and woe. What can be more cruel, unrighteous, and wicked, than this?

I met with a case of this kind, a few days since, in this city. A little girl, about thirteen years old, who is employed, in one of our mills, on receiving her monthly wages, her father, who is an intemperate man, requested her to give him, the avails of her labor; but she refused, knowing what would be the consequences, and laid it away as she was wont to do, that she might assist her mother, in the support of the family. But her father made search, and found her little purse; and what did he do with it? Did he purchase fuel, clothing, or food, for his destitute and distressed family? No: he spent it for rum, and was away upon a drunken spree, a whole week. Now, the question is, who gave him that rum? Who took his money? Who robbed that child of her hard earnings, and that family of their daily food? It was some spirit-dealer in this city, who perhaps is now in this assembly. This case, my hearers, does not begin, to tell the abuse and wrongs, which are every day inflicted upon innocent and suffering humanity, by this baleful traffic.

But how does this commerce affect the public? It imposes upon them an enormous tax, without their deriving from it, the least benefit. It is the opinion of responsible men, who have given this subject a full and patient investigation, that four-fifths of all our paupers, crimes, and public expenses, are occasioned by this traffic. This trade, it is supposed, costs our country, annually, more than a hundred millions of dollars; a sum more than double, what is required, in ordinary times, to support the General Government. That, the injustice, of this tax may ap-
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Pear more manifest; suppose, for example, there are in this city five hundred paupers, four hundred of whom have been made by this traffic. Now, the profits of making these paupers, are enjoyed by a few, but the burden of their support is thrown upon the whole community; and the hard, and honest earnings, of the sober, and industrious, are wrung from their pockets, to meet this tax, or in other words, to pay rum-sellers for spreading disease, poverty and death through the community. Now, is this right? Is it just? Ought it to be endured? No! is the response of every honest man. Such conduct, is the violation of every principle of justice and morality. It is nothing less than stern oppression, and as such it should be viewed and treated.

Had the first settlers, of the North American Colonies, just cause to complain, and petition the British Parliament, to remove the unreasonable, and oppressive taxes, which they had laid upon them without their consent, and to withdraw the army, they had quartered upon them, to enforce the payment of these taxes? They certainly had. To have borne them longer, would have been a disgrace, and a crime, in the eyes of the whole civilized world.

On the same principle, every community in which this traffic, is carried on, have equal cause of complaint; and their united prayer, should be, that the army of paupers, which it has quartered upon them, against their consent, and the taxes which it annually levies, for their support, may be speedily and legally, removed. Justice to themselves, to their children, and to their country requires it. It is morally, socially, and politically, wrong for any people to remain passive and quiet under such oppression and abuse. If their petitions are disregarded, they should rise, in the majesty of their strength, and in the spirit of '76, and throw off this tax, and scatter this army of paupers.

3. The traffic of which we are speaking is a great nuisance. It is that, from which no good ever did, or ever can accrue. It is a nuisance, in the first place, to the merchant himself, who engages in it. He is a loser, in a pecuniary point of view, (to say nothing of its effects, upon his character and the goadings
of his own conscience.) It is a principle, in political economy, that whatever tends to check industry, and enterprise, to oppress and impoverish the community, to increase public expense, to promote disease, immorality and vice, is an injury to commerce, and to every branch, of honest industry. Such are the legitimate fruits of this traffic. It is a temperate and industrious population, which gives thrift to trade. Such a community, consume more of the useful and staple articles of trade, pay better, and live longer, consequently, a merchant can do more, and a safer business, in such a community, than in one crippled by intemperance. What man, for instance, seeking a place to establish himself in business, would not much prefer a sober, temperate, industrious and thriving population, to one of drunkards, loafers, distressed widows, and beggared children, living in old houses, with broken windows, and dilapidated fences? No one, would think of investing a capital and obtaining an honest livelihood, by trade in such a community. It is a great mistake, therefore, that merchants cannot dispense with this traffic, without injuring their other business. The fact is, they cannot continue it, without injuring themselves, their neighbors, and every branch of trade, and honest enterprise.

It is a great nuisance to the consumer. It robs him, not only, of his property, but of his character and health. It benumbs all his intellectual, and moral faculties, it reduces him to a state, more to be dreaded, than death itself. But above all, it is the ruin of his soul; for it is the decree of heaven, that no drunkard shall enter the kingdom of God.

It is a public nuisance, a burning curse, to every community in which it is tolerated. Its withering and blasting influence is seen and felt, on every thing within its reach. It is the bane of domestic happiness, of social order, of public morals, and national wealth. In this light it has been viewed and treated in many places, and it should be in every place. Such was the case in the city of Washington in 1832. The Board of Health, in that city, believing that the vending of ardent spirits, to be a nuisance, prejudicial, to the health of the city, and being empowered, according to the official decision of the Attorney
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General, to prohibit and remove all nuisances, caused this traffic to be wholly discontinued, for the space of ninety days. A similar course, was pursued in other cities, during the ravages of the cholera that year. Now if this traffic is a nuisance at one time, and in one place, it certainly is at all times, and in every place, and as such it should be treated.

The vending of intoxicating drinks is a nuisance, because, it perpetuates intemperance, with all its train of evils. Banish them from the market, and the effects are the most glorious.—Not another drunkard, will ever be made, and those who are such, will be reclaimed or will soon be dead, and the earth again cleansed from this foul stain. One of the main causes of pauperism, crime, disease, insanity, and premature death, will be removed. One of the greatest hindrances to the success of the gospel and the conversion of the human soul will be taken away. But while this traffic is continued, these evils will be perpetuated to future generations. It is upon the continuance, or the discontinuance of this trade, that the defeat or triumph of the temperance enterprise depends. Let it be stopped, and the victory is won, let it be continued, and it is lost.

But there is a class of vendors, who even justify themselves, in continuing in this baleful traffic, by saying that they do not sell to drunkards, but to moderate drinkers, to gentlemen. But I would say to such, be not deceived, my friends; you are doing more mischief, more to perpetuate intemperance, than any other class of vendors. You are seducing the young, and creating in those who would otherwise be sober and virtuous, a thirst, for strong drink, and thus you are raising up a class of drunkards, to take the place of those, who will soon be dead. Were it not for you, who sell to moderate drinkers, intemperance would soon cease from the earth. But while you continue to sell to moderate drinkers, or to gentlemen, as you are pleased to style them, drunkards will be made, and intemperance perpetuated.

Is there any of this class present this evening? If so, let me say to you my friends, consider upon your ways, upon the immense mischief you are doing, by continuing this business,
and be persuaded to give it up, and unite with us in endeavoring to save our fellow creatures, from ruin and from wo.

Time, my hearers, would fail me this evening to analyze this traffic in all its parts, to show its withering and blasting effects upon all our interests for time and eternity. It is in every respect, destructive, unrighteous, immoral, and a nuisance. It is only evil. It is the greatest calamity that was ever inflicted upon fallen nature. It has already destroyed more property and souls than were destroyed by the deluge. It is the direct means of treasuring up wrath, against the day of wrath, and the revelation of the righteous judgment of God, who will render to every man, according to his deeds.

So much for the vending of intoxicating drinks. Let us now turn our attention for a few moments to the vender. What can we in justice say of him? We can say nothing very flattering. The view which I have taken of his business, does not place him, in the most desirable position before the public eye. It is a trite but a true adage, that a man is known by the company he keeps. It is equally true, that he may be known also, by the business, which he follows. It is morally impossible to disconnect a man's character, from the nature of his business. It is not the man that gives character to his calling, but the calling which gives character to the man. He therefore, who will knowingly, willingly, and for any pretence whatever, engage in a wicked, unrighteous and immoral business, is himself a wicked, unrighteous and immoral man. If his business is a nuisance, he himself is a nuisance.

Now if this reasoning is correct, which I think is, what does it justify us in saying? Yea, what does it require us to say of spirit dealers? I would not, my hearers, say anything unreasonably hard, or unjust, of this class of my fellow citizens. I have none but the kindest of feelings towards them as men. I would not do them harm, but good. I can say of them as Paul did of his countrymen: "My heart's desire and prayer to God for them is that they might be saved." Still the truth and the whole truth on this subject, should be spoken. If it takes out a right eye, or takes off a right hand, let it be spoken,
for justice and humanity require it. Justice to myself, to the vender, and to the cause of temperance, requires me on this occasion to use great plainness of speech. It requires me to speak the truth in soberness, to say that every man who is engaged in this traffic, is a wicked, unrighteous and immoral man; he is not only a curse to himself, to his neighbors, but to the whole community in which he lives, to the church, to his country and the world. He is every day undermining our free institutions, and filling the earth with poverty, woe and crime—he is breaking up and destroying families, once prosperous and happy; he is causing suicides and domestic murders; he is poisoning private and public morals; he is encouraging indolence, fraud, profanity, sabbath breaking, house burning, theft, licentiousness, adultery and every evil thing which worketh iniquity and death. He is in a word a breathing, a moving, and a living nuisance. It would have been better for him and the world, had he never been born. He is doing that every day, which were he to do under ordinary circumstances would stamp upon his character indelible ignominy, which things he could not do with impunity, things which under other circumstances would carry him to the penitentiary or to the scaffold. But, for some mysterious cause he is screened from human retribution, and even lauded and held up as a proper candidate for offices of honor and trust. This, my hearers, is building up iniquity in high places, and filling the earth with mourning. Let our right hand sooner become palsied than knowingly give our suffrages for such men.

But, is there no apology, for the vender of ardent spirits, as a drink? Can no reason, or reasons, be given as a palliation of his guilt and crime? Justice, humanity and religion say, No! But if we ask the seared conscience, the steeled heart, the palsied senses and the gripping avarice of the rum-seller, they will say, yes.

Let us, then, consider, for a few moments, some of the reasons, which are assigned, by spirit-dealers, in justification, of their traffic.

One great argument is, this is a free country, therefore, a man
has a right, to sell what he pleases. True, this is a free country, but, it would not long be so, were there no better men in it, than rum-makers, rum-sellers, and rum-drinkers. But, has a man, I would ask, a right, on this ground, to sell what he pleases? He has not! Suppose, as an illustration, a flour merchant should bring to this city, a cargo of flour, procure a store, and offer it for sale; and it should soon be discovered, that all who purchased and used it, immediately sickened, and died. The Board of Health, should cause the flour to be examined, by a chemical process, and it should be found, that poison was diffused through the whole mass. Upon which, the owner should be prohibited from selling another pound, and ordered immediately, to destroy or remove it from the city. But, suppose he should refuse, on the ground that he was in a free country, and had a right to sell what he pleased. Would he, for this reason, be justified, or even tolerated, by any portion of our community? Would the Executive suffer him to continue his traffic, a single day? No, the whole city would, at once, be in arms, against him, and his store, whether under ground, or above, would be shunned, as the gate to death; the cry, of all, would be, away with him, away with him: he is a murderer; he is doing mischief; he is spreading disease and death; he is breaking up families, and filling the city with wailing, and with wo. Now, every vender of ardent spirits, is doing, substantially, the same thing (if anything, worse). The flour-dealer destroys his customers at once, but the spirit-dealer by degrees; he does it, as it were, by inches. He first, robs them of everything dear on earth, bars heaven against their souls, and then, takes away their life. Now, I confess, I can see no reason, why we should thus view, and treat the flour-merchant and not the spirit-dealer; why one should be countenanced, and upheld, and not the other. Can any of you? If so, let him speak.

But, says another, if I do not sell ardent spirits, I cannot carry on my business. I would say, then, give it up. This justice, humanity, patriotism, and religion require you to do. This your own interest, for time and eternity, and the well-being of society, require you to do. This the law of Jehovah,
which says, thou shalt not kill, but love thy neighbor as thyself, and do good to all, as you have opportunity, and not evil, requires you to do. These, and many other considerations, which might be named, require every vendor of intoxicating drinks to give up his wicked, detestable, and soul-destroying business.

But, says another, if I do not sell spirit, I cannot support my family, and to neglect them would be wrong. You know what Paul said to Timothy: "If any provide not for his own, especially for those of his own house, he has denied the faith, and is worse than an infidel." Suppose the flour-dealer had assigned this as an apology for his traffic; would it have appeased an incensed community? Would it have justified his business? It would not.

What, then, is the plain English of this excuse? It is this: I cannot be an honest, humane, patriotic, conscientious, moral, and religious man, and support my family. In order to do this, I must rob, impoverish, break up, and destroy other families. What can be more false? What, a greater libel on the character and government of Jehovah? It is saying, that men cannot live under his government, and support their families, without ruining others. Is it so? It is not. Nineteen-twentieths of all the families in this Commonwealth are supported by other kinds of business, and the other twentieth might be, and all would be more thriving, prosperous, and happy. Why, my hearers, will any of you offer an excuse so utterly false? Will you not yield to the conviction of your own reason, the compunction of your own conscience, to the entreaties, tears, and wailings of widows and orphans, and give up your business?

But, says a fourth, if I do not sell ardent spirits, others will—the traffic will be carried on, and why may I not continue in it, and be partaker of its spoils?

Let us see, for a moment, how this reasoning will appear when applied to other cases. You may say, with equal propriety, that counterfeiting, larceny, robbery, and murder will be carried on, whether I engage in them or not: therefore, I will counterfeit, steal, rob, and murder. Others will lie, cheat,
swear, and profane the holy Sabbath, if I do not. Therefore, I will do the same. Do honest men reason in this way? Do rum-sellers themselves thus reason on other subjects? They do not. Why on this? Why do they attempt to justify themselves by reasons so flimsy? Have they no stronger? If not, they had better assign none, but plead guilty, at once.

But, says another, I do not sell intoxicating drinks with a desire to do mischief, to destroy life, but to make money. So might the highwayman say, I do not rob to injure others, but to enrich myself. So might Judas Iscariot, who betrayed his Divine Lord for thirty pieces of silver, say, I did not do it to kill, but to make money. Still he knew that death would be the consequence of his treachery, therefore he could not rid himself of bloodguiltiness. The money which he received was pronounced by the Jewish court to be the price of blood. So will the ill-gotten gain of the rum-seller, in that day when every work shall be brought into judgment. I would, therefore, in the name of God, and in view of a future retribution, beseech all who are engaged in this nefarious traffic, to give it up at once, and repent in dust and ashes, that their sin may be forgiven, and their iniquities pardoned.

But the last and strong reason assigned by the vender of intoxicating drinks, is, I am licensed, therefore I have a right to sell. True, such have a legal right, but they have no natural or moral right. Their license will be no shield for them before the bar of the Son of God. Wrong cannot be made right, nor right, wrong, by human legislation. It is not the province of human statute, to change moral principle. If it were, I would not give a straw for moral principle. Besides, if we go upon the ground, that whatever is legalized by human law is right, then there is scarcely a sin in the whole compass of human depravity, in which we may not indulge with impunity and honor. Consider, for a moment, some things which are legalized even in this land of religion and science. Here lotteries, theatres, and gambling houses are shielded by human statute, and a thousand other vices, which, if not sanctioned, are tolerated by law, and public opinion. But this is not all. Even here, in this
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land of boasted liberty and equal rights, men are authorized by law, to separate husband and wife, parents and children, and trample with impunity upon one of the most sacred institutions of heaven: to sell, not only poison, as an article of consumption, but men, women, and children, as chattels.

If such abominations are legalized in this enlightened and Christian land, what may we expect from other countries in the Old World? But what may we justly say of those laws which uphold men in trafficking in ardent spirits, and in human flesh, for purposes of gain? We may say, they are highly immoral, unrighteous, destructive, and in every sense opposed to the law of God. They justify what that condemns. They are at war with our free institutions, with the first principles of political economy, and national wealth. Every such law, therefore, should at once be repealed, and expunged from every statute book in the land. It is much better to have no law, touching the traffic in ardent spirits, than to have one which justifies it under any circumstances, or to any extent, as a drink. There is no reason, nor justice, why one man should be licensed to sin, and not another. Why one should be encouraged and upheld by the arm of law, in doing wrong, and another condemned and punished for doing the same thing. If ardent spirits, as a beverage, are beneficial, then let all sell them who please. If they are not, then let no one vend them. The latter being the fact, our true policy is, to license no one to sell them as a beverage. I am happy to know that this is the ground which the Mayor and Aldermen of our city have taken, in relation to this traffic, and I have no doubt they will be sustained by the great body of our fellow citizens. This they have reason to expect from the recent pledge given at the ballot-box, which I trust was given in good faith. I do not believe there are half a dozen spirit-dealers in this city, whose consciences and good sense do not approve of this ordinance. I believe the greater part, even of this class, are willing to abide by it, and give their influence in its support. This, I have rejoiced to hear, some of them, at least, express.

In closing this discourse, I have only to say, let us all rally,
and come up together, to the support of this ordinance, and
cleanse our youthful and enterprising city of this *foul traffic.*
Let us set an example, in this respect, worthy to be imitated
by other cities, and show to the world what union can do in
the suppression of popular vice.
TEMPERANCE SERMON,

No. 10.

PRESENT WANTS OF THE TEMPERANCE REFORM.

BY JOTHAM HORTON.

Isaiah, lix. 19. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

The progress of all great moral reforms is marked by several important periods. There is first an awakening of the public mind to the rightfulness and importance of the objects proposed; then follow active efforts for their promotion; finally, a crisis arrives when the cause coming in contact with inveterate prejudice or sordid interest, is apparently brought to a stand; especially so, if those, whose interests or prejudices are disturbed, exert considerable influence in society.

It has been thought by many, that the temperance reform has come to a stand; that the temperance cause has used itself up; that there is but little more that temperance men can do, and in fact that they should now cease their efforts. This sentiment the enemies of the cause are endeavoring to make prevalent, while too many men are inclined to adopt and sanction it. That a kind of crisis has arrived, we are as free to acknowledge as our enemies are to affirm. In regard to prohibitory law, there has been a reaction. That too much reliance has been placed on the efficiency of such law, and as a consequence that the friends of the cause may have slackened their efforts in other respects, is but too true. It is time, then, to review our principles and re-examine our measures, and, if need be, to learn even from our enemies. That ignorance, licentiousness,
prejudice and sordid interest have lately put forth a powerful effort to crush the cause, has become matter of historic record. Such an effort has been made by men claiming to be patriots, who have arisen in defence of homebred and fireside rights—by professed philanthropists, lovers of their race. Yes, in the nineteenth century, with all the light elicited by the temperance reform blazing in their eyes, with the poverty, ignorance, crime and wretchedness which intemperance originates, in full view, men supposed to occupy a high standing in society, have thrown the whole weight of their influence in favor of rum-making, rum-selling and rum-drinking. These men do deserve and certainly will receive of posterity theirdue meed of honor. They will, doubtless, be left alone with their glory. The monument which shall record and perpetuate their meritorious acts, should be based upon the sculls of the victims which their selfishness has destroyed.

We have said that it was time that temperance men should review their principles and re-examine their measures. The great principle which the temperance reform has developed and established is, that the manufacture, use and sale of alcohol, as a beverage, is an immorality. When the investigation on this subject commenced, the poor drunkard was supposed to be not only the victim, but the only responsible agent in this nefarious business. All pitied his degradation, and lamented his fate. The dealer in alcohol would exhort the inebriate to be temperate over the very glass which he held to his lips. He was made the pack-horse, aye, the very scape-goat which bore away to his grave, not only his own, but the sins of his destroyer. The smoke of the distillery polluted our otherwise salubrious atmosphere. At every tavern in our villages, and in almost every nook and corner in our thickly settled towns and cities, the liquid death was sold. A regular and an efficient system of drunkard-making was in full operation, which furnished for the grave, annually, its thirty thousand victims. But the only responsible agent in this business of murdering by the thousand, was the drunkard. The liquid death might be sold at the corner of every street, the fires of the distillery might
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not cease day nor night, the wholesale importer might hoist the
gate and spread a flood of distilled damnation over the commu-
nity, immense fortunes might be amassed by the trade, by a
process far more cruel than to have robbed the inebriate of all
his earnings and property, and thus beggar his family out-
right (for rum-selling not only took from its victim all that he
possessed of this world's goods, it robbed him first of himself,
rather it murdered and stripped him by the same process,) yet
the true cause was unknown, or if known by a few, it was not
made manifest. But the principle has been developed, demon-
strated and proclaimed, that the real cause of all this ruin, of
all the crime, wretchedness and death occasioned by drunken-
ness, the cause which by detestable pre-eminence should be
styled the curse, is the manufacture and sale of alcohol as a
beverage. Where is the man that can honestly doubt it, that
dare affirm to the contrary?

It is as manifest as daylight, that if the common sale of al-
cohol as a beverage can be stopped, the business of drunkard-
making will cease. If the incitements to intoxication are re-
moved, our youth will not be in danger of the destroyer. But
how is it possible for a youth, unless under the most vigilant
parental solicitude, to be brought up temperate? How many
even of such have fallen victims to the destroyer! How can
it be otherwise while places of intoxication are to be met at
the corner of every street—while we allow these waters of death
to be sold—sold under the authority of the State? It is alie
manifest, that this nefarious business constitutes gross immoral-
ity. We attempt not to fix the quantum of guilt of the man
who is engaged in the traffic; we leave this account to be set-
tled at the bar of God. But that the business is immoral, it
might be as useless to attempt to prove as it would be impossible
to describe all the evils of which it is the fruitful cause.
This is an immorality in the strictest sense of the term. What
law does it not violate? It is at variance with the physical,
intellectual and moral well-being of society. There is scarce
an evil made the subject of legislative action, which should be
named in the same connection. An assembly of the wisest
and best men in this nation, after grave deliberation, have pronounced it an immorality. Can it be possible for any to carry on this business without knowing that he is accessory to the ruin, aye, the murder, of his fellow beings? The principle is established beyond the possibility of successful contradiction, that this business is immoral; and by consequence, that the man who carries it on is guilty of immorality. That he has been licensed by the Legislature, alters not the case. Legislative enactment cannot change wrong into right, virtue into vice. Legislatures are responsible for their acts; and rum-sellers are responsible for their acts. To their own masters they must separately stand or fall. There can be no dividing of responsibility here. The immorality of the traffic, with the terrible consequences to the community which it inflicts, is the basis of the temperance reform. This basis will remain immutable so long as there is a rum-seller in the community. The temperance reform will not have finished its work, till the last of these nuisances is annihilated.

At the present juncture, it is important to look at the possible consequences of an entire removal of all the blessings which the labors of the friends of temperance have conferred upon the community. That an immense amount of good has been done, let a multitude of facts declare. Hundreds of thousands of temperate drinkers, as they are called, have renounced the use of alcohol. Probably a greater number of the youth of our happy country have been prevented from entering upon the path of intemperance. No doubt a large number of confirmed drunkards have been rescued from the drunkard's grave. Many a broken-hearted woman, perhaps a worse than widowed mother, has had her heart rejoiced by the reanimation to parental and connubial life, of him who by rum-drinking had ruined their hopes—who wandered through our streets a walking skeleton, a mass of corruption, on whose brow rum and death had written in fiendish triumph, victory; but who now stands up in life a sober and industrious man. She beholds him what he once was—an affectionate husband; she now leans upon him as her best earthly friend and support; his children now greet
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him as an affectionate father. How much of crime and imprisonment have been prevented; how much of poverty and misery have been removed! How have truth, and righteousness, and virtue, and peace, and happiness followed in the train of this holy reform! And can any humane man desire the return of the evils thus removed? the destruction of the good thus accomplished? Yet, if temperance men come to a stand in their efforts, unless they push the victory to the very gates of the enemy, it will be the inevitable result. As Christians, as philanthropists, as patriots, as men, they should do all that in them lies to carry forward this work. And that man's temperance principles are to be suspected who will not use his political influence, and, if need be, sacrifice his political preferences, to do it. Whether we consider this question morally or politically, how immensely more important than the questions which divide the political parties of the day! Consistency, if not humanity, requires that paramount questions should be regarded and acted upon, in all our social and moral relations, as paramount.

But the question which demands our more immediate consideration at this time, is, "What are the present wants of the temperance reform?" As I understand it, the enquiry is, what do the present wants of our benevolent enterprise require temperance to do at the present time? In order that we may feel the force of the enquiry, we propose another, who are our enemies, and what are their resources?

By common consent, we may put down the unhappy inebriate. If not among the most efficient, he is certainly in some respects among the most active of our enemies. Though the least to be feared, he is among the loudest in denunciation. If he cannot reason, he can rail; and though oft refuted, he can argue still. Though he may not be familiar with the more chaste productions of the day, he frequently furnishes very accurate specimens of bar-room and grog-shop elocution. His operations, limited to a small circle of rum-endeared friends, among whom, when pot-valiant, he figures as the lion of the day, effect but little, except to confirm them in their recumbent
habits of social equability, and the determination to maintain
grog-shop privileges, alias homebred and fireside rights. This
poor creature, though to be pitied as a wretched fellow being,
is not much to be feared as an enemy of temperance. What
are his shattered form, and palsied limbs, and bloated face but
a standing temperance address every time he staggers through
our streets? The charnel house will soon conceal him from
earthly view, while his poor soul will find an abode among
those wretched spirits who wail where hope never comes. The
hearse that bears his corpse to the graveyard, shall preach his
funeral sermon; the cold earth that rattles upon his coffin, shall
echo his woes, and his grave afterward admonish of the horrid
effects of intemperance.

The next in order, that deserves to be noticed as an enemy
of the temperance cause, is the small retailer of alcohol. Too
ignorant or too indolent to engage in an occupation which will
serve the community, with a mind beclouded and a heart call-
lous to the claims of humanity, in opposition to the advice and
kind importunities of his best friends, and in despite to the in-
dignant frown of the virtuous public, perhaps also the remon-
strances of a disquieted conscience, he consents to commence
and carry on the work of death. He knows that what is called
the temperate use of ardent spirits, invariably induces drunken-
ness, and makes confirmed drunkards. He knows that every
mill he receives from the poverty-smitten inebriate, takes so
much from the mouths of his half-famished children; that every
time he sends him to his home drunk, he might as well have
sent a demon to comfort his wife; that what he sells to her
husband daily, makes her heart sick, and will in a short time
make her a widow. Indeed, if he would do it instantly, three-
fourths of her misery would be spared, and there might be
something remaining to relieve the wants and mitigate the mis-
eries of herself and family, when he that was once husband is
no more. The poverty, ignorance and wretchedness of which
this man is the occasion to the community, cannot well be es-
timated. Its amount will only be known at the judgment day,
when God shall adjust the affairs of the moral universe, and
every man receive according to the deeds done in the body. It is in vain for this man to plead that "this is the only way by which he can procure a livelihood." If it be so, he had better starve. If there be no other way by which this class can be maintained, it would be infinitely better for the community to give them a living at its own expense. There should be an asylum built for rum-sellers. It should be erected in some conspicuous place, and denominated the Massachusetts hospital for the benefit of such as could not get a livelihood, except by destroying others. Such an institution, though built upon an extensive plan, with grounds sufficient to give occupancy in out-door labors for all its inmates, would be infinitely less expensive to the State than the almshouses, and prisons, and gallows, with their superintendents, and officers, and executioners, now made necessary by the sale of alcohol. Or if this were considered too elevated and distinguished a situation in life, they might be grouped and let out to railroad corporations, or mining companies. At any rate, if they can obtain a livelihood in no other way, and the public must suffer from their depredations on the community, they should be maintained at public expense. There can be no objection to this, provided they be arrayed in such habiliments as to distinguish them as a class, that they may be known and sympathized with in their true character by the community. It is alike in vain for the small vender to say, "if I do not sell it, others will," and I may as well receive the benefit of this business as any one else. This objection seems to intimate a half-consciousness that the thing is wrong. But then it proceeds upon the supposition that two wrongs make a right, which if true, there is no crime which may not be made innocent upon the same principle. Suppose we put this argument into the mouth of a thief or a murderer. If I do not steal, others will, says the robber. If I do not murder, others will, says the assassin. But this plea is as logical, and sounds as well from either of these characters as from the rum-seller. Again, the little vender, putting on a little more of the man, replies somewhat indignantly, I do nothing that I have not a right to do. As an American freeman, I have a
PRESENT WANTS OF THE
right to engage in what occupation I please. Besides, I do it under the sanction of law. I am regularly licensed by the proper authorities. This plea certainly comes with a little better grace. Let us look at it. I DO IT UNDER THE SANCTION OF LAW. I AM REGULARLY LICENSED BY THE PROPER AUTHORITIES; AND THE MEN WHO LICENSED ME DID IT BECAUSE THEY BELIEVED THE PUBLIC GOOD REQUIRED IT, AND THAT TOO, AGREEABLY TO SOLEMN OFFICIAL OATH. Here is an American citizen, in the exercise of his rights as a freeman, engaged in a lawful business, standing up in defence of his rights. What American heart does not sympathize with the man who makes such a plea? Temperance men may well pause, if they are engaged in an enterprise which takes from American citizens their rights. They may well pause, if they are opposing a traffic which their own representatives, in their official capacity, under oath, have declared the public good requires. It may again be enquired, is it so? CAN IT BE POSSIBLE THAT THE PROPER AUTHORITIES HAVE, UNDER OATH OF OFFICE, LICENSED MEN TO VEND ALCOHOL, BECAUSE THEY BELIEVE THE PUBLIC GOOD REQUIRES IT? I ONLY ASK, IS IT SO? This audience must find the answer to this enquiry. I confess I do not know. But we have not quite done with the objection. Whatever legal right such a man may have to sell alcohol as a beverage, has he a moral right? Does not the moral sense of this city say no? Does not his own conscience say no? Does not the wretched condition of the poor drunkard and his famished family say no? Will not his own dying reflections say no? When he meets the ghosts of departed drunkards, will they not shriek in unearthly intonations, no? Will not the bar of God say no? The small vender then, must stand as one of the most efficient enemies of the temperance reform.

A still more formidable opponent to our enterprise comes up in the character of the wholesale dealer. But for their agency these smaller nuisances would not now exist. Standing at somewhat of a remove from the hovel where the small dealer manufactures drunkards, possessed of immense wealth accumulated by the trade on a larger scale, and appearing in more re-
spectable society, they profess to be friends of temperance. And it would seem almost uncharitable to question their sincerity. Besides, their business is more respectable. They seldom roll a cask of these waters of death on to the truck themselves. Theirs is counting-room business. It consists simply in casting first costs, freight, insurance and truckage, balanced by sales and profits. By the way, these are a charitable class of men, known to be benevolent on some occasions. But for their assistance, Bunker Hill Monument would still be in its nudity. They did much, by making addresses and circulating periodicals and pamphlets showing the unconstitutionality of the late license law. Can such respectability and liberality possibly be opposed to the temperance reform? Let us look at their case as it is. These men know that the use of alcohol as a beverage, is useless and destructive. They know that if the wholesale business were ended, the retail would be discontinued; and by consequence the business of drunkard-making must stop; and all the crime, poverty and wretchedness which that occasions must cease. They, moreover, know that this traffic is an immoral traffic; that in carrying on this business, they do it against the moral sense, the earnest entreaties of a great majority of their most virtuous and intelligent fellow citizens. They know that these citizens are now making a strenuous effort to stay the inroads of intemperance. Yet in opposition to all these facts, they will continue the business of wholesale destruction. In the language of John Wesley, they are "poisoner generals." They occupy the distinguished immunity of doing the work of death upon a large scale. While the small dealer turns his little faucet and pours out a little stream of fiery death, the wholesale dealer hoists the gate and lets in the enemy like the flood. They stand at the head of the departments in intemperance, and should be denominated generalissimos of the whole army of inebriates. It would be an interesting sight to see this army paraded. There would be seen battalions and companies marching to the line, under the command of small retailers, in regular drunkard's uniform. The line is formed, and the command resigned to the staff officers.
The inspector general commences his work. There stands before him a brigade of wasted forms, shattered garments, palsied limbs, bloated countenances, fiery eye-balls, armed and equipped as rummeries direct, ready to march in defence of home-bred and fireside rights. How honorable must be a commission in such an army! How distinguishing the glory of him who wields the entire control! Is it surprising that temperance men should quail before such a foe?

Among the enemies of the temperance cause must be classed all non-committalists. Some of these men are intelligent and on some accounts respectable. They are convinced of the righteousness and indispensability of the temperance reform—that the dearest interests of the community are pending on its success. They perhaps secretly hope it will prosper. But for aught they say or do it might as well not exist. The enemy might come in like a flood and sweep the land as with the besom of destruction. Friendships, pecuniary interests, party predilections, or the want of a truly patriotic spirit of self-sacrifice, keeps them aloof. They should be made to know and to feel that in this cause, "he that is not for me is against me." We do not criminate their motives, but their whole influence goes against the temperance reform. Its enemies claim them as their allies, count upon and actually receive their support. Taken together there is a large class of these men. Their whole influence given in favor of our cause, would carry it in triumph to the achievement of its glorious victory—the entire banishment of alcoholic drinks from the land. Their responsibility is tremendous. They stand directly in the way of all the merciful benefits which temperance would confer upon the community. They can contemplate the evils which their children and their children's children may be exposed to, by the continuance of rum-selling, and remain inactive. If such persons are present I would beseech them on the principles of common humanity, of patriotism, of philanthropy, not to say our holy christianity, immediately to become temperance men.

Another class of enemies of our cause, which deserve a distinct notice, are those who though they do not deal in rum,
nevertheless deal in alcoholic wines. Without examining critically all their excuses in justification of their course, we may ask, what is the difference whether alcohol be sold in the form of rum or wine? Will not both make drunkards? Is not wine-drinking the sure, the certain way to make rum-drinkers? Are not nine out of ten of all drunkards made by this very process? There cannot longer be the shadow of a doubt of this fact. If you wished to make a drunkard of a young man, would you dose him first with New England rum or Irish whiskey? Does not unvitiated human nature shrink involuntarily from pure alcohol? Shall we here be told that wine contains no alcohol? Is it not the undeniable fact, that nine-tenths of all that has been and perhaps is now sold in this country, is a mixture of drugs, which in any other form would cause a sow to vomit? Wine-sellers and wine-drinkers are enemies of the temperance reform.

Those who sacrifice their temperance principles and measures at the shrine of party politics, are the enemies of this reform. Whatever may be their views of the truth and righteousness of the cause of temperance, they so manage their consciences as to make their temperance principles succumb to those of a merely temporary partisan character. They are temperance men, because only by this means they can occupy offices of profit and emolument, or because they can thus advance the interests of their party best. In other circumstances, they would be the boldest champions of liberality, perhaps rum-selling. Such men are to be marked wherever found. They can be trusted no longer; they should be most vigilantly superintended. Their principles are creatures of circumstances. Indeed, principles they have none, except it be one which is to serve their own selfish ends. However well they may occasionally on general principles advocate the temperance cause, they cannot be trusted. They have betrayed, and they will again betray our holy enterprise. Now all these enemies taken together, constitute a host against the temperance reform. Their resources are by no means small.

In view of these enemies and their resources, we come to
the main question, designed to be answered by this address, *What are the present wants of the temperance reform? Or what efforts do its present necessities demand of its friends?*

Let me here repeat, that nothing can be done effectively and on an extensive scale, without the formation of a correct public moral sentiment. Should the guardians of the public peace withhold licenses and exert their whole influence in every way to suppress intemperance, the public sentiment of a rum-drinking community would soon hurl them from their offices, and place men in those offices who would gratify the wishes of a rum-drinking community. The formation and continuation of a sound, healthy and vigorous moral sentiment, is the only basis of the permanent prosperity of this holy cause. We rejoice to affirm that this sentiment is, to a very great extent, already formed. There cannot be the least doubt, that if the moral principle of this Commonwealth now exerted its whole influence, it would banish the traffic in alcohol and intemperance from our borders. This sentiment must be preserved and increased, till every man is a temperance man. But it may be asked, if such be the moral sentiment of the Commonwealth, why was the temperance law repealed? It is answered, several causes contributed to the fatal result. First cause was the influence of certain interested wholesale traffickers in the city of Boston, who on account of their former gains in this ruinous business could afford to spend their hundreds and thousands in agencies, and in the circulation of tracts and periodicals against the temperance cause, and for the restoration of their former gains. The second cause was, that some temperance men sacrificed their temperance principles at the shrine of party politics. The third cause was, the indifference of some temperance men, who could not be induced to go to the polls more than once or twice when a test question occurred. And this, too, while every rum-seller and rum-drinker was at his post on voting day. Rum-sellers and rum-drinkers would sacrifice their political principles to secure their interests and gratify their appetites, while some temperance men would not sacrifice theirs to promote the holy cause. Had temperance men been true to
their trusts, the law would now have been in force and in successful operation, and dram-shops banished from the community. As the case now is, we must learn from our enemies, and hereafter be true to our principles. There are men good and true, who will serve the public good: let us put them into office. As the temperance cause is paramount to any other in our immediate community, let us on no account, and for no consideration, sustain others.

*Moral suasion* is another important means which may be efficiently used to promote the temperance cause. There has evidently been a neglect in this kind of effort by temperance men. Let us go to our intemperate fellow beings with sentiments of regard in our hearts, and the law of kindness upon our lips, and point out to them the effects of intemperance; describe to them physically, morally and intellectually the advantages of temperance; point to the happiness of the home and fireside of the virtuous family. These efforts must be reiterated. They must continue as long as we can have access to a drunkard. Whatever we may be doing in other respects, moral suasion must not be neglected. Without this, we cannot succeed in other efforts. Though we may practise temperance, preach it, vote it, and pray it, unless we approach the drunkard as a man, and bind him with the strong cords of reason and of kind persuasion, we shall fail. Under the head of moral suasion, may be classed the *circulation of tracts and periodicals*, designed to throw light on this important subject. Who can estimate the amount of good which can be done in this way? A temperance tract or tale is a silent, inoffensive, but impressive preacher. It does its work alone, without show or parade, but none the less effectually. Let us always carry these moral pocket pistols about us, and as often as prudence may dictate, discharge them into a dram-shop, or into the head and heart of the rum-drinker. Though some of them may fail to do much execution, some will take effect. Cast thy bread upon the waters, and thou shalt have it again after many days. Sow thy seed in the morning, and in the evening withhold not thy hand, for thou knowest not which will prosper, whether this or that.
The wants of the temperance reform demand that we should not patronize those who traffic in alcohol. Here let us look at several facts. The sale of alcohol is attended with more pecuniary profit than any other one, perhaps ten articles among what is called groceries. Of course the rum-seller can afford to sell the other things at a comparatively reduced profit. He can undersell the temperance dealer. The rum-seller knows that in dealing in this drug as a beverage, he puts at defiance the principles of eternal right, and trifles with the moral sense of the community, among whom are the wisest and best of men. He knows that this business furnishes the means of destroying the health of the rum-drinker, blasting the prospects and ruining the hopes of himself and his family; that he is instrumental of perverting the minds, corrupting the morals, and undermining the foundations of social existence. If he does not know these things, he has been criminally negligent in acquiring information on this subject. If he be ignorant, he is wilfully ignorant. Now, in view of these facts, can a temperance man conscientiously patronize a rum-seller? It is as manifest as daylight that he cannot. Such a course discourages temperance traders, strengthens the hands of the rum-seller, gives the lie to our temperance professions. It is a complete nullification of whatever else a temperance man may do. Let, then, the rum-seller stand alone in the community—let his house be avoided as the house of ill-fame—let it never be approached, except for purposes of reproof and instruction. This is the duty of temperance men.

In this work the ladies of this city may greatly assist the temperance reform. I refer to those who keep the boarding houses on the corporations and elsewhere. Let them patronize no man who sells alcohol—let them purchase at no store where it is sold. I was much pleased with a statement made to me not long since, by a lady of this city, who keeps some forty boarders. I buy of no man, I purchase at no store where rum or alcohol is sold. I buy of no sauce-man nor butcher who drinks it. I turned one away but a few days since, because I ascertained that he drank it. Let all the ladies in this city,
who keep boarding houses, act upon this principle, and it would do immensely towards advancing the temperance reform. I do not know that any more efficient mode of punishing the rum-seller could be devised, more effectual to his reformation, than to bring upon him the indignant scorn, the righteous indignation of the whole female community. Who have suffered more from the traffic in spirits that make drunk, than woman? Who can with more propriety frown it down? Why may not a female temperance society be formed in this city, having this object definitely in view? It might be called, The Lowell Female Temperance Society, designed to prevent purchases of all kinds from those who sell or drink alcohol. Such a society might have its committee of vigilance, whose duty it should be to ascertain who were and who were not free from the contamination of selling or drinking alcohol. Such a society might be formed upon each corporation, and made auxiliary to a general society of the city. Let all the ladies of this city co-operate in this design, and the work will be done, and rum-sellers and rum-drinkers will be banished from among us; rather, they will be turned into sober men, and be made good citizens, affectionate husbands and parents, and perhaps devoted Christians. In this respect, the ladies wield immense power: it remains to be seen how they will use it.

The wants of the cause of temperance require that its friends should use their political influence for its advancement. To this point we have already alluded, but it deserves a more distinct consideration. And here let it be observed, that this will not in the least conflict with another branch of duty, moral suasion, which we have already urged. They are perfectly compatible one with the other. Indeed, the distinction which has frequently been made, between moral and political duties, is perfectly chimerical. This proceeds upon the assumption that morality has nothing to do with political action; that after a man has prayed that God would give us good rulers, he is perfectly at liberty to vote for such as have not the fear of God before their eyes. A temperance man must, if he pray at all, pray that those who have the authority may not grant licenses
for the sale of alcohol: but after such prayers, how can he vote for men that he knows will do it. Is not voting as much moral action as praying. Should it not be done with the same reference to the will of God? Does not God hold man responsible for one as well as for the other? Will he not have to account alike for both?

I shall not in this lecture, attempt an examination of the question, whether the present temperance law is better than none at all. Whether it had better be repealed, or otherwise. One thing is certain, that if there be any legislation upon the subject, that legislation should be thorough. That it is perfectly competent for the people of the Commonwealth to control the sales of this liquid poison, is as manifest as that they are competent to seek the public good in anything. The Constitution by which the people of this Commonwealth have entered into solemn compact with each other, makes “the common good” the object of the compact. Each individual of the Commonwealth is bound to seek the common good. and the Commonwealth is bound to seek the good of each individual. Now, can it be necessary to prove that the common good is affected either for better or worse by the sale of alcohol? Is it not as manifest as daylight, that no one thing is pregnant with so much evil to the community as the traffic in ardent spirit? Banish the traffic, and drunkenness will cease. If it be said, that the people, by their representatives, have not a right to legislate upon this subject, it might as well be said that they have no right to enter into a compact to seek the common good, which is denying the rightfulness of all civil government. Such persons might do well to go to those barbarous climes where they would be necessitated to take practical lessons on the advantages of savage life.

But the people of this State have legislated on subjects of far less importance than the one now under consideration. They have made laws forbidding lotteries, restricting theatres, prohibiting improper pictorial representations, the sale of improper books, gambling and horse-racing. It has provided that the Canada thistle shall not be allowed to grow, and it holds
those responsible who suffer it. It has prohibited fishing at
certain seasons of the year, in certain waters and on certain
days. It will not allow a slaughter-house to exist in certain
locations, for the very good reason that it may endanger health.
It will not allow that one man shall build a dam so as to flood
his neighbor's land to its injury. Who presumes to question
the right of legislating for these objects? And what are the
evils which such enactments are designed to prevent, compared
with the inevitable evils which arise from the sale of alcohol?
Again, alcohol has been the subject of legislation from the ear-
liest history of the State. Its sale has been placed under cer-
tain restrictions, and for the observance of such restrictions, it
provides for a bond of three hundred dollars. Yet there are
some who question the right of legislation on this subject.

Having seen that it is perfectly right, we now come to the
expediency of such legislation. In answer, I observe, it would
not be expedient, under all circumstances, to legislate on this
subject. If the public mind had not been enlightened, if tem-
perance men were not using all other appropriate means to
carry forward their holy enterprise, it doubtless would be inex-
pedient. But the case is now different. With the other agen-
cies employed, legislative action can be sustained. There is a
class of men in the community which can be reached by no
other means. As to moral suasion, they are impregnable against
it. They laugh at the solicitude of temperance men, and sport
with all the finer feelings of the community. Those who sell
this deadly poison are from this class. The hope of bringing
them to a sense of their duty by moral means, is entirely vis-
ionary. They should be taken hold of by the strong arm of
the law, their rum-holes closed up, and their poisonous influ-
ence destroyed. Let the very good law which has lately been
repealed, be again enacted, or one equally as good made in its
place. Or, if the sale cannot be prevented by other means,
let the Commonwealth take the management of it into their
own hands. An office might be constituted, the design of
which should be to supervise the sales of alcohol. Let subor-
dinate offices be made in the several counties and towns in the
State. Let men of integrity be put into these offices. Let the salary allowed them be sufficient to raise them above temptation. Let them be inducted into office with all the solemnities of judicial oath. Let the profits derived from the sale of alcohol be put into a common fund for the benefit of the wives, widows and orphans of drunkards. From this fund, grounds might be purchased in the several towns in the State for graveyards of drunkards, to be called Golgothas or places of sculls. If the Legislature, after taking this business into its own hands, should in its goodness and wisdom judge it best to open one or more drunkeries in the several towns, it would derive all the pecuniary profit of the sales, and thus realize a much larger revenue than from any or perhaps all other sources. In justice, however, this revenue should be appropriated to meet all the extra taxation which drunkenness occasions to the community. Temperance men, as they have no participation in rum-making, rum-selling, and rum-drinking, should not be obliged to pay taxes to meet the demands occasioned by drunkenness. The fund would provide the means of building and keeping in good repair all the houses of correction, jails, State prisons, scaffolds, and of paying all the lawyers, sheriffs' fees, grave-diggers, which drunkenness makes necessary. Then, as to the expediency of the sale of alcohol as a beverage, the law should prevent it.

Because it is entirely useless. What benefit has it ever been to the community? What good has it done? We have the testimony of the most able and respectable physicians in the nation, that, as a beverage, in health, it is never useful, but invariably pernicious. That, in sickness, other remedies of much more efficacy, may be used. But it is immensely injurious. How shall we estimate the injury it has inflicted upon the community? How many individuals and families has it ruined, crimes engendered, murders instigated! What a flood of immorality has it caused to sweep over the land! Consult the records of your poor-houses, penitentiaries, jails, prisons—let these volumes of incontestible facts speak, and what a tale they will tell! Here let me give you the testimony of His Excellency, Edward Everett, late Governor of this Commonwealth.
"What ardent spirit has done, in ten years, in the United States:
1. It has cost the nation a direct expense of six hundred millions of dollars.
2. It has cost an indirect expense of six hundred millions of dollars.
3. It has destroyed three hundred thousand lives.
4. It has sent one hundred thousand children to the poor-house.
5. It has consigned at least one hundred and fifty thousand persons to the jails and State prisons.
6. It has made at least one thousand maniacs.
7. It has instigated to the commission of one thousand five hundred murders.
8. It has caused two thousand persons to commit suicide.
9. It has burnt, or otherwise destroyed, property to the amount of at least five millions of dollars.
10. It has made not less than two hundred thousand widows.
11. It has made at least one million orphan children.
12. It has endangered the inheritance left us by our fathers, and fixed a foul blot upon the fair fame of America.

For these and other considerations it is, that every patriot and every friend of man should feel himself bound to take arms against the common enemy, and expel him from our borders."

In view of facts thus incontrovertible, need we any further motive, as the friends of our race, to renewed activity and energy in this holy enterprise. What we have to do, is perfectly practicable; what we may do, will insure success. If moral suasion, associate and individual exertion and political action are brought to bear as they should upon the hydra-headed monster, it must die. The principles of Christianity, philanthropy, patriotism and humanity demand this labor at our hands. Let us adopt it as our watch-word, "Nothing is done while anything remains undone." Then shall our villages, towns and cities be swept from this monster vice. A new earth, if not a new heaven, would be created. Then would industry and virtue, mechanism, science and literature, religion and morality
unite to bless our happy country. Then, as a nation, from this crime we should be regenerated, and we might calculate with certainty upon the perpetuity of our free institutions. Then should we be worthy of our more than ennobled ancestry, worthy to be a nation of freemen.

Look at the temperance man in his character, relations and enjoyments. He needs not the fictitious amusements of frivolous life to give him pleasure. His sources of happiness are abundant! Literature, nature and revelation open their immense treasures to his command.
TEMPERANCE SERMON.
No. 11.

THE IMPORTANCE AND DUTY OF INDIVIDUAL EXERTION IN THE TEMPERANCE CAUSE.
A COMPENDIUM.

BY ABEL C. THOMAS.

HAGGAI, ii.: 4. Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts.

The word of the Lord came unto the prophet, concerning the re-building of the Temple; and the prophet conveyed the message to the civil ruler, the religious authority, and the people of the land. The word was proclaimed alike to ALL—"Be strong, and work." No one was excepted. Zerubbabel, the governor—Joshua, the high-priest—and all the people,—were alike commanded to work. For was not the cause a good cause? And could there be any doubt of the importance and duty of individual exertion? There was stone in the quarry, and timber on Lebanon; but there was no Temple on Moriah. Up, one and all! be strong, and work; "for I am with you, saith the Lord of hosts."

And they arose, one and all. Some went to the quarry, and some to Lebanon. Every man wrought; and though the difficulties were great, the word came by Zechariah, "Not by might nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the head-stone with shoutings."
The sentiment of the text may with propriety be addressed to civil rulers, ministers of religion, and all the people of the land, in reference to my subject—namely, The Importance and Duty of Individual Exertion in the Temperance Cause.

I feel at liberty to assume that the use of alcohol, in any form, as a beverage, never accomplished any good for either body or mind, reputation or estate; but that its effect, as a beverage, is evil, and only evil, continually. In these particulars, the whole controversy is comprised; and these have been abundantly established—at least, I am to presume them admitted, and in view of such admission, endeavor to illustrate and enforce the utility and obligation of personal attention to the reformation now in progress.

And I begin with the remark, that every individual has an abiding interest in the temperance reformation. Happy are we, O people! if we wholly abstain from, and abhor, the use of intoxicating drinks; nevertheless, we must not forget that we are frail, nor the consequent possibility that the spoiler may yet stoop on us as his prey. If the temptations to intemperance are allowed (either by law, or by public opinion in defiance of, or without, law) to continue in our midst, what guaranty have we, or can we have, that we shall not yet weave for ourselves the grave-clothes of the drunkard? Unquestionably, man should cherish strong faith in his own capabilities—for without faith he can accomplish little; but let him not presume too much on his power of resistance in the evil day. “Remove far from me vanity and lies,” should be the prayer of the stoutest heart.

We will suppose, however, that we are firmly established in all the graces of a moral life, temperance included, and that for us there is no hazard: have we not kindred and friends, who are now, or may become, the victims of intemperance? We are interested in their welfare. It is nothing to say, as many thoughtlessly do, that “the drunkard injures no one but himself.” Is it nothing that his family, kindred, friends, are aggrieved in divers ways by his sinfulness and wretchedness?
The truth is, "no man liveth to himself" alone. The consequences of every man's course, whether good or ill, extend beyond his individual interests; and if we are sensible that we are injured, or in danger of being injured, by the intemperate habits of others, it is of importance, it is our duty, to exert ourselves personally for the eradication of the evil.

But even on the improbable supposition, that neither ourselves, nor persons for whom we have a special regard, incur any hazard from the existence of the vice, and the opportunities presented for its encouragement—there still remains the fact, that we are members of the body politic, and if one of the members suffers, we also must suffer. I speak not now of taxation for the support of paupers, and the administration of justice, and the expenses incident to jails, houses of correction, and the like, (albeit this is a consideration worthy of note)—but I refer to the general tone of morality and religion, in which confessedly we all have a common interest. If there be a low standard of morals, a neglect of religious institutions, a practical preference of merely sensual gratification, in the community,—our individual interests must be unfavorably affected. And can any one doubt that such is the tendency of mocking wine and raging strong drink?

The importance of individual exertion in the temperance cause, regarded separately from the duty, is farther manifested by the fact, that organization possesses little value, independently of the diligence, activity, and faithfulness of individuals. The annunciation that a society has been formed, and that its meetings are held regularly, may in itself be of service, especially abroad. But if the members composing it, do nothing but sign the pledge, and contribute to the funds, it will be a dead letter. Such a society may aptly be compared to the bones in the valley of vision: even when clothed with flesh and skin, they stood not upon their feet until the spirit breathed upon them, and they lived—an exceeding great army.

Organization is confessedly valuable—but I greatly fear that we sometimes lose our individuality in the mass. It is said
that "corporations (as such) have no souls." The responsibilities of the individual stockholders are "airy nothings." Thus may it not be with members of temperance societies. May they ever remember that whatever relations they may assume, they cannot be absolved from individual responsibility; and may they endeavor practically to evince their sense of the importance of personal attention to the holy cause of temperance.

There are many, however, who stand aloof from the temperance organization. They may say, "We do not belong anywhere: we fight on our own hook." Be it so: but do you fight? Do you feel the importance of being somewhere in the battle-host, and of being busy? It was of importance in Revolutionary times, that every man should bestir himself. Liberty was at stake. Every one had an interest in the issue. When the clang of warfare sounded far and wide, the stout heart said, "I have not enlisted in the army; nevertheless it is of importance that I should be there—and it is my duty to go." And the strong hand grasped the most available weapon, and rushed to the scene of conflict. No one seemed to say, "There will be enough without me"—nor—"I have not joined the army, and am under no obligation to be there." The magnitude of the issue was self-evident; the importance of every man's aid in the struggle, was not doubted; and the duty of individual exertion followed, as a matter of course.

The duty of individual exertion in the temperance cause, may farther be inferred from the supposition with which we began—namely, that we abstain from and abhor the use of intoxicating drinks—in other words, that we do not need the reforming influence of others. This fact (if it be a fact) renders individual exertion obligatory, on the principle that "the strong ought to bear the infirmities of the weak." Paul considered himself a debtor to Greeks and Barbarians, to the wise and unwise—not on the score of anything he had received from them, but because of the blessings conferred on him by the Supreme Being. The learned are debtors to the ignorant; the healthy to the diseased; the rich to the poor; the happy to the un-
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happy; the virtuous to the vicious; and the temperate are debtors to the intemperate, on the same principle. The more temperate we are, and the more intemperate others may be, the greater is our debt to them, and the stronger our obligation to labor in their behalf. It is not necessary, however, to enlarge on the importance and duty of individual exertion in the temperance reformation. It is a subject rather of illustration than of argument; and the foregoing considerations were chiefly intended to introduce the practical department of the theme—namely, the ways and means by which individuals can best promote this holy cause.

First of all, it is our duty to adopt the principle of total abstinence from intoxicating drinks of every kind. Short of this,—if we in any degree disregard the prohibition, "touch not, taste not, handle not"—we shall not only incur the hazard of personal ruin, but we shall diminish, if not wholly destroy, our influence with others. If we belong not to the ranks of total abstinents, we shall justly be considered members of one of the three classes,—drinkers, who occasionally partake of poisoned-waters; drinkards, who partake habitually, and yet attend to the active duties of life; or drunkards, who "stagger with strong drink." Drunkards may plead the example of drinkards; drinkards may plead the example of drinkers,—but drinkers cannot plead the example of total abstinents. Here, the long rank of the subjects of King Alcohol is broken. No man can view that rank, and mark the dividing line between drunkards and drinkards, or between drinkards and drinkers,—but every man can see the open space between drinkers and those who utterly discard the unclean thing.

Wherefore, O people! if ye would be of any considerable service in the temperance cause, adopt the principle of total abstinence. This is the commencement of the work. Independently of this, ye will be comparatively powerless. It is the little which becomes the much; and it is by the use of the little, that the use of the much is extenuated or justified by the carnal mind.
Next in importance, is the duty to abstain from tendering intoxicating drinks to others, in any quantity, on any occasion, or under any circumstances. This particular may indeed be regarded as an inference from the preceding; nevertheless it may be useful to illustrate and enforce it.

Intemperance is, in the main, a social vice. Few persons procure ardent spirit in quantities, and consume it in solitude. They generally seek companionship in the indulgence of appetite; and that which usually ends in a grog gery, begins in the circle at home. Is it not then a solemn duty to banish intoxicating drinks from social parties?

I will specify weddings. I shall not largely consider the miracle wrought by our Saviour at the marriage in Cana of Galilee—although this has long been regarded a justification of wine-drinking on similar occasions. Can any one prove that the "water changed to wine" possessed intoxicating qualities? The unfermented juice of the grape is very different from the wines which make drunk; and the pure character of Jesus of Nazareth furnishes a presumption, that he did not furnish the wedding guests with the wherewithal to "steal away their brains."

The ladies usually, and of right, arrange the festivities of marriage. We may safely appeal to them, and urge the exclusion of the cup of misery from the first banquet of connubial life. Will ye hazard "the beginning of the end?" Remember the fate of many a drunkard's wife and children: consider it, and be wise. Say not, "It is only once:" thrice implies once. He who is now a loathsome drunkard and brutal husband, began to drink. In the beginning, did any one dream of the end? O daughter of my people! stipulate with thy betrothed for the exclusion of the death-bowl! And when the enjoyments of the domestic circle are clustering around thee, suffer not the poison of asps to be put to the lips of thy friends.

Akin to the preceding considerations, is the duty to avoid all houses where intoxicating drinks are vended. Many men traffic in ardent spirits, especially as retailers, because they are too
indolent to engage in a useful calling; but the general inducement is to be sought in the greater pecuniary profit of rum-selling. When the business of destruction ceases to be profitable, it will be abandoned; and is it not our individual duty to withhold even the smallest contribution to the gains of guilt? The little rills which constitute the river of death, flow from "the worm of the still." Make the business of the retailer one of the "flat, stale and unprofitable uses of the world," and the witch-fire under the caldron of the distillery will be quenched.

Temperance Hotels, and Temperance Groceries, are multiplying in the land. The supply of these will always be equal to the demand. Let them be encouraged, not merely on the score of individual comfort and convenience, but on the broad principle of philanthropy. As far as possible, avoid all repositories of the unclean thing. Strike at the root of the tree, and its leaves will wither, and the Sodom-fruit will perish.

But in order to accomplish this desirable end, something more than the force of example is necessary. Efforts may be made to weaken the temptations to the use of ardent spirits as a beverage. The great social mind and heart must be deeply imbued with the sentiment, that the mind is of more worth than the body, and that intellectual and moral pleasures are greatly preferable to the mere pleasures of sense. To this end, it is our duty to encourage every enterprise which clearly promises elevation to man. Cultivate in yourselves, and in your children and companions, a taste for music, and for refining influences generally. Render your dwellings attractive, within and without. Cherish plants and flowers; encourage virtuous social intercourse; blend instruction and amusement; devote a reasonable share of your time and means in attendance on popular lectures,—in short, neglect no opportunity to build up the house of David at the expense of the kingdom of Saul.

In this way, the power of the destroyer may be broken. The keepers of drinking-houses understand the influences by which customers may be procured and retained. In the long winter evenings, they have a warm room and the newspapers
of the day; and men there congregate to laugh at the storm without and the anecdote within. Gross, indeed, are most of the enjoyments of such—to them they are enjoyments nevertheless; and if we would effect an abiding temperance reformation, we must seek elevation for the desires and pleasures of humanity. I would that in each city of the land, there could be a spacious Hall,—not for a revival of the brutalizing scenes of the amphitheatres of old, nor for the corrupting displays of modern theatres—but for a pleasing variety of exhibitions and lectures, to be free to all the people. We may not hope for this; but by individual exertion, in the ways before specified, we may do much to counteract the fascinating power of the spoiler.

There is also a direct method of operation. If we seek as diligently as we ought for opportunities to do good, we may peradventure find inebriates, over whom we may exert a reformatory influence. Whether they be such as drink merely for good companionship, or to drown care, or because of confirmed habit, we may be the means of doing, individually, what societies, and committees, and public lecturers, have utterly failed to accomplish. We must draw near to our brother, if we expect him to hearken to our voice; and also we must remember, that the spirit of kindness is a penetrating thing.

I fear we are too sensitive on the score of intercourse with intemperate persons. There has long been a disposition to avoid them, as though there was moral defilement in the touch of a degraded fellow-man. Not so did our Saviour feel. Not in words, but in acts, he declared himself to be the friend of publicans and sinners. He consorted with them; he ate with them,—and though his enemies, on these accounts, pronounced him "a gluttonous man and a wine-bibber," he still remained the steadfast friend of publicans and sinners. Wise, as well as gracious, was he—for well he knew that to obtain a suitable influence over them, he must gain their confidence and love; and in no other way could this be effected, than by speaking kindly to them, and by doing them good.

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on this principle. By the magical touch of kindness, the dead body is quickened, and springs to its feet. Awake, therefore, to your responsibility, O people! and despise not the image of God in man. There is a jewel in the casket of clay.

There is another consideration, which must not be omitted. It is our duty, as individuals, to see that the law is respected. I regard it the more necessary to enforce this particular, because of the senseless cry about "spies and informers." I wish to make short work of it.

It has ever been considered the duty of good citizens to give information of robbers, counterfeitters, and the like; and it has ever been considered justifiable to gain information of the doings and depositories of such characters, by joining them, and professing to be of their "kith and kin." In such cases, what good citizen ever thought of raising the "hue and cry" of "spies and informers?"

The distillation and sale of ardent spirits as a beverage, ought, in my judgment, to be declared infamous; for he who, contrary to law, or even with legal sanction, is engaged in the traffic, is doing far more mischief than if he was a counterfeiter or a highwayman. He who, by the fraud of counterfeiting, or by the violence of robbery, takes from me a sum of money, injures me to that amount; but my health, and strength, and reputation, and friends, and religious feeling, and moral sense, are with me still. He who gives me ardent spirits as an equivalent for the same amount of money, has thus far injured me as much as I have supposed myself to be injured by the counterfeiter or robber—but health is also impaired, strength is diminished, reputation is dimmed, friends are estranged, religious feeling is checked, and the moral sense is blunted.

Why then, I ask, should it be thought disreputable to inform of, and even spy out, infractions of laws enacted in aid of the temperance reformation? Surely, if we are willing to volunteer our testimony against counterfeitters and highwaymen, we should not hesitate to perform a similar duty in relation to such as daily commit greater depredations on society.
Wherefore, "Be strong, O Zerubbabel! and work," ye rulers of the people! "Be strong, O Joshua, and work," ye ministers of religion! "And be strong, all ye people of the land, and work; for I am with you, saith the Lord of hosts."
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No. 12.

INFLUENCE OF INTEMPERANCE ON THE CHURCH.

BY STEDMAN W. HANKS.

Isaiah, xl.: 3–5. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

When the great monarchs of the East were about to visit some tributary dominion or neighboring province, it was customary to send heralds before them, to announce their coming, and prepare for them the way. Sometimes mountains were levelled, and deep, extensive valleys filled up. Sometimes, as in the case of the celebrated Queen Semiramis, roads were constructed through vast deserts. Old crooked, circuitous paths were made straight, and rough places, smooth, so that the sovereign might pass with ease and suitable dignity. Under this beautiful imagery, the prophet, in the text, describes the coming of the Messiah. Christ is represented as a sovereign moving in pomp and glory to a mighty conquest. David has the idea when he exclaims, “Gird thy sword upon thy thigh, O Most Mighty, with thy glory and thy majesty, and in thy majesty ride prosperously, because of truth and meekness and righteousness.”

Obstacles are in the way of the movement of this great king. Moral mountains, towering upward into the cold, frosty regions of selfishness and sin, are to be levelled. “Every mountain
and hill" must be made low. Moral valleys, too,—chasms opening downward toward the bottomless pit, are to be filled up. Highways of holiness are to be constructed across vast moral deserts and dismal swamps, where serpents hiss, and thorns and briars luxuriate.

When John the Baptist came preaching in the wilderness of Judea, his language was almost a repetition of the prophet's language, uttered centuries before. He came to be, as it were, the echo of what had been spoken—"the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." John the Baptist was the herald of the Messiah. He came to level the mountains, and exalt the valleys, and his voice went pealing through Judea and the streets of Jerusalem, exclaiming, "Make straight in the desert a highway for our God."

Jesus Christ, who was manifested to destroy the works of the devil, and to lead captivity captive, was about to move through the world in the chariot of salvation. John the Baptist, as messenger, was to prepare the way before him. His message was, "Repent, for the kingdom of heaven is at hand." Repent—this was the substance of the message. Repent. Change your minds. Turn from your wicked pursuits. Cut loose from every thing which is preventing truth from having its appropriate influence upon the heart. Such was the import of the message of John the Baptist, who came preaching in the wilderness of Judea.

The same kingdom which he announced to be at hand then, is at hand now. The same conqueror is moving to the same conquest. Many of the same mountains and valleys are in the way. There are "crooked paths" of a "crooked and perverse generation," to be straightened. One of these paths is the drunkard's path. It is a path leading towards chasms and frightful precipices. Its course is through a wilderness, far away from the straight-forward highway of holiness over which the chariot of salvation moves. It must "be made straight," or the poor drunkard will continue to be a wanderer away from God.

Under whatever figure we speak of obstacles to the cause of
truth, whether we call them mountains or valleys, intemperance is undoubtedly one of the most formidable of them; and without dwelling longer upon the figurative language of the text, I shall proceed to establish, by several considerations, the proposition, that intemperance is a great obstacle to the cause of religion.

I. It is so because it unfitsthe mind for the influence of religious truth. A mind under the influence of intoxicating drink is a mind out of order. Its regulator is gone. Its movements become unnaturally and fatally rapid. It is a machine working out its own destruction, and burning itself up by its own friction. To a mind in this condition, reason and remonstrance are applied in vain. Truth becomes a pearl cast before swine. It will not be heeded, and he who casts it, is sometimes liable to be torn asunder—if not by the drunkard, yet by those whose business it is to make drunkards, and who get their "wealth by this craft."

The intoxicated man is one of a peculiar race of beings. He is neither man nor brute, but a mixture of both. He has the mind of a being created in the image of God, while he carries about the body of a creature who loves the mire and the slough; and when we see the poor drunkard reforming, leaving his cups and "bottle companions," and deserting the loathsome grog-shop, it brings to mind Milton's somewhat fantastical description of the creation of the animals, in which the great beasts of the forest, not wholly formed, are striving to be released from the earth.

"Now half appeased,
The tawny lion, struggling to get free
His hinder parts, then springs as burst from bonds,
And rampant shakes his brinded mane."

To the man, or rather the being, who is under the influence of intoxicating drink, the gospel seems hardly to have any fitness. If we cannot get access to the drunkard in his lucid intervals, it is in vain to ply him at all with truth.

Some of the reformed drunkards of Baltimore afford a good illustration of our meaning. Truth had been applied to them in vain until they left their cups. Up to that time, no perma-
The individual referred to is a specimen of thousands whom intemperance keeps away from the influence of truth, by keeping the mind in a state of unfitness to receive it. Most other vices leave to men a little respite for conscience to work in. When the thief has committed his deeds of darkness, he has a chance to think of it afterwards. But the poor drunkard takes his intoxicating draught in the morning, and this prepares him for another, and still another, so that he has no time left to be himself. Or, if he does commence the day without his dram, and begins to come to himself, the nets of the rum-sellers are set so thick around him that ten to one if he does not fall into some of them before night. The drunkard is literally the man with an unclean spirit, who has his dwelling among the tombs.
of the spiritually dead, and no man can bind him—no, not with chains, because that he has been often bound with fetters and chains, and the chains have been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him.

How often have we seen the victim of intemperance during the interval of his sober moments, when the "unclean spirit" of rum had gone out of him, in a condition in which we could make some impression upon him—make him feel that he was a man—had a soul, and a friend to care for him. At such times, we have seen him weep—promise to reform—perhaps actually doing so for a few days, and we have thought that he was bound in chains that would hold him, but, alas! we have soon seen the fetters broken in pieces, the chains plucked asunder, and the poor man, led on by the demon of intemperance, wandering in the mountains, where the cold winds of a cold, unfeeling world were blowing about him, or in the loathsome underground tombs kept for death's recruiting offices and accommodation by our rum-sellers, crying and cutting himself with stones: and not until this evil spirit of alcohol is forever cast out of men, will they be found sitting at the feet of Jesus clothed and in their right minds, and ready to receive the truth.

II. Intemperance is a great obstacle to the cause of religion, because it promotes the increase of every other vice.

This, indeed, may be said of every sin. One vice prepares the way for another. But in this respect, intemperance is peculiar. It opens the way for every other vice. The drunkard is usually ready for anything. Convert the kind-hearted father into a drunkard, and he becomes a demon, whose blood-shot eyes and menacing looks cause his children to flee from him with a shriek. I once knew a drunkard, who was a kind father when sober, but when intoxicated, his tenderest mercies were cruel. He died when away from home, in a fit of intoxication. When he was brought to the house, one of his little boys began to weep. "You need not cry," says one of the older boys, "for father is dead:" and immediately the little boy began to laugh and leap for joy, exclaiming, "Father's dead—father's
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dead." The incident is so ludicrous, and at the same time so affecting, that one on hearing it, can hardly avoid becoming for a time "a pendulum between a smile and a tear," and perhaps be slow to believe the statement. But it is true: and could you have visited that wretched hovel, whose inside was visited by the winds and rains of heaven,—could you have seen those wretched children, hungry and almost naked, shivering over the fitful blaze of a few dry faggots purloined from the neighboring woods, and borne home upon the back of the wo-worn mother,—or could you have seen that monster of a father given up to every kind of iniquity—at one time in the county jail for theft, at another time in the work-house for breaking the peace, at another time borne home in a cart, stupidly intoxicated, at another time driving his family from the house at midnight, while storms were howling and snow driving, smiting his children and selling their clothes for rum,—I say, could you have seen these things, the like of which has been seen in thousands of drunkards’ families, your wonder would be that the whole family did not laugh in chorus at the death of their father. Go into a community of drunkards, and what good thing can you find there? Does not everything lovely wither and die in such an atmosphere? Intemperance in the father of a family usually blights the growth of every virtue in his children. It is like an iceberg in the midst of a flower garden, or rather like a bonfire there.

Intemperance is one of the chief leaders in sin’s horrid train. In his rear marches Licentiousness with his decaying body and burning fiery face. There, too, goes Murder, with bloody hands, “quick step” and gallows countenance. There, too, marches Theft and Fraud and Robbery, using the distilleries and rumeries as instruments for filching away the hard earnings of the poor drunkard, and cheating his children out of their bread. In fine, here goes everything that is bad—everything that degrades and debases and drags downward.

III. Another consideration which I urge in support of my main proposition is the fact, that Intemperance degrades Christianity in the eyes of the heathen world.
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The heathen make no distinction between real and nominal Christians. The intoxicated sailor who goes among them, is, to them, as much a specimen of religion as the missionary himself. What, then, will be the impression which our sailors will make in respect to our religion? Will the heathen thank us for a staggering, brawling, blaspheming religion? Will not such missionaries as go from the Boston and New York dramshops create the worst possible impression, and throw up the worst possible barrier in the way of our Christian missionaries? Will they not block up the way of the Lord, instead of preparing it? Will they not make straight paths crooked, instead of crooked paths straight, and plain places rough, instead of rough places plain? Will they not exalt the mountain still higher, and dig the chasms still deeper? Many of the ships which have conveyed our missionaries from this to heathen lands, have gone out laden with New England rum. Rum and missionaries! What an incongruity! A floating hell, laden with the loathsome products of the Boston "distillery worms," which, thank the Lord, the temperance reformation is proving are not "undying worms," and a floating heaven, laden with the bread and the water of life for the famishing, and carrying friends to rescue them from the coils of "the worm that dieth not," and from the fire that "is not quenched."

When our missionaries are in the field, the greatest obstacle they have to encounter is the influence of drunken sailors from Christian lands. Need I remind you of the mobs and riots that have occurred in China among nominally Christian sailors on the Christian Sabbath, rendering it necessary for a heathen military force to quell them? Need I speak of the fire-brands, arrows and death which New England commerce has scattered among the islands of the Pacific? Or need I remind you of the prejudice which intemperance has created against Christianity among the Persians?—a prejudice so strong that when a man becomes intoxicated, they say, "he has become a Christian."

IV. Lastly, I remark, in more general terms, that the principles which uphold the whole system of intemperance, conflict
with the principles of religion, especially with the principle of self-denial. Though this idea is involved in my main proposition, I wish to dwell upon it a moment.

Religion is a system of benevolence. It enjoins love to our neighbor. It commands us to deny ourselves for the sake of doing good to others. Consider this now in relation to the drunkard himself. Is not self-gratification his whole aim? Will the tears of wife or children keep him from indulging his appetite?

Or consider it in relation to the makers and venders of intoxicating drinks. What does the distiller know of benevolence as a principle of action? Can he even pretend to be doing anybody good? Does he not know, to use the language of Robert Hall, that he is boiling "the devil's tea kettles" and pouring "liquid death and distilled damnation" from his dark, smoky, miniature hell? And what rum-seller will dare pretend that he is doing any good—that he is treating his intemperate neighbor, or his neighbor's suffering children, as he would have his own treated in like circumstances? Do not all these men know that they are injuring the poor and the degraded, for the sake of a little money?

Or consider this more particularly in regard to the example of temperate drinkers and wine-drinkers. Are not such persons acting upon a principle which conflicts with one of the great principles of religion, viz. self-denial? I do not mean to imply that the man who takes a very "little wine for" very "often infirmities," and that under the injunction of an inspired apostle, or a temperance physician, is doing this. I mean that every regular drinker of that which intoxicates, is at war with the principle to which I have alluded. Is not every man bound to lay aside the use of an article which does not benefit him, when there is evidence that his example is leading others to such a use of the same article as will injure them? Is not this a principle of the Bible? Has not Paul laid it down when he said, "It is neither good to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is made weak"? And is not the principle contained in that golden rule, "As ye would that others should do unto you, do ye also to them"?
Nor will the fact, that our Saviour made wine to be drank at a wedding, avail as an excuse for drinking wine now. It has recently been pretty satisfactorily proved, that the "good wine" of those days was the pure juice of the grape—such as any of us could make by crushing a cluster of grapes in our hand. A professor in one of our colleges, in investigating this subject, has proved that the "good wine" of Palestine was the pure juice of the grape kept from fermentation by being put into a vessel and sunk in a deep well. In other words, it was the pure juice of the grape preserved pure and wholesome by being well surrounded with cold water, and was no more like the so called wine of the present day, than the leather bottles in which it was kept was like the stone jugs of modern times. If now those who plead the example of the Saviour, will follow that example, and furnish for wedding occasions wine which is made of water, or kept pure by being kept under water, we will not complain.

In concluding this subject, it is obvious to remark—

1. That Christians are loudly called upon to aid in promoting the temperance cause.

Intemperance, we have shown, is an obstacle in the way of religion. It is one of the mountains to be removed, or rather one of the chasms to be filled up, before "the way of the Lord will be prepared," so that the "chariot of salvation" can move forward without obstruction.

The instrument for doing this work, is furnished to the Christian's hand. Isaiah has described it when he said, "Behold I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shall make the hills as chaff." This instrument is truth, and when faithfully used, is commonly found to be an instrument having teeth. But it is an instrument which neither rocks nor mountains can break, nor even batter up. It is "self-sharpening," and the more it is used, the better it is. It is an instrument against which the "stones" often "cry out," but it is God's instrument, and will at length break the flinty rock in pieces. The principal tooth in this instrument, is argument,
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brining out solemn conclusions drawn from reason and facts.

Another tooth in this instrument is, answering a fool according to his folly. As on this subject I have no gray hairs to give weight to my opinion, I will quote the language of a venerable president of one of our theological seminaries. I refer to Dr. Beecher. He says: "On this subject, there is no small amount of incorrect opinion and fastidious feeling among good men, from not considering duly the place and use and lawfulness and necessity of ridicule. All diseases do not demand the caustic, but there are some that will yield to nothing else. Ridicule is the most potent weapon with which Christianity is assailed, and in its proper place it is one of the most powerful weapons of discomfiture to the assailant, and defence to the cause. It takes off fair disguises, and exhibits unsightly proportions and combinations."

In this way, if I mistake not, much has been accomplished by that effective lecturer, the Rev. Mr. Hunt; and though he has been called a vulgar blackguard, and by some is so regarded even now, I doubt not he has been more instrumental than any other man in bringing about the great reformation among the drunkards of the present day, and could his influence be seen, thousands would be ready to rise up and call him blessed; and when he shall go to his grave, his epitaph should be, "Here lies the drunkard's friend;" and for myself, I would rather sleep beneath such an inscription, than beneath "the marble of the Caesars."

I would not, by any means, disparage the use of persuasion and kindness, but what will persuasion and kindnesseffect with a rum-seller or a distiller? "His heart is harder than the nether millstone," and neither the persuasive eloquence of a widow's tears nor an orphan's sigh will move him. Here are rocks to be perforated, and though golden drills would look well, they are too soft for this business. We must use tools that will keep sharp.

The poor drunkard is the man to be persuaded and treated kindly; and if half the kind words which have been wasted with the venders and makers of rum had been used with him, I doubt not more good would have been accomplished.
ON THE CHURCH.

I would not wish to call my fellow beings hard names, but I am convinced from my own experience, that using persuasion and argument with the keeper of a grog-shop is casting pearls before swine, and will often at least induce them to turn and rend you. The proper place for the animals referred to, is the pen or the pound; and I wish that the whole herd of their worthy representatives who are now feeding upon every green thing that comes in their way, and drinking the warm blood of suffering humanity, were in our jails and penitentiaries, where they could estimate the value of law and justice as it would appear through the grates of a prison.

Lastly, I remark in view of this subject, opposition must give way. It is the cause of truth and righteousness, and must prevail; yea, the mouth of the Lord hath spoken it.

Already many of the obstacles are removed. The mountains begin to bow down, and the little hills to skip like lambs. There is a rocking among the “cedars of Lebanon,” and some of the strong oaks of Bashan have been torn up by the roots. A way is opening through the wilderness, and deep, horrid chasms are closing up. The temperance chariot, which has hitherto been moving up hill, and dragged by main force over many obstacles, will soon, we trust, be moving upon an inclined plane. Thousands are taking their tickets, and getting their seats. Many of the “kings and mighty men” of the world are now with us. A line of reformed drunkards, stretching from Boston to Baltimore, and a great “cold water army” of children, young men and maidens, are with us. Father Mathew, with his five millions of Irishmen, is at work on this highway, and with the help that is afforded by the Irish population of our own country, it will soon be complete, and all on board.

Our wonder-working water is struggling in the boilers. It is no longer “cold water,” for we have “fired up.” Ye distillers and rum-sellers, if you will notice the signs of the times, you may now hear the bell ringing, and if you would be “wise for yourselves,” you will “look out for the engine.”
TEMPERANCE SERMON.

No. 13.

THE EFFECTS OF INTEMPERANCE ON WOMAN.

BY AMOS D. McCOY.

RUTH, i: 19, 20. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them; and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara.

Naomi was now the widow of Elimelech, and Ruth, who accompanied her from the country of Moab to Bethlehem, was the widow of one of Naomi's sons.

Elimelech and Naomi originated, were married and first settled in Bethlehem. They enjoyed there at least a competence, and stood high in the esteem of a large circle of friends. Naomi was a name expressive of a condition every way so pleasant.

Now it came to pass in the days when the Judges ruled, that there was a famine in the land of Judah, and Elimelech went to sojourn in the country of Moab, he and his wife and his two sons, and they continued there. And Elimelech died: and she was left, she and her two sons. And they took them wives of the women of Moab: and they dwelt there about ten years. And Mahlon and Chilion died also both of them, and the woman was left of her two sons and her husband. Then she arose with her daughters-in-law, that she might return from the country of Moab, for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on their way to return to the land of Judah. Naomi urged them to return to their own friends. And Orpah kissed her, and went back 26
unto her people, and unto her gods; but Ruth clave unto her, and fully resolved never to forsake her. When Naomi saw that she was steadfastly minded to go with her, then she left speaking unto her. So they two went until they came to Bethlehem. "And it came to pass, when they were come to Bethlehem, that all the city was moved about them; and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara."

This deeply afflicted woman thought, "There is something in a name." To hear herself called Naomi (i.e. pleasant) reminded her forcibly of the prosperous days enjoyed by her in Judah, before she went to reside in the country of Moab. Whenever she heard her name uttered by those who were her companions in early life, it awakened all the joyous associations of other days. But only for a brief space. Continuous grief was to be preferred to such interruptions, which indeed illumined her path, but only with such gleams as are shed by the lightning's flash, which make more visible and dreary the long intervals of darkness. If her old friends would call her Mara, (i.e. bitter) the sound of the name would chime with her own feelings.

It may be impossible for us to assign her reverse of condition to all the true causes. Many incidents, some known and others unknown to us, to which her thoughts may have turned, when taken together, may have formed, at the time, the flood of grief in which her soul seemed to be sinking. Little is said of the character of her deceased husband. From what can be gathered, we suppose that his attachment was not strong either to the law of God, or to his people. The famine which induced him to leave Bethlehem, did not drive many from Judah. He might have remained, at least, among some of his brethren in Israel and shared with them in what they had for the support of life. He chose however to go over to those who were "strangers to the covenant of promise." And his sons took them wives from among the heathen, in open violation of the law of God. If the Jewish interpreters may be followed, these were the sins which drew upon the family the blighting curse of Heaven.
Naomi went out from Bethlehem full. But because of sin she was forced to return in the most abject poverty. Her husband by leaving his country, and her sons by violating its laws, had brought lasting dishonor upon the family. When this widow saw their old acquaintances, she felt ashamed and disgraced. When she entered the town they all gathered about her. It might have been to inquire after her state and bid her welcome back to Bethlehem again. Or it might have been that their interest in her was awakened by their fears lest she should be a charge to the town, she looked so forlorn and destitute.

It appears by this that she had formerly lived respectably, else she had not been so much noticed. But when they saw her, the women of the city said, (for the word is feminine) "Is this Naomi?" They could scarcely believe that she was the same person they had formerly seen, so fresh, and fair, and gay.

Says Henry, "If any asked this question in contempt, upbraid ing her with her miseries, their temper was very base and sordid; nothing is more barbarous than to triumph over those who are fallen. But we may suppose that the generality asked it in compassion and commiseration." She evidently felt at the time, that the sins of her husband and sons had much to do with causing the Lord to deal so bitterly with her.

This incident of sacred history may illustrate in many points, "the effects of intemperance on woman." But before we direct our attention to those points, it may be well to view the subject in one aspect which is so peculiar to modern times, that I know not whether the sacred narrative furnishes anything very similar. I now refer to the effects of intemperance on woman when she herself becomes the slave to her appetite. Examples of this are so rare, comparatively, in New England, many of my hearers may not feel a great interest in a full discussion of the matter; I shall, therefore, be brief. For all practical purposes, I suppose an impression sufficiently strong may be made upon each of us, if we make a case as much our own as possible.

Let me deliberately and seriously ask myself, what would be the effects on my companion, that object, to me the loveli-
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est and best in human form, if she should be given up to quaff to intoxication the inebriating cup? What would be the effects on that sister, now young, healthy, amiable and most lovely, if she should give herself up to be an habitual wine-bibber or the victim of strong drink? What the effects, if my dear mother, whose smile my eye first met, whose gentle voice taught me first to pray, and with whom every dear and tender recollection of childhood and early youth is associated—what, I ask, would be the effects if I should hear, while at a distance, that she is overcome by intemperance? And what would she lose of her glory, if with my own eyes, I should again and again see the venerable and once most affectionate matron staggering to and fro through the public streets? Would not the effects in my case, be like many others to the extent in which the evil prevails among wives and sisters, mothers and daughters? To write out, in particular, these effects, would more than exhaust the largest inkstand, and more than fill a ream of royal-post paper.

Though to your ears it may sound strange, yet from personal observation I can testify, that all the effects of these supposed cases are now being experienced by a great many in different parts of our own country; and we hear of more abroad. With us, in our country, they exist in families in all other respects the most highly favored. The following, which I give in the language in which I received it, comes to me as a fact in illustration. Miss — had an unusual flow of spirits, a fine voice and brilliant wit. These made her the admiration of a large circle of friends. Anxious to add still more to the gratification of that circle, she usually drank two or three glasses of wine before going to a social party, to add vivacity to her spirits and brilliancy to her wit. She married, and the romance of life gave way to its realities. The gay pictures of fancy faded like the flowers of spring, before the autumnal cares and wintry winds of real life. The contrast depressed her spirits; and she knew nothing of the “balm in Gilead,” nor of the Physician there. She had felt the power of stimulating liquors. The temptation came at this unfortunate juncture: she flew for re-
lie to wine, and then to brandy; she became a poor slave, and in the year 1832, still wore the chain to the disgrace and anguish of parents, husband and children. "Let her that thinketh she standeth, take heed lest she fall." If that child and sister, that wife and mother has yet returned from the dreary land to which she was unlawfully enticed, and if she has again met at her old home the companions of her youth, when they have greeted her in her former and familiar name, would she not have that name hushed forever, and bitterly exclaim, Call me Mara? Methinks this would be the case with all of woman-kind who have experienced the effects of intemperance on their own persons. For how is the whole character—I might say the nature, of woman changed, when she has become the victim of this destructive habit! That fair, cheerful, smiling and lovely face is bloated, blotched and inflamed. That speaking index, which once told of innocence and peace, now tells of the ruin that has been wrought within. Her face is a visible sign of the distress and confusion that pervades all the secret chambers of her soul. The tongue which once gave pleasure to the wide circle of her youthful companions, has now lost its wonted motions; and only interrupts the silence with words which might better have been locked up in the poisoned bosom whence they come. The husband of her youth, if he has not followed in her devious path, often looks on her whom he wishes to remember only as she was on the day of their wedding. His heart is broken, his head is waters, and his eyes a fountain of tears as he bends over her as she lies in the street, where she has wandered and is fallen; or as he sees her stretched on his carpet or his bed, incapable of motion or utterance. She has ceased to watch at the door for his coming, or to take the least interest in his welfare or his woes. The young family gather at evening from their schools, or from wandering, as worse than motherless, in the streets. They ask for bread of her who has often given them; but now she cannot move nor stir. Sleep comes over them, and they fall on their unspread bed of straw and pass the dreary night. In the morning, they look up to their mother, and feel sad to see her inflamed eyes and ghastly
Her aged parents come to make their periodical visit. They, at a glance, see the change that has come over her. The hoary locks of the aged man shake, and his heavy tear-drops flow as he looks on the fallen creature who has been his pride. But who can paint the sorrow of that aged mother, who has stood hour after hour with her daughter at her toilet! In the moments of interrupted grief, she can only breathe into the ear of her aged husband, "O how the child is changed!"

We may now turn to consider, as briefly as possible,

In the second place, the effects of intemperance on woman, as illustrated in our text, (i.e.) where she suffers from the sin of others. Here, of necessity, the view must be very general. In what I shall say, however, I shall be strictly guided by undoubted facts, which may be adduced to any reasonable extent to which the curious and the careful inquirer may choose to carry his investigations.

Let us suppose the case of a family living where their fathers have lived for many generations. A youth of their number attains the age of manhood. A patrimony, counted rich in his neighborhood, descends to him. He is ready to establish himself. His heart is won by a young lady of one of the best neighboring families, who for years attended the same school with him. They solemnly promise to "love, comfort and honor each other, and forsaking all others, to keep only unto each other so long as they both shall live." The countenance of the youthful bride beams with joy, and tells of anticipated happiness for a long life to come. And the hearts of all the assembled company are glad as they view the golden prospects of the youthful parties.

The old homestead is fitted up to the best advantage. On the appointed day the bride is brought to her home. The husband is ever affectionate, attentive and kind, temperate, industrious and economical. Every year he adds a few hundreds to his patrimony. He gathers every comfort around him, and becomes very intimately associated with all the best families in the neighborhood. Social visits are often exchanged, and all is peace and prosperity.
Suddenly an unexpected event occurs, and he is induced to decide upon a removal to a distant place. All his friends unite to dissuade him from his purpose—at least, to reconsider the step before he takes it. His wife and her friends urge him to remain. And his two boys weep at the thought of leaving their playmates. However, he follows his own inclinations, though his conscience warns him that he is wrong. Duty calls him, but he will not hear. He sets the day for the sale of his moveables; he mortgages his property for the greatest possible amount, or sells it at a sacrifice for ready money, and gathers all together. The day of his departure is come. His wife and two sons are ready. The family friends are met to bid them farewell, and are forced to give vent in tears to their sorrow in parting. The painful struggle is over. They are on their way to a land of strangers. He makes his purchase and settles, and very soon takes his place at the very head of society. Here, in the new home, none, or but few of the ties exist, which held together all the elements of society in their native town. Three or four years pass away as pleasantly as can be expected under the circumstances.

They find the social habits of the neighbors very different from those to which they have been accustomed. At an evening visit, the man is induced, contrary to his inclination, to take a glass of wine. He has been an utter stranger to its exhilarating influence. The cautions of a wise parent had kept him hitherto from trying the experiment. It induces such pleasant sensations, he makes inquiry, and concludes to send to the distant city and procure a small quantity of the "innocent beverage." The small keg arrives. The bright, new faucet is inserted, which can be turned only with a private key. The good judges of the article in the neighborhood are invited in "to try it." Of course, the host drinks with each in his turn. The vessel in a few months is emptied, and he orders double the quantity. To produce in himself the pleasant excitement he felt at first, he finds it necessary to partake more frequently. The desired effect, he soon finds, is not readily produced by means of wine. He resorts to something stronger.
Observe: he has now formed an entirely new circle of “friends.” He has acquired a great fondness for evening visits and good-fellow meetings. This continually increases upon him. Calls are more frequent. It has become irksome for him to attend to his business. He begins to neglect it sadly. Now all the sails are set. The vessel is headed for the port of Ruin. Before a stiff breeze, she bounds from wave to wave with unwonted speed. All the available funds are soon expended. One useful article after another is parted with. The pew at church is given up. The support that has been afforded to moral and religious objects is withheld to provide means for gratifying his appetite. Very soon, all the stock of his farm, or the tools of his workshop, or the books of his office are finally disposed of. His dwelling and appurtenances are mortgaged. The mortgage in three years is foreclosed. The sheriff bids off the property. The tenants at will are warned out, and compelled to leave, and seek the best shelter they can procure.

In the meantime, the sons, (once so promising) often indulged by the kindness of their father, have acquired a strong appetite for the intoxicating cup. They attain the age of manhood, and marry ladies who have been tenderly reared and educated. They are possessed of every accomplishment but one—that is, sound good sense. They assented to the proposals out of regard to other branches of the family. They are brought to the home of their husbands’ father. The mother, full of kindness, welcomes them to the best she can furnish, and only wishes that it was in her power to do for them as she once could.

But a few short months pass, when the young men begin to show signs of a too close imitation of their father’s habits. It is not long before the young women are compelled (though an honest pride is greatly wounded) to go to the poor home of their father-in-law. The paternal roof is broken, and there is no man’s hand to repair it. The summer showers pour into the wretched hovel. The winds and storms of winter come with their damp, chilled blasts to pierce the thin covering with which the three worse than widows are now clad.

On a cold, stormy night the trio are out; the wives wait,
and the feeble light burns in vain. In the morning, the storm continues; but the confused elements are but a faint figure of what disturbs the hosoms of these forsaken women. At length, the family hear the sound of sleigh-bells. Two men, neighbors, drive to the door and stop. They draw off the canvass, which has been thrown over the sleigh-box. Then they raise the bloated, stiff and frozen body of the father, bear it into the old cottage, and with great care lay it on the bundles of straw where the wretched wife is accustomed to repose in her weariness. The neighbors all around are informed, and they assemble. They know the whole of the decline and fall. It may be useful, my hearers, for you to know who some of them are. If you will look, I will point them out to you. That well-dressed man is Mr. ——, who first urged this victim to take a glass of wine with him. When he hesitated, remembering the counsel of his father, this gentleman quelled his fears, assuring him that there was not, in his case, the least danger to be apprehended. The wine was pure, and of the very best quality. This man took the mortgage, purchased, and now owns the place formerly held by this family.

That man, who has such a business-like appearance, is the most extensive trader in town. He sent to New York for the first keg of wine that ever came into the cellar of this wretched victim. It was through him that all the wine and the brandy was procured, as long as there was ability to purchase in large quantities.

That man with a flushed and hardy look, keeps a very respectable bar and bar-room. It was in his place this poor being first began to spend his days, and then his evenings. He has gathered many a dollar of profit from the man who lies there a frozen corpse. But perhaps I ought to mention in his favor, that at last, when his constant visiter became so degraded that his presence would injure the reputation of his house among respectable people, he utterly refused him a single glass, and drove him from his door, as he would the filthy swine. I will only acquaint you with one other. It is not necessary to name him. There he stands. This man dealt out the basest intox-
icating dregs, (though often most meltings importuned by the
wife of his victim) as long as the poor inebriate had a farthing
to pay, or his wife a silver spoon or pillow-case to deposit. It
was from the broken bottles of his counter that he was intox-
cicated the last night of his life. You seem surprised that these
persons are now in the mean abode of the downcast family.
Why do you wonder? Is it not right and perfectly proper,
that they who have reaped all the gain of his destruction—in-
deed, can they do less than wash and lay out his corpse, and
attend his funeral.

But a very few months intervene between the death of the
father and the two wretched sons. I would have you observe,
all three perished among those dealers in intoxicating drinks,
who seem to know and feel no more of their duty to their God
and Saviour, or to man, than was known and felt in olden time,
in the heathen country of Moab.

But where have we left the woman? We have yet taken
no particular note of her since she removed from her native
town to her new and distant home (if the sweet name of home
may be thus applied).

We come to ask again, what are the effects of intemperance
on woman? Let her thoughts when she first saw the compan-
ion of her youth the worse for his beverage speak, and tell their
tale of sorrow! Let the solicitude she felt, and her sighs and
sobs when the first day was given to drunkenness, relate their
doleful story! Go read the effects of intemperance on woman
in the scars fixed on her body by brutal violence! Or go hear
the answer as her thoughts speak, when the unbearable silliness
of her husband has become most grievous and disgusting.

What are the effects of intemperance on woman? Let crushed
hopes, awakened fears, anxieties and alarms groan out the an-
swer. Let the meagre frame, the wan countenance, the starved
body and the soul overwhelmed with sorrow respond! Go ask
your question at midnight, where the wife is waiting to hear the
unsteady step of her absent, fallen lover! Let your ear attend,
and your eyes look on, when he comes to the door brandishing
his blade as mad as the infuriated maniac! She trembly
looks up at his staring countenance, as his children hide behind her for protection. Her own eyes are dim with continued weeping. They now gush a flood of tears. For she knows not but the deranged man will plant his knife, ere the morning, in her bosom, and spill the blood of all whom God has committed to his protection. What are the effects of intemperance on woman? Go, learn from the roar of the winter’s storm! Hear the music of its tones as it howls through the openings of the wretched tenement, and minglesthe moans of the forsaken wife and mother, and the shrieks of starved and frightened children. Or stand in silence at the side of that frozen corpse, and read the living lines in the “grief-worn cheek” of that widow, blessed indeed by the death of him who once plighted his troth to her, that he would honor and keep her, in sickness and in health, in prosperity and in adversity.

There is one more scene to which I will advert at this time, which, I conceive, shows the effects of intemperance on woman to be quite as painful and distressing as any we have considered. That we may get a clearer view of the whole, I must ask you to go back with me to the place where we last saw the widow—yes, the three widows. Their husbands are now buried. There are, in the mean place of abode, a few articles of household furniture remaining. They are kept as orderly, neat and clean as possible. The affairs of the deceased men are soon settled. They are each in debt to the man who had the honor of selling them the last intoxicating drink they ever took. He goes home from the funeral of the last of the three, and looks over their accounts. He finds they are in his debt, and concludes to save himself. He puts his bills in course of collection, and requests that all possible pains be taken and no time lost in making him safe. The officer arrives. The widows give up everything to him, except the tattered clothes with which they are too scantily covered. These articles are sold to the highest bidder, and the last farthing they can possibly be made to bring, goes to the small dealer in the temporal miseries and eternal pains of men. No room is now left to choose on the point of remaining there. The mother soon settles the
question that she must turn her face towards her native town. The younger women have shared so liberally in her kindness, they cannot think of her attempting the long journey alone, on foot and without food, or the means of obtaining it. Even now, she is faint and destitute. They, therefore, set out to accompany her. They might more easily be provided for among their own relatives. The kind mother urges them to consult their own ease and convenience. After frequent urging, one kisses her and goes back "to her people." I have not time to follow her to the meeting of her relatives, and the years of painful recollections that followed unto her life's end.

The other begs permission to accompany her mother-in-law. The request is granted. They together perform their long and wearisome journey, and on their way talk of the bright and dark scenes which have transpired in their past lives; and they lay their plans for the future. Suddenly they look up and see in the dim distance, the spires of the old native town. The mother knows it at a glance. In her gay youth, she had often rode for pleasure over the very spot which her weary feet now press. They are excited by the view, and hasten on their way. They pass the first house in town. Very soon is seen the face of an old acquaintance. The salutation is passed. But, O how changed! The acquaintance goes home, and relates his adventure. The news soon spreads over the village. A rush is made from every part to see the desolate and oppressed widow. Now, remember what her condition was before her marriage, and when she left her friends. Let us call up the million questions pressed by over-anxious inquirers for many, many years—each of which bring all her scenes of anguish fresh to her view, as if they were but of yesterday. Let our thoughts follow her as she goes from one family to another, seeking a home, but compelled to feel that she is unwelcome. And with such a view before us, we cannot fail to feel such a sense of the effects of intemperance on woman as shall move our strongest sympathies, and prompt us to the most strenuous efforts we can put forth; and to utter our most ardent prayers to the God of love and mercy, to stay the flood which bears on
its dark and poisonous bosom such a wide-spreading, blighting, withering and everlasting curse.

The views we have taken of this subject suggest a few brief remarks:

1. To the ladies. They should be reminded that there is not entire safety even in their case, while they indulge themselves, or gratify their friends by using intoxicating drinks. When you have in mind the momentary pleasure you may afford yourself or another, let that thought be contrasted with the personal and domestic wretchedness, disease and ruin to which you possibly may be reduced. Facts well known to me, justify the suggestion that there is danger in this indulgence, even among the highest and most cultivated of your sex. I have known stars that shone brightly in the highest galaxy, to lose their light. With their native brilliancy they mingled strange fire, which parched and consumed every beauty. Their day is closed. A dark and cheerless night hangs over their early occupied graves. You are perfectly safe from this evil, so full of miseries, when you practise total abstinence from all that can intoxicate.

2. To those men who habitually take wine at their meals, and pass it on other social occasions. You would not venture to stand your wife on a very slippery place over a deep and rocky precipice, where she might be safe, but in danger of falling. You would not venture your daughter in a slender pleasure boat on the sea-shore, however beautiful and commodious, if there was danger that she would be driven out to struggle with the towering waves of the ocean. The social glass of wine is like the daily breathing of the gentle wind from land. It drives from the peaceful shore, and may yet take your loved one to a dreary scene, where no kind sail shall greet her vision.

3. To all makers and venders of intoxicating drinks. It cannot be, that with your own hand, you would beat and bruise a tender-hearted, refined and gentle mother. No money could tempt you. Will you be hired to nerve the arm and brace the heart of another to commit the deed? You could not be hired to burn the fences, tear up the deed, destroy the record, and
burn down the house of your neighbor: why, then, will you deal out that which as effectually destroys every vestige of beauty or comfort? No money would tempt you to go, in a cold winter day, and strip each of the household to the last garment, empty the drawers, and take away the last useful article from a family: why, then, will you for dollars, give that which you know will commit worse depredations? If permitted, would you for money, shut the gate of heaven against a man? Or would you press a wretched sinner, who might be saved but for you, into the caverns of perdition? Then why do you, for the paltry trash, educate drunkards, keep them from the Saviour, and class them with those who you know shall not inherit the kingdom of God?
TEMPERANCE SERMON.

No. 14.

THE EFFECTS OF INTEMPERANCE ON NATIONAL WEALTH.

BY JOHN GEORGE NAYLOR.

PROVERBS, xxiii.: 21. For the drunkard and the glutton shall come to poverty.

The impression which an existing evil makes upon a properly cultivated mind, derives its proportion from the effects which the evil has produced; and these are frequently sought in the moral condition and in the future prospects of the subject, rather than in anything confined to his present existence. And, indeed, an evil whose ravages terminate in death, appears extremely diminutive, compared with one whose results acquire their magnitude from a connection with eternity. This, no doubt, is one reason why intemperance has been considered, by the christian part of the community, more as a moral than a political evil, and why so comparatively little has been said, respecting its effects on the political welfare of society. The Christian observes intemperance ruining the character, deranging the intellect, totally destroying the moral susceptibilities of man, and hastening its victim to the awful retributions of eternity, replete with depravity and guilt. This great evil, assuming so terrific an aspect, when thus presented to the mind, may divert his attention from consequences, which, though fearfully appalling, are as the small dust of the balance, in comparison with those which are as lasting as immortality itself. But is there not an inevitable connection between this evil as the cause of so serious an injury to the well-being of society, and
the final destination of the person with whom it originates? The drunkard not only flings himself into the vortex, but drags the persons and interests of others within the circle of its horrible attractions. Is he not amenable to God, for a character deliberately formed, which, how destructive soever to himself, is indescribably ruinous to others? A mode of conduct which unfits him for a residence on earth, will certainly disqualify him for the purity of heaven; and a principle of voluntary action, by which the man transforms himself into a foul excrescence on society, will entail upon his future being the most fearful calamity, unless avoided by repentance, and faith in the Redeemer. This solemn truth is a sufficient reason why a serious attention should be given to the evil under notice, as destructive to the pecuniary interests of society. Wealth is indispensible to human improvement, and intemperance is ruinous to wealth, in crippling and destroying the agency by which it is produced; but the agent is a voluntary being, accountable to God, and liable to arraignment at his bar. The effects of intemperance on wealth, therefore, are not so remotely connected with the moral and perpetual interests of man, as to warrant us in neglecting that part of the general subject to which I have been appointed to direct your attention.

The nature of man exhibits to the view, innumerable wants and desires, and an active power adapted to supply them. His activity is stimulated by his wants, upon satisfying which depends the preservation of his being; and his desires prompt his efforts to obtain that which will contribute to his happiness. The exertion of the powers with which he is endowed, forms the agency by which he procures whatever he consumes. But the produce of his industry may exceed his immediate consumption, and the overplus has been denominated wealth. The whole produce of his efforts, however, consisting of whatever is "necessary, useful, and agreeable to man," apart from the idea peculiar to the above definition, has been considered as properly within the limits of the term. It is not my object to dispute any definition of the word, but merely to say, that it will be used with a latitude embracing labor and whatever it produces for the benefit of man.
That wealth, when made an object of inordinate attention, becomes the occasion of innumerable evils, is a truth which has received apostolical sanction; still, though capable of abuse, if submitted to the control of correct moral principle, it forms a desirable source of convenience, and is rendered auxiliary to the happiness of man. It is important, not only as it furnishes him with the ordinary comforts of existence, but in commanding the leisure and the means to cultivate the higher departments of his nature. If every person were wholly occupied in procuring the necessaries of life, but little opportunity would be afforded for the culture and expansion of the mind, and the character of society must become alike illiberal, selfish, and contracted. We have only to imagine that penury were to become universal, to perceive that a retrogression in society would be the unavoidable result, as the means of human improvement would be wanting. It is impossible to specify a nation, where the pressure of poverty universally is felt, whose population has been able to attain that eminence which distinguishes the more cultivated portions of our species. And it may safely be asserted, notwithstanding the evils which riches frequently occasion, that in proportion as a nation becomes opulent, it progresses in improvement, and displays the fruits of human genius and learning. Venice might still have remained a mere desert of sand, and Holland have still been remarkable for nothing but her swamps, instead of becoming the abodes of learning, and of the sciences and arts, had it not been for the wealth arising from the industry of their population. Nor would England be able to present so long a catalogue of eminent artists, scholars, philosophers and poets, had not wealth have given encouragement to talent, and rewarded the productions of genius. And to what, under a benign Providence, are we to attribute the unexampled improvement of America, if not to the competency resulting from the ingenuity and labor of her citizens? To industry, which has supplied much more than immediate necessity and convenience require, and to a soil that has amply repaid the cultivation which it has received, she is indebted for the means of attaining an eminence which commands the re-
spect of the most powerful nations of the earth. An equable
distribution of wealth has furnished her population with the
sources of general intelligence, for where but few suffer the
embarrassments of poverty, but few are deprived of opportuni-
ties for personal improvement. If then the respectability and
progress of a nation depend so much upon its wealth, the latter
ought not only to be economized with care, but guarded against
the evils to which it is exposed. And as every citizen is bound
to augment this source of national advancement, he ought to
be dissuaded from the measures by which it is diminished.

Society, from the most simple form in which it has ever been
presented to the eye, to the highest point of perfection to which
it has hitherto been raised, exhibits the principle of mutual de-
pendence. One department of society, therefore, cannot fail
in producing its legitimate results, without the failure being felt,
to a greater or a less degree, throughout the whole system.
There are existing in society relations analogous with those in
the human body, and as no function of the latter can be sub-
jected to serious derangement, and the whole economy not
sympathize, so is it impossible to prevent an evil which inflicts
a deep injury on one class of our social interests, from wound-
ing others though of a different description. The same cause
which diminishes the wealth, will check the improvement of a
nation, as the former is essential to procure the means by which
the latter is effected. That citizen, therefore, who, by folly
and by vice, destroys the wealth at his disposal, not only in-
curs the evils of poverty, and the corrosions of disease, but,
while unable to contribute his quota to the general interests,
becomes an expensive incubrance on the community of which
he is a member. The social machinery may still move, but in
proportion as such cases accumulate, its operations will be crip-
pled, and its final results will be lessened. It is one of the
most baneful effects of intemperance, that, by destroying the
agency and leaving the sources of wealth unproductive, it
abridges the means of national progression on the path of civil-
ization, refinement, and religion. It not only mars the beauty,
but undermines the foundations of the social edifice, and, were
it to become universal, would soon reduce the nation to a chaos of confusion, wretchedness, and crime.

As the Creator has formed man, not to be an isolated being, but a member of society, he has endowed him with powers whose exertions are not to terminate on himself, but to contribute their part to the benefit of others. This truth lies at the very basis of the social compact, and its practical effects are essential, not only to preserve the efficient operations of society, but, even its existence. It is not more certain that the social principle is an original element in our common nature, than that it was intended to produce the best mutual effects; and, when not contravened by the selfish passions of the heart, such effects are invariably seen. The virtuous citizen feels bound, by the very nature of the compact to which he is a party, to supply himself, by laudable exertion, with whatever his situation may require, and to aid the community in its enterprises for improvement, or to prepare for any emergency to which it is exposed. He cheerfully contributes his portion of the means by which the liberties of the nation are protected from encroachment, and its physical, moral, and intellectual culture is advanced. By industry, and by judiciously disposing of the property under his control, he at once procures a competency and enriches the community; while he who disables himself by vice, in lieu of producing whatever he consumes, lives on the produce arising from the efforts of his neighbors, is chargeable with a perversion of his powers, and violating his civil obligations. It may be a matter of secondary moment, what is the particular vice leading to such calamitous results, but our attention is directed especially to intemperance, which, in destroying the wealth that forms so important an item in our national interests, in wounding the mutual relations of society, and in disqualifying the citizen to answer its designs, is felt as one of the most fearful evils under which a nation can groan.

The effects of intemperance on wealth may be presented in a variety of ways. The order in arranging the particulars which are now presented to your notice is, perhaps, more a matter of taste than of logic. Allow me, then, to direct your
attention, first, to the expenditure of property which intemperance exacts from its subjects.

It is a circumstance which may be classed with our national advantages, that the free citizen commonly receives a fair remuneration for his labor. This remuneration consists of money, or some other article of value, which is capable of exchange, and of being replaced with a commodity more or less beneficial to its owner. The rewards of industry bring within his reach, the gratifications of laudable desire, the means of intellectual improvement, and invest him with influence in the circle within which he moves. By preserving him from dependence upon others, they strengthen the sentiment of self-respect, and induce him to take a position in society, which attracts the respect of his associates. The regular income of the artist, the laborer, or any other citizen, if submitted to the direction of right moral principle, will give him a relative and personal importance, almost as conducive to the interests of others as his own. These advantages, however, as already intimated, depend upon the measures he adopts in disposing of his property, which he may render not only useless, but a source of injury rather than of benefit.

It requires but little attention to the subject to perceive that intemperance, in consuming the produce of industry, which it never replaces, is destructive to wealth. The drunkard, in purchasing an article from which he derives no possible benefit, suffers a total loss of the money which he is tempted to spend. Indeed, if we take into account the loss of his time, the injury inflicted on his health, and especially on his ability for labor, were the property expended thrown into the ocean, or buried in the earth, he would be in a situation comparatively better. While he receives nothing conducive to his interests in the purchase which he makes, he contracts a depreciation of his energies, which often precludes the possibility of augmenting his resources in the future. The little capital he obtains would accumulate if properly used, and lessen the evils incident to life, but this he relinquishes for an irrational pleasure without profit, and sinks into a state of destitution and disease. If with
the money given for the poison which he drinks, he were to purchase useful articles of dress, or any of the needful commodities of life, in addition to receiving an equivalent for that which he expends, he would avoid the consequences which an opposite course of expenditure incurs.

The intemperate man, how unconscious soever of his folly in exhausting his resources with the prospect of nothing but ruin in return, would readily perceive similar folly in another. Were he to see his neighbor, merely to produce a transient excitement of the nerves, consume in a moment five dollars' worth of gun-powder, the absurdity of such conduct, and especially if much personal injury ensued, would become the subject of his censure; but he would probably overlook the fact, that by purchasing a baleful article of drink, at the moderate rate of twelve cents per day, he suffers an entire loss of nearly forty-four dollars per year. If such instances were rare, and the loss confined to the individual himself, there would be less reason for regret; but there is existing in the United States not less, perhaps, than one-fourth of a million of such cases, and the annual expenditure of money for alcoholic drinks has been rated at fifty millions of dollars. This property might have been used as means of reproduction to an almost indefinite extent, and have enabled its owners to enrich rather than impoverish the nation, as a judicious management of capital produces the best relative effects. To a nation like this, possessing capital in money comparatively small, and yet commanding innumerable modes of employing it in the most profitable way, such an enormous expenditure for a sensual indulgence, not only profitless but baneful, is an evil which cannot be too much deplored, and ought to be prevented by every measure to which we can properly resort.

One of the principal sources of wealth, both to the individual and nation, is labor; upon which intemperance inflicts the most ruinous effects. The aptness of man for labor is easily perceived in the very constitution of his nature. Exertion, while conducive to his health, and needful to develop the powers with which he is endowed, was designed, by the Author
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of his being, to meet the demands made by his happiness and wants. Furnished with "bone, and brawn and sinew," he is capable of subduing opposition to the gratification of his wishes, and of making the earth yield him the necessaries, comforts, and luxuries of life. His exertions, when properly directed, have ever been sufficient, even in the most simple condition of society, to place at his disposal the means of personal support, and of assistance to others. And it is difficult to conceive of such a state of human society on earth, in which the industry of its members would not be essential to its good. Industry, while indispensable to the welfare of the individual himself, forms, in its natural results, one of the chief sources of wealth, to the community of which he is a part.

The amount of wealth produced by a people will depend to a very great extent, on the degree of physical power they possess. If enfeebled by disease, by climate, or any other cause, a diminished ability for labor, will give a proportionate limit to their wealth. The productiveness of labor is so closely related to the healthy condition of the body, that a mode of living which deranges the functions of the latter, must lessen the advantages accruing from its operations. Such is the law upon which the efficient action of the animal economy depends, that no one of its organs can be injured, without abridging its power for exertion. Whatever, therefore, produces a constant depression or excitement, by disturbing the organical arrangement, prevents that development of power which the organs, when unimpaired, conspire to effect. The labor of two men, the one exerting all the energies of health, and the other debilitated by disease, though both are equal in all other respects, will be attended with very dissimilar results. Activity, in the one case, will surround its agent with advantages of which disease in the other, will deprive its emaciated subject. The health of the community, therefore, is necessarily connected with its wealth, and the increase of the latter will be checked, if the labor dependent on the former be abridged. Who, then, does not deplore the injurious effects of intemperance on wealth, in maiming the physical energies on which the produc-
tation of property depends? And who that has one feature of patriotism in his character, will not break up a loathsome habit so ruinous to the interests of his native or adopted country?

It is a truth which but few citizens now venture to deny, that alcohol, in any of the forms in which it is presented as a drink, contributes no permanent strength to the body. That it produces a powerful excitement of the nerves has never been denied, and that it reduces the nervous system to a state of proportionate exhaustion is invariably felt. The inebriate, during the gleeful excitement which he feels, may possibly exhibit a seat of unusual exertion, and dream that he is deriving benefit from his stimulating draught. But this error is severely corrected, by the almost entire prostration of his strength, and the various symptoms of disease which speedily ensue. An article so active as the one under notice, cannot be regularly used as a beverage, without producing the most deleterious effects; if it were an aliment, the stomach would readily change it into an element of corporeal power; but it is not, and never fails to corrode the power which it refuses to augment. The truth of this is found in the experience of every drunkard, and in his being unable to accomplish the amount of labor which he would otherwise easily perform. His stomach, with every other organ of the viscera, diseased; his nerves shattered, and every muscle relaxed; the whole economy of the circulation depraved; aud, indeed, the entire man totally impaired, even the very implements of industry become hateful to his sight, and the labor of the day a task over which he bitterly repines: It would be folly to suppose that he could endure the toil for which he is so utterly unfitted, and is not surprising that one third of his labor, with its pecuniary benefit, is entirely lost to himself and to the world. It is estimated that intemperance, by merely diminishing the labor of its subjects, has inflicted an annual loss on the United States of fifteen millions of dollars; and, as one in ten of habitual drunkards suffers a premature death, and their term of life is on an average shortened ten years, that, in this additional loss of labor, the community has sustained a further loss of more than eighteen millions per annum!
These horrible effects of alcohol on the body, have been faithfully proclaimed to the world, by the best qualified physicians of the age; they are seen in the diseased appearance of the regular inebriate; and they are hoarsely murmured from the graves of the thirty thousands whom, in our own land, it has annually killed.

Another way by which intemperance operates so prejudicially on wealth is, in lessening and sometimes utterly destroying the powers of the mind. The very intimate connection between the mental and corporeal economies, renders it impossible for a serious effect wrought upon the one not to be felt by the other. As the efficient operations of man depend on the healthy condition of his mind, the latter has an immediate relation to industry, which we have already noticed as originating wealth. Every effort is traceable to a decision of the mind, and every decision to a process which the faculties are united in directing. It is in the mind that every idea leading to a practical result is elaborated, and fitted for development in the more or less powerful exertions of the body. The external action, therefore, will be modified by the intellectual operations, and will be inefficient or productive of no good if the faculties become impaired. But the mind, if not injured or obstructed in its course, faithfully gives back the knowledge it obtains, in modes of labor conducive to the secular and higher interests of men. The noble ship, with the science by which she is navigated to every direction of the compass; the stately edifice, with its beautiful proportions; every kind of machinery, with its numerous and intricate movements; in one word, whatever is produced by human industry has a fixed and natural relation to the mind. Hence the importance of preserving the intellect from injury, as the vigor of its operations and its practical effects, are made so essential to the interests of both the individual and nation. And it will be readily conceded that whatever abridges the power of the mind, by diminishing the produce of labor, must be injurious to wealth.

That the habit of intoxication impairs the strength and acumen of the mind, is too plain to admit of a serious denial. It
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is true, that some eminent men, to quicken the action of the intellect, have resorted to the stimulus of spirituous liquors; and not less so, that they have often lost double the energy gained by such a needless and disreputable step. The immediate effect of spirituous drink rapidly exhales, and the unnatural tension is succeeded by a morbid condition of the mind, which, when the indulgence is resolved into habit, renders the person unable to make any vigorous exertion. Hence it is, that inebriates are commonly subject to depression, which often settles into an incurable melancholy, unfitness them for the ordinary duties of life. The imagination is changed into a region of spectres, by which reason is dethroned, and the man delivered over to the frantic horrors of delirium tremens. The judgment, without whose soundness no measure can be properly concerted, nor conducted to any profitable end, is, in such cases, not only enfeebled, but frequently destroyed. Except the rage into which he is occasionally wrought, and the fits of obstreperous mirth with which he may be seized, the drunkard often exhibits a mental imbecility approaching to that of a mere idiot. He becomes totally inactive, while his own interests and those of society are equally neglected; or insane, and is delivered over to the asylum, to be supported by the wealth which he is criminally unable any longer to augment. The deadly torrent has rolled over the entire region of mind, and, having extinguished the man, left the mere animal with scarcely the signs of a loathsome existence. The man who by labor, by skill, or by industry in any reputable mode of living adapted to his talents, might have been respectable, and yielded his share to increase the riches of the nation, transforms himself into an idle sot, a contaminating nuisance, a worthless pauper, and a pitiable and expensive madman. From a healthy and productive member of the body politic, he is transmuted into a malignant gangrene preying on its vitals, and, as far as his influence extends, subjecting it to poverty with various other evils. The useful produce of mind is wealth to the community, but intemperance destroys the agent, and prevents what it would otherwise produce.

The social relations of the citizen, it may also be observed,
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are a medium through which he may increase or diminish the wealth of the community; and it requires but little discernment to perceive the influence of intemperance on these relations. Some of the relations alluded to are immediate, and others are remote, but many of them bear directly on the interests to which our attention is especially referred. The parental relation may be made a source of national injury or good. The welfare of society depends on the character and qualifications of its members, and these very much on the measures pursued by the parent in training up his offspring. The children of a family are destined to be, at no distant period, active members of society, and their being a blessing or a bane will generally be determined by the early habits they have formed. Virtue, intelligence, and industry will render them not only ornamental, but useful to the nation; producers of whatever they consume, and willing contributors to national improvement; but if vicious, ignorant, and idle, they will be more likely to require the support of society than contribute to sustain it, and to find their way to the poor-house, the prison and the gallows, than to any station of respectability and profit. Although the child may become vicious under the best mode of training the parent can adopt, and virtuous in spite of the worst influences by which he can surround him, still it will commonly be found that the children of intemperate parents rank with citizens the most unproductive and depraved. Their education neglected by the parent, their character corrupted by his habits, and their bodies often enfeebled by diseases of which his intemperance is the origin, they are ill-fitted to answer the generous designs for which society is formed. Hence it is that intemperate parents are perpetually giving to society members who are too idle or diseased to labor for a competent support, whose vices consume the little they obtain, and who become dependants on the bounty of humane individuals, or on the purse of a commiserating public. It is supposed that not less than seven-eighths of the children supported by public munificence, have been reduced to pauperism by the intemperance of their parents; and how often does the same evil render the whole family a bill of expense to the
county, the city, or the town! Millions of dollars have been expended to sustain persons who, but for the drunkenness of their parents, might have been found among the most talented, enterprising, and productive of our citizens.

In conducting the interests of commerce, a large amount of property is often entrusted to the care of a single individual. The management it requires, and the jeopardy to which it is frequently exposed, demand all the promptness, ingenuity, and judgment which he can possibly exert. A failure in his conduct may destroy the wealth which he had undertaken to protect, and involve the parties by whom he was employed in ruin from which they can never be retrieved. The relation he sustains to the persons who have been induced to rely on his integrity, and on his ability to answer their designs, while highly responsible, was formed for the known purpose of preserving and increasing the wealth placed under his control. He is bound, therefore, not only to apply his talents to the object of that relation, but, also, to avoid any mode of conduct which would impair them, and is criminal for every voluntary failure.

The effects of intemperance on man have already been partially described, and its effects on the social relations into which he enters are often seen in the destruction of property committed to his trust. If the tenure upon which riches are held is so uncertain as to have become a proverb, it is increasingly so when submitted to the discretion of a drunkard. Intemperance gradually lessens his sense of responsibility, renders him indifferent to the interests confided to his care, stupid at the very moment his ingenuity and vigilance are the most needed, and fatally adventurous under circumstances which require the most collected and accurate efforts of his judgment. How often has wealth, which cost years of anxiety and labor, been suddenly destroyed by the intemperance of the person with whom it was entrusted! The stately ship which has unfurled all her canvass to the breeze, and, freighted with a valuable cargo, plunges through the ocean as though in haste to lay her treasures at the feet of their owner, is violently driven on a rock, fills, falls over into
deep water and is lost. The only reason assigned for the disaster is, that the commander was an intemperate man. He carried sail when it ought to have been taken in; he lost his reckoning by neglecting to take observations; he was ignorant of the course which the ship was pursuing, and of the danger to which she was exposed; he was drunk when he ought to have been sober. Innumerable calamities like this, rendered horrible by human suffering and the loss of life, spring from no other cause than the insanity, desperation, and stupidity which alcohol effects. The dismal cry of fire! fire! breaks on the stillness of the night; several valuable buildings are in flames; and in a few hours a large amount of property is totally consumed. The catastrophe is traced to the carelessness which intemperance induced, or to the malice it inspired. And what but the ruin rather than the preservation of property is to be expected, if left to the management of an individual accustomed to impair the operations of his mind, and inflame the passions of his heart with alcohol? Ought the man who is unfit to be the guardian of his own interests, to be trusted with the interests of others?

The community, notwithstanding the frequency of disasters like those to which allusion has been made, has generally encouraged rather than endeavored to correct the evil out of which they arise. Public sentiment, however, has, to some extent, undergone a change, and, while the drunkard is deemed an improper person to receive a charge in which anything important may be pending, efforts are making to lessen the inducements to intemperance. Sobriety is found in the army and the navy, and in every department of commerce, to be essential in preserving the relations of society uninjured, and to prevent that destruction of wealth to which intoxication invariably leads.

In noticing the effects of intemperance on wealth, it would be improper to overlook the destruction of nutritious grain; an evil of whose extent it is difficult to form an accurate conception. Other articles, also, which are capable of being made sources of benefit to man, are distilled to sustain the vice against which our attention is directed. By applying the powers of
his nature to the earth, man obtains the means of physical support; these, as indispensable to life, cannot be diverted, with impunity, from the purpose for which they were designed; and, one would suppose, that nothing short of insanity, avarice, or cruelty, could form them into a weapon to destroy him. The industry of the farmer may produce more than his own necessities demand, but this is no reason for converting the overplus into an element of evil, as it is required to supply the wants of citizens employed in other departments of labor, and would probably procure for the farmer a much better market if distilleries and breweries were totally abolished. The comfort and even the very life of the citizen, whether he is devoted to agricultural pursuits, or to those of some other occupation, depend on the products of the soil, a consideration which, while it invests them with incalculable worth, ought to prompt him to guard them with jealous assiduity, and deter him from transforming them into an agent of crime, poverty, disease, and premature death. But man long since lost sight of his higher interests in the gratification of his appetites and passions, which accounts for his devoting so great a proportion of the fruits of the earth to the demon of intemperance.

Were we furnished with a full and accurate estimate of the wealth which is annually lost, by converting the produce of the earth into the great agent of intemperance, alcohol, it would be impossible to suppress the feeling of horror and surprise. In the absence of so desirable an estimate, a few facts only must suffice. We have read that the New York Commercial Advertiser stated, less than three years ago, that one hundred thousands of bushels of corn and rye were distilled monthly, in that county alone, into whiskey! A million two hundred thousands per year! equal to two hundred and forty thousands of barrels of flour, allowing five bushels to the barrel. It is supposed that the quantity of grain, of different descriptions, annually devoted to intemperance, is equal to a barrel of flour for every family in the United States! It was estimated that in Ireland, prior to the reformation in that country, nearly six millions of bushels of grain, the produce of her own soil, were yearly con-
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verted into intoxicating drink! Is it then a matter of surprise that intemperance inflicted on that nation a yearly tax exceeding forty millions of dollars; or that with a population of eight millions, two and a half were reduced to wretchedness and want? It is believed by persons most competent to form an accurate opinion on the subject, that in Ireland last year "the decrease in the consumption of ardent spirits was to the extent of about one million of pounds sterling;" a fact which, while it shows the people are recovering from the plague of intemperance, gives some idea of what they must formerly have suffered in the ruin of their wealth. Numerous facts of the same kind might easily be adduced, showing the fearful influence of inebriation on the fruits of human industry and the earth.

That the earth is so lavish in bestowing her gifts, or that the results of human labor are so abundant, as to leave a surplus which is not required by the interests of man, and which the distillery may consume without deducting from his happiness, may very properly be doubted. A large quantity of grain may be exported from a country, or be consumed by the process alluded to, while thousands of the inhabitants are in almost a famishing condition, and suffering other evils which the grain destroyed or exported might have been made to mitigate or prevent. Notwithstanding the vast amount of grain which is grown in the United States, if the wants and interests of each individual were fully supplied, it might perhaps be found that the soil produces no more than the welfare of the community demands. If this supposition is correct, then all the grain which the distillery and brewery consume, is so much taken from the sustenance which society requires, and some individuals are deprived of an adequate supply. But if it even could be proved that our land and labor produce an annual excess, it would be far better for the nation, were it used to augment the number and value of horses, of cattle, and of swine; or exported; or even reduced to manure, than to change it into a substance which destroys the wealth of society, and the energy and life of the citizen.

There is only one other topic to which your attention will
for a moment be directed, namely, that intemperance, by preventing the cultivation of the soil, is injurious to wealth. The law under which man is placed, exacts toil as the price of his existence; but Providence has given him the earth, which, under the operation of his labor and his skill, fails not to supply his every reasonable wish. Though it spontaneously yields sufficient for the inferior animals, it requires to be cultivated in order to furnish its rational inhabitants with the means of existence, of comfort, and of pleasure. It will give an ample reward only in answer to their labor, and sternly leave them to misery and want as the penalty of idleness or neglect. Not only the life of man, but the improvement of which his nature is susceptible, depends on the means which his industry draws from the bosom of the earth. The soil must be tilled, the seed must be sown, and the harvest must be reaped before it will enrich him. The tree must be felled, hewn, and submitted to the various operations of art; the stone must be forced from the quarry, and be cut into shape; the clay must be dug, moulded, and burnt; the mine must be formed, and the ore must be smelted; in short, the stores of the earth demand the skill and exertions of man to fit them for his purpose, and to convert them into wealth. The wealth of a nation, other things being properly adjusted, will be in proportion to the produce of its land, and this again will bear some proportion to the industry by which it is improved; it is easy to perceive, therefore, that an evil which lessens the ability for labor, by leaving a large portion of the land in an uncultivated state, tends to impoverish the people.

No country on the earth has a fairer opportunity for becoming opulent than the United States, but intemperance has maimed, to an almost inconceivable degree, the instrumentality so needful to convey the riches of the earth into the coffers of the nation. The soil invites the citizen to labor, and promises, as a powerful inducement, health, competency, and a longer period on earth, but intemperance smites, and leaves him in poverty to sicken and expire, with the means intended to continue his existence, at his feet. The farm which, if cultivated,
would not only render its possessor independent and happy, but be an ornament and a source of profit to the community at large, becomes, through intemperance, almost unproductive, and a reproach to the nation. Land which might smile with beauty, and display every variety of profitable produce, is left to repose under the original curse, to bring forth thorns also and thistles. How often, while observing the desolate appearance of many farms have we been induced to apply, with but little alteration, the language of Solomon: I went by the field of the drunkard—and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

In drawing these remarks to a conclusion, allow me to suggest the importance of individual exertion. As intemperance is so detrimental to the welfare of the nation, the love of country, so commonly professed, ought to constrain every citizen to oppose it by all the measures which he can properly adopt. He who remains an indifferent observer, while this "fiery stream," like the fabled river of Andalusia, is carrying desolation into every corner of the land, has little claim to the honor of a patriot. Who that loves the soil by which he is sustained, the community of which he is a part, and is worthy of the reputation of a creditable citizen, can forbear to urge an exterminating war with this Briareus of a hundred hands, a monster that is perpetually rending and flinging to the winds, the dearest interests of both the individual and nation? Let it never be forgotten, that so long as this gigantic vice is cherished in the land, so long the pecuniary, social, moral, and religious welfare of society must suffer; and that the unhappy inebriate while liable to the wrath which is to come, usually exhibits with depravity of character the extreme of temporal adversity: For the drunkard and the glutton shall come to poverty.

Note. The writer not having by him at the present time, the "Inquiry," &c., by Adam Smith, Esq., cannot refer the reader to the page of that work which suggested two or three remarks on the 217th page of the sermon.
TEMPERANCE SERMON.
No. 15.

DUTY OF THE CHURCH IN RELATION TO TEMPERANCE.

BY JONATHAN WOODMAN.

Ephesians, v.: 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

The Christian Church is regarded in the Scriptures, as the light of the moral world. And it is such in two respects:

1. In relation to its precepts; and 2. In its examples.

It is the light of the world in its precepts, inasmuch as they are the only true system of religion ever revealed to man; and inasmuch as they will, ultimately, expose the hidden things of dishonesty, and bring to light the deeds of darkness, which for thousands of years have been accumulating and spreading their blasting influence over the whole land, laying waste God's moral heritage, and causing one deep, dark, long midnight to oppress men's souls, until their groanings have entered into the ears of the Lord, and he has come down to deliver them.

Yes, my hearers: the precepts of the Church of Christ will expose these deeds of darkness fully—nay, they are now exposing them, and the time cannot be far distant when the world, guided by the light of Divine truth, shall pronounce one universal condemnation upon them, and with tremendous power, roll them back to the confines of the pit from whence they arose.

2. The Church is the light of the world by its examples.

The fruits of the different religions which have prevailed among mankind, from the earliest ages of the world, may be regarded as a sure demonstration of the principles of the religi-
ions which produce them. Whatever may have been the sup-
posed characters of the gods which men have adored, such has
been the real character of their adorers. And such must ever
be the influence of principle or cause on effect. Hence the
declaration of our Saviour, "If a man love me, he will keep
my words." Thus we see, that in proportion as correct prin-
ciples prevail, ancient barbarities and heathen superstition, how-
ever strongly they may have incorporated themselves with our
constitutions, are uprooted, and the intellectual soil is prepared
to receive the seeds of knowledge, which being carefully culti-
vated, produce an abundant harvest of "temperance, patience,
godliness, brotherly kindness and charity"—thus affording to
the world an example completely the reverse of that produced
by the false maxims and religions of ancient heroes and philos-
ophers. Well it is for us, my hearers, that we live in an age
when the light of christian precept and example shines on our
moral world. The errors of the past may make a desperate
effort to regain their ancient strength, but it is a dying effort—
the victory is ours. But in pursuing my subject this evening,
I am not to treat of general evils, but to direct my remarks to
one particular sin—the sin of intemperance.

I. I shall attempt to show from the Bible, that intemperance
is a work of darkness.

Now, whatever practice prevents men from understanding
the requirements of God, or from discerning the awful con-
sequences of violating those requirements, may be considered a
work of darkness. And the Bible informs us, that among other
sins, improper eating and drinking had obtained such strength
before the flood, that "every imagination of the thoughts of
men's hearts was only evil." And our Saviour says, "They
knew not, until the day that Noah entered into the ark, and
the flood came and took them all away." Mr. Henry says,
"They were secure and careless. Knew not! Surely they
could but know. Did not God, by Noah, give them fair warn-
ing of it? Did he not call them to repentance, while his long-
suffering waited? But they knew not, that is, believed not:
they might have known, but they would not." The fact was,
The voice of God was disregarded in their debauchery: they dreamed that all was well, till on a sudden: the ark was shut, and the world was undone. O how delusive were those dreams! Like yours, ye tipplers, who think yourselves most happy when reeling on the very verge of death.

The next account of improper drinking which we have, is the case of Noah, being drunken with wine, recorded in the 9th chapter of Genesis. The most alarming consequences attended that circumstance which imagination could possibly paint. You will remember the curse pronounced on Ham and his posterity, on account of the part he took in that transaction. And perhaps that curse is still felt by millions of his posterity. But do you ask why Ham was cursed?—he was not drunk. Very true; he was not drunk, but he abused a drunken man, and that drunken man was his father. Young men, think of that when you feel disposed to make game at the poor drunkard, as he staggers in the streets, or lies debased beneath the rum-seller's counter.

Now, my hearers, this must have been a work of darkness indeed, which terminated in blasting the fondest hopes of a great portion of the human family for thousands of years, and for aught we know, to the very close of time. But lest you should think that I mean to justify the oppression which has been practised on the descendants of Ham, because I trace the original cause of degradation to circumstances connected with drunkenness, I would just say, that the original cause of the crucifixion of our Lord, was the sin of our first parents in the garden; but that by no means clears those wicked hands from guilt who nailed him to the cross. So, though Canaan was cursed, yet men had no right, in justice, to oppress him; for God is not dependent on human agency for the punishment of sin. He can execute his own purposes without the aid of sinners.

We have another account in the 19th chapter of Genesis, of the dreadful effects of intemperance. It is the case of Lot and
his daughters, from whom descended the unnatural issue of Moab and Ammon, whose subsequent history is a history of darkness. Here I ought to remark, that too little attention has been paid, both by statesmen and divines, to the maintenance of that matrimonial purity which the Bible enjoins. And the world has been slow to learn the awful consequences, even on posterity, of a violation of that sacred relation. But the devil knows that there is no one artifice beside, so well calculated to perpetuate the abominable sin of licentiousness, as intemperance. Make a good man drunk, and he ceases to regard the laws either of God or nature. Thus Lot, when he was drunk, perceived not his own daughters, and perhaps forgot that his wife had before been turned into a pillar of salt.

My hearers, have none of you, as you have passed, heard the harsh notes of the devil’s melody, bursting forth from the drunkard’s den. in obscene songs, sufficient to make the ear of common chastity turn away with disgust from the name of man? Dear friends, I have now given two instances of intemperance in early time, and both of them attended with very fatal consequences; and I might direct your minds to many more before the one which I am about to notice, but my time will not allow it.

Let us consider then, the case of Belshazzar the king of the mighty empire, Babylon. We have the account in Daniel v. It is as follows. Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand. Mark the preparatory steps. Having made his feast, he drank wine before a thousand of his lords, and thus he was prepared to do what he would not have dared to have done in the beginning of his feast. Now he wished to show himself brave, he would let his lords know that he could do what Nebuchadnezzar his father would not presume to do. What a wonderful specimen of intoxication! Men can easily defy Jehovah when aided by Bacchus—they are too strong for Omnipotence now. At least in their judgment!

So Belshazzar seemed to think. Hear him in your imagination, my friends. Go, ye servants of my royal court, bring
hither the gold envessels of Jehovah's Temple—come, ye lords—ye wives and concubines, and let us crown our feast. They came—they drank, and "praised the gods of gold, of silver, of wood, and of stone." A merry feast indeed.

But God came too, and wrote their sentence. Death came, and where were they before the morning light? In eternity! And where was Belshazzar's kingdom? Divided between the Medes and Persians! Thus a drunken feast ended with the destruction of the lives of all the royal family, and probably, most who were in attendance—with a change of one of the mightiest empires of the world, into other hands, and even with a division of that empire between two people. Hence we see the peculiar applicability of the words of Solomon, Ecc. x. 16, 17: "Wo to thee, O land, when thy king is a child and thy princes eat in the morning. Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season for strength, and not for drunkenness."

Intemperance, then, is a work of darkness. And when it gains the ascendancy over the executive of any country, the whole land feels its blasting influence. Nor can any nation long survive, when this fell monster has ready access, and is welcomed to all departments, all ranks and classes in society. It makes men presumptuous—leads them to forget the "God in whom their life is," and prepares them to commit the most dreadful crimes.

We have now considered the effects of strong drink on the Babylonish kingdom. Let us turn our attention to the kingdom of Israel.

And what is their history in relation to intemperance. Would to God they had been a sober nation; then would not their evangelical prophet have been constrained to say: "Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is fading flowers, which are on the head of the fat valleys of them that are overcome with wine." No, he would not have said, "They also have erred through wine, and through strong drink are out of the way. The priest and the prophet have erred through strong drink; they are swallowed up of
wine, they are out of the way through strong drink, they err in vision, they stumble in judgment." Here we have the fact plainly stated, that intemperance did prevail in the nation of Israel—yes, that it prevailed even in the ancient church of God. The priest and the prophet both drank strong drink! And they both erred through their intemperance. They erred in every matter. They erred in precept, and in practice, (in vision and in judgment). O how false the fevered vision, impressed upon their intoxicated brain by the spirit of wine, rather than the spirit of God. They saw vain things for their nation and their church—peace and prosperity—while God's prophets, saw ruin and destruction. Their reason staggered. They drew false conclusions from the word of God. They thought they were rich and increased in goods, and knew not that they were poor, miserable, destitute, blind and naked. How sad the picture! They are represented as being swallowed up, and overcome of wine. Taste perverted, reason wrecked, and judgment lost. Their song, the maniac's song, while heaven thundered, "Wo to the crown of pride and the drunkards of Ephraim." But if it should be thought that the prophet here speaks of intemperance, as a figure, to show the moral degradation of his people, I would remark, that being admitted, it detracts nothing from the weight of the argument. For then, the very worst possible state of moral degradation is represented by the figure, and the figure is most fit to represent that degradation, it being presented to the mind of the prophet by the Lord for that purpose. The Lord, then, considers intemperance a work of darkness, and represents the very worst deeds which are done under the sun, as being produced by it.

We have now seen, from one class of Scriptures in the Old Testament, in what light intemperance is viewed. Let us inquire whether the New Testament presents it in a light, equally as odious. In Mat. xxiv. 49, our Saviour classes drunkards with fighters, and says: "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites—there shall be weeping and
gnashing of teeth.” In 1 Cor. vi. 10, the apostle Paul ranks drunkards with thieves, and other abandoned characters, and says, “They shall not inherit the kingdom of God.” See also v. 11, of the same letter; the apostle classes drunkards with fornicators, idolaters and the like, and commands Christians not to eat with them. 1 Thes. v. 7: “They that sleep, sleep in the night, and they that be drunken, are drunken in the night.” These with many other texts in the New Testament, show that intemperance is emphatically a work of darkness.

Thus we see that the Old and New Testaments, agree in relation to the practice of drinking to excess, and describes it as a most prolific source of evil. Paul says, 1 Cor. x. 21: “Ye cannot drink the cup of the Lord and cup of Devils.” Not that he would have us understand, I suppose, that devils actually drink wine, or rum, unless it be devils incarnate. But this cup leads men to consecrate both soul and body, to the service of the devil; and indeed it transforms them into devils on earth, therefore, it is the cup of devils, because the diabolical purposes of the infernal regions, are most successfully carried into effect by its use.

II. Intemperance is an unfruitful work of darkness. We may consider every evil work, as being unfruitful; but this is emphatically so. It is so in the superlative degree. It scatters a blasting, withering influence wherever it comes. All the accounts which I have hitherto given, are so many testimonials of the truth of this position. But I might inquire in what country, or at what period of time, has intemperance made any man happier?—a better minister, a better christian, a better statesman, or a better husband and father? The history of the world would answer, Never! No, the instance cannot be produced. But in all these offices and relations it has more than once blasted the highest hopes, sacrificed the tenderest relations, and humbled the most gigantic minds of our race in the very dust.

It is true, that “Wine is a mocker, strong drink is raging, and whosoever is deceived thereby, is not wise.” Prov. xx. 1. Strong drink deceives men before it fastens its fiendish fangs
upon them, and then it mocks their fruitless efforts to disentangle themselves from its grasp. Many of them have tried to break away from their cups, and from the association of drunkards: but few have succeeded. All the endearments of parental, conjugal and filial affection have not been able to form a motive sufficiently strong to break the spell. Thirty thousand men have annually been sacrificed in these United States, who have gone, loaded with ignominy and despair, to the drunkard's grave—more than ever fell in war in the same space of time. And why this waste of human life? Was it because the poor victims did not love life? Was it because they were not bound to earth by any tender ties? No—no! They loved life as well as other men, and had as dear friends as you have, my hearers. Yes, many of them had as fair prospects for happiness in the things of the world, and perhaps in the things of eternity, as any in my congregation to-night. But O! the sad reverse: that high-minded youth, who once would not for the nation's wealth, have tarnished his honor by being seen to stagger in the streets, though he really thought to take a glass, and show the resolution of a man in resisting the second and the third, was honorable. That youth was deceived. He knew not that his resolution was waxing weaker and weaker, while his appetite was waxing stronger and stronger, and would ultimately triumph.

He was the hope of his father; his mother's soul was bound up in him; he was an only child; his form majestic to his parents' eyes, and his voice was music in their ears. This three-fold cord was not easily broken. It was composed of a thousand tender silken fibres, none of which could be sundered without inflicting a deathlike pang.

Twenty-two years had scarcely passed from the morning which gave him birth, when the nuptial ceremonies between him and a lady as fair and innocent as an angel, were celebrated. It was a glad day. He loved his wife. Her paradise was formed, and she gloried in nothing but her husband. Two years passed away, and the spring sun, as it rose above the horizon, darted its first beams upon the infant son of that
loved pair. Angels saw it, and they sang. Heaven saw it, and bade all nature smile His approbation forth. Young Edmund (for so I shall call his name) was now a father. The day was fine. He walked forth, and met the greeting of his friends. 'Twas the custom to acknowledge the title of the youthful heir, by healths—liquid fire given and received. Now he took the social glass; they were merry, and he took the second; he thought he would take no more, but they urged him; he feared to be ungenerous, and he took the third; his reason reeled, and he took the fourth. In a word, he was drunk. He staggered home; but O, the grief, the surprise, the shame that overwhelmed that wife and those aged parents. They remonstrated, expostulated, plead and prayed. He gave pledges of reform, but all was in vain: "wine was a mocker, strong drink was raging," and that man was overcome.

The subsequent history is short, because an attempt to describe misery of this kind is folly. Suffice it to say, the gray hairs of his parents came down with sorrow to the grave; his wife lingered out a few miserable years, and was released by the kind mandates of death; he was a wretch, forsaken of God and man, and I suppose, before this has gone to meet his doom. Would to God this were a solitary case, but there are thousands still more grievous.

Thus we see the blasting influence of rum-drinking. It is an unfruitful work of darkness, emphatically: therefore, the Scriptures uniformly prohibit the use of strong drinks, to persons in health. Such was the law of the Nazarites. He was not allowed to take any wine all the days of his separation. Such was the testimony of the angel concerning John the Baptist. "He shall neither drink wine, nor strong drink." Officers in the Christian Church were not allowed to be persons who used much wine. And I ought to remark, that the wines of Palestine were not like our wines, mixed with alcohol: they were the pure juice of the grape, and would not intoxicate like the adulterated wines which we have.

Once more. The Bible pronounces awful wrath upon the drunkard. Prov. xxiii. 29: "Who hath wo? who hath sor-
row? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. They that go to seek mixed wine.” What a description of the legitimate fruit of hard drinking is this. But the wise man goes on in 31st and 32d verses: “Look not on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.” How is this verified in the delirium tremens. O how many a poor creature has felt the biting of this serpent, and the stinging of this adder at the last, when there was no help.

A bitter curse rests on the head of the drunkard to the very last hour of life; nor does it cease when the last pang of death is endured—it has contaminated the soul, and its guilt goes into eternity with the affrighted spirit. O how will such spirits stand in the judgment, when they shall fully feel that guilt in all its dreadful force and terror. Yes, my hearers, Paul says, that “drunkards shall not inherit the kingdom of God.”

One scripture more, I must consider before I leave this part of my subject. Hab. ii. 15, 16. This scripture concerns the vender. “Wo unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken. Thou art filled with shame for glory; the cup of the Lord’s right hand shall be turned unto thee, and shameful spewing shall be on thy glory.” God’s wrath rests on the men who make their neighbors drunk, and how true it is that their wickedness is generally turned unto their own cup. In many instances, they either become drunkards themselves, or see their sons become such, and “shameful spewing is upon their glory.”

III. The Church is required to have no fellowship with this unfruitful work of darkness; but rather to reprove it. My brethren, the apostle would not have you give this desolating evil any quarter. No! but to proclaim perpetual war with it, until it shall have no place upon the earth.

1. We should have no fellowship with the principle of in-temperance. And what is this principle? It is the doctrine that artificial stimulants are necessary for persons in health.
With this principle the Church is required to have no fellowship. And for this very plain reason: the doctrine is false. Yes, I say it is false; and its falsity has been theoretically proved by the united testimony of medical gentlemen throughout the land. Nay, it has been practically proved by the experience of temperance men engaged in all the different necessary labors of life. They have given their testimony, and we have heard it again and again. They say they can perform a greater amount of labor in a given time and perform it with greater ease, without a single drop of distilled, or fermented liquors, than with them. Moreover, we have the testimony of an army of reformed drunkards! And what is their testimony? What is it? Why, it is just such as we might expect it to be; it is that rum-drinking had all but killed them, soul and body, and that total abstinence has cured them; instead of being now those miserable, bloated, moving corpses they once were, they are men, lively, active men; and their restoration resembles Ezekiel's vision of dry bones, more than anything else which has transpired in modern times. Yes, they are "standing up an exceeding great army," not only in America but in Europe, and they all testify to the same facts. O how they rejoice in their freedom; they call it a second revolution. Nay, they call it a deliverance from the very mouth of the pit.

2. The Church should consider the doctrine of intemperance as dishonoring to God. It is saying that he has either not created man with mental and physical faculties, sufficient to perform the labors of life, and therefore something unnatural must be taken to supply the deficiency; or that there is an absolute deficiency in those productions which He has provided for the support of those faculties; hence nature must be tortured and racked in its best productions to find an ingredient which will keep up those energies. What an imputation of the want of care for his creatures in the Divine Being is this?

Did His creating hand, indeed, leave all imperfect and deficient which He created? No, so! But how manifestly fallacious is this doctrine. For it is well known that the process by which such a stimulant is designed to be procured, destroys
the life of the substances used for that purpose; and then the stimulant so procured instead of supporting the energies, destroys the life of the patient who receives it.

And now whereas the Church is the light of the world, it is her imperious duty to shed forth her light on this important subject. She is in possession of facts which can successfully oppose these false principles, and set the world right. Then let her pour that light forth like the morning sunbeams, till the whole human race shall feel and appreciate correct principles in relation to temperance.

3. It is the duty of the Church to have no fellowship with intemperance in practice. How inefficient will be her precepts if they are not enforced by her example. It has been tried. She has always told men they should not get drunk, but so long as ministers drank, deacons sold the good creature, and the Church was obliged to be always disciplining its members for getting drunk, and seldom, if ever, were they reclaimed. Therefore in order to carry out temperance principles, the Church must make the total abstinence pledge, a condition of membership, and then that pledge must be lived up to.

The Church must discipline its members, if they take one drop of intoxicating liquor when in health, as an article of nourishment or entertainment. Let the Church be purified, and it will soon regenerate the world. The gospel will then be pure; it will come to the people, "not in word only, but in the holy ghost and with power and much assurance." Yes, it will be the "power of God unto salvation" (so far as our subject is concerned) to the whole human family.

But in prosecuting this glorious work, there are some rules which I think necessary to be observed, and I beg leave to suggest them to this congregation. And, first, let the Church make the enterprise a subject of fervent, unceasing prayer—let us have our monthly concerts of prayer in behalf of this enterprise. Nothing can be more important, and let us feel our dependence on God for ultimate success in this glorious cause. Let us feel the truth of the words of our Saviour, "Without me ye can do nothing."
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2. The Church should never give countenance to intemperance by admitting to its communion, persons who deal in intoxicating drinks. If it is manifestly her duty to expel drunkards from her ranks, is it not more imperiously her duty to expel those men who make drunkards? These are such individuals as I apprehend Paul would "give no place to, no not for an hour." And we should give them no place in the Church of God. We would not receive into the bosom of the Church, persons, who for worldly gain, would sell deadly poison, when they knew that the individuals purchasing it would with it destroy their own lives, or the lives of their families, or both; but whatever excuse the rum-seller might formerly have, from ignorance in relation to the effects of intoxicating liquor, certainly he can have none now; for the light which has been shed on this subject, has long since removed that excuse. He knows, when he sells rum to the inebriate, that the poor man is killing himself, at least, and he has every reason to expect he is murdering his family by slow degrees; and God forbid that the Church should sanction the murder, by admitting to its communion, or holding in fellowship, those who deal out the weapons of death.

But I apprehend that our rum-sellers in this city are about to give up the traffic, and perhaps they will then claim to be fellowshipped. Well, we will be glad to have them abandon their deeds of darkness; but suppose we should inquire for the probable cause which will lead them to give up their business. Is it the voice of conscience speaking reproof to their souls? Doubtless conscience speaks, and speaks in thunder tones; but this is nothing new; it has always been speaking, but they have been as deaf to its voice as the deaf adder. Is it the arm of the law? Perhaps they tremble a little, for fear of its penalties, but they have continued to sell, I am told. What then, think you, will induce them to quit the traffic? Why, I have heard within one week, that one of them said, "We are down now." Down now! What did he mean by that? Why, he meant that their customers were leaving them—were being converted, and of course they must be down. They cannot
make money enough now to support their families and to pay the rent of their shops, to some more honorable members of the Church, who happen to be rich enough to own the buildings, instead of vending the liquor; which leads me to

3. Let the Church caution its members not to be engaged directly or indirectly in this unholy business, and, if need be, let it draw the line of discipline straight, and thus clear itself from any participation in the accursed thing: thus will it be prepared to administer salutary reproof to this work of darkness. But if members of our churches can rent their buildings for the sale of ardent spirits, surely the men of the world will think they may sell them, and our reproof to them will come with an ill grace indeed.

4. The Church should especially interest itself in behalf of the drinking portion of our community. That portion of the community is by no means to be despised and neglected, and inasmuch as we have heretofore been guilty of it, we have, to say the least, been guilty of a great error. The men who have been ensnared and taken by this powerful enemy, have been, generally, men of no ordinary natural talent. They are men of the finest feelings, and in many instances have been betrayed into the habit of drinking by their association with men entrusted with offices of the highest interest both of church and state: and shall they now be abandoned, and given up for lost? No—charity forbids it: nay—justice forbids it. It is our imperious duty to reach forth the hand of christian benevolence, and pull them out of the fire. O my christian friends, shall we be deaf to the voice of that religion in which we confide? Our blessed Saviour said, "the whole need not a physician, but they that are sick: I came not to call the righteous, but sinners, to repentance." The reformation of the inebriate cannot now be considered hopeless. We have full demonstration that the poor victim of intemperance longs to be reformed, even to the latest hour of sensibility; but he feels unable to effect it by himself alone. He wants help. He calls for help; and his imploring cry comes wafted on the wings of every breeze. But to whom, this side of heaven's throne, should he look? to whom should
he cry for help, if not to the Christian Church? Brethren, we shall be unworthy the Christian name, if, at a time like this, when a voice comes from the East, West, North and South—the voice of drunkards themselves, accompanied by the prayers and tears of their wives and helpless offspring, imploring us by every consideration, urged by the resistless eloquence of human sufferings of no ordinary kind or degree, to arise and save them, we sit still and see them perish. And we should fear that God in justice would blot our names from the book of life.

But we will not sit still, nor suffer them to perish. We can save them, and we will save them, through the strength of Divine grace. We will take these unfortunate men by the hand and lead them to a place of safety—to the Total Abstinence Society; and if their hand trembles, we will hold it steady while they sign their names; and then in every way consistent, we will encourage them to persevere to the end, telling them "such shall be saved."
TEMPERANCE SERMON.

No. 16.

PROHIBITORY LAWS.

BY LUTHER LEE.

Romans, xiii.: 3. For rulers are not a terror to good works, but to the evil.

In this chapter, the apostle, as we understand him, vindicates the rightful existence of civil government, and lays down certain general principles respecting its design, its powers and its limitations. In the text which we have before us for contemplation this evening, we learn the object to which civil government should be directed, viz. to the suppression of vice, and the support of virtue. The apostle, in this text, most obviously speaks of rulers in view of what they should be, and not in view of what they too frequently are. It was the design of God, in ordaining the existence of civil government, that rulers by whom it is administered, should be a terror to evil doers, and a support to the virtuous, and a protection to them that do well; hence, of the same rulers who are said to be a terror to the evil, it is said in the fourth verse, with reference to them that do well, “he is the minister of God unto them for good.” From this it will be seen that in all those cases, where government has been directed to objects of oppression to the injury of any portion of the governed, or to the suppression of virtue, or in which it has been made to yield any support to vice, there has been a departure from the design of the institution, and a violation, not only of the rights and interests of man, but of the law of God.

We might point out various instances in which government
has been perverted, and instead of being a terror to evil doers, it has thrown its protecting arm around the workers of iniquity, and has become a terror to them that do well, but we must confine our remarks upon this subject to one point, viz. the countenance which government has given to intemperance. The subject assigned to me in the order of the series of temperance sermons which is now nearly finished, is that of "prohibitory laws." This subject I deem of the first importance, and though I cannot help feeling a regret that it had not been entrusted to more able hands, and especially to hands that might have sent it out to the public with a stronger personal influence, echoing with a name that would sound more grateful upon the public ear, yet as it has been committed to me, I shall discharge the obligation imposed upon me to the best of my ability, by attempting to prove that government, instead of licensing the sale of intoxicating drinks, ought to prohibit the sale of the same under severe penalties.

In order to establish the above position, I shall attempt to show—

I. That a prohibitory law is necessary to consummate the temperance reformation;

II. That the passage of such a law comes perfectly within the design and powers of civil government; and,

III. That civil government is bound by the strongest moral obligation, to enact and enforce such a law.

I. It is necessary to resort to prohibitory law to consummate the temperance reformation.

1. To license the sale of intoxicating drinks tends to produce intemperance, as every reflecting mind must see. We shall not in this place attempt to prove that moderate drinking is injurious, as we might do, but only that it leads to intemperate drinking. So long as the habit of drinking is continued, the habit of drunkenness cannot be broken up. This is a point so well established, that it is unnecessary to waste time to prove it again. If there were no moderate drinkers, there would soon be no drunkards; hence, the success of the temperance cause depends upon our success in persuading men to wholly aban-
don the use of intoxicating drinks. The question then is this, and it is a plain one, Does the act of licensing men to sell the evil spirit to be drunk, help or hinder us in the work of persuading our neighbors not to drink it? It cannot be denied that the act of licensing the sale of intoxicating drink is a decided and public testimony in favor of drinking it, and every man who in any way aids in giving licenses, and all who approve of the license system, declare to the world by their acts and principles, that it is right to drink intoxicating liquor, and that it ought to be drunk. If it be right to license a man to sell spirit, it must follow that it is right for such person to sell it; and if it be right for one man to sell spirit to be drunk, it must also follow that it is right for others to buy and drink spirit, for no man can have a right to sell to be drunk, what another has not a right to buy and drink.

The above view shows that the present system of granting licenses to men to sell intoxicating drinks, is worse than to have no law on the subject, so far as moral influence is concerned. If there was no law, there would be no testimony on the subject, but the license law is a testimony speaking in the voice of the State, declaring through her statute books, that in the opinion of the good people of this Commonwealth, intoxicating liquors ought to be sold and drunk.

But the present license system not only exerts the influence of moral suasion in favor of the use of intoxicating drinks, but it has the effect of a protective law. The law professedly grants licenses for the public good, hence it presumes that it is necessary that there should be some portion of our citizens engaged in the business of selling intoxicating drinks; and to secure this object, the law prohibits all but a certain number of licensed individuals to sell, to encourage them in it by making it profitable. The law does not restrict the quantity to be sold, but the number of persons by whom it is to be sold. If then, a man can make it profitable to sell spirit in a community where every one has the right of selling, he can make it much more profitable where the business is restricted by law to a very few individuals in each town. It is clear from these views, that
the present license law tends to protect and encourage the sale of intoxicating drinks, and must therefore promote intemperance.

2. Moral suasion, without the aid of prohibitory law, is not sufficient to restrain all men from vice. There are various reasons why it is so—two of the principal of which we will notice.

First, all men are not sufficiently enlightened to see and feel the force of moral principle, and therefore cannot be controlled by moral suasion.

Secondly, all men are not honest, and therefore disregard the voice of moral principle, and resist the influence of moral suasion. Taking the world as we find it, these two considerations show, most clearly, the necessity of prohibitory law to restrain men from vice. But it is often objected to this view, that nothing is gained, in a moral point of light, by restraining men from vice by the force of law, inasmuch as it does not reform the disposition of the heart. To this it may be replied, that three important advantages may be gained by prohibitory law, admitting that it has no direct tendency to make the heart better.

First, it may prevent the formation of inveterate habits of vice, by which the individual is kept within the influence of moral suasion.

Secondly, it will prevent all the individual and personal evils which would follow the commission of crimes thus restrained by law.

Thirdly, the influence of the bad example is prevented, when men are restrained from vice by the force of law.

I trust I have now shown, first, that the sale of intoxicating drink is a public evil, and, second, that moral suasion will not restrain it; we are, therefore, left to choose between resorting to law on this subject, or abandoning law on all other subjects. In no other way can we avoid the most glaring inconsistency.

Why not suppress horse-stealing by moral suasion, as well as to suppress rum-selling by the same process. It must appear easier to suppress horse-stealing by the force of public opinion, than rum-selling. Horse-stealing cannot look back to the time when it could plead the sanction of law, but rum-selling will always be able to do this. Horse-stealing cannot
name the time when it was reputable with the community generally, when the different churches had horse-stealing members and deacons and ministers, but rum-selling will always be able to do this. No one can hope to make rum-selling more disreputable than horse-stealing, and yet moral suasion is not sufficient to suppress horse-stealing without the aid of law; yea, moral suasion and law combined cannot wholly suppress it; how vain then, to think of suppressing rum-selling without law.

Why not suppress false swearing, slander, profane swearing, and Sabbath-breaking, by moral suasion without law? Why punish the crime by law, and at the same time legalise the cause that produces the crime? Drunkenness is prohibited by law in this Commonwealth; why not then prohibit the sale of intoxicating drinks, which certainly leads to the crime of drunkenness? Moral suasion can never be arrayed against rum-selling with a more united and powerful influence than it has been against the other vices above named; the civil law has proclaimed its penalty from our seats of justice; every pulpit in the land has thundered and lightened with the law of God against stealing, lying, profane swearing, &c., and yet these evils have not been put down; it must therefore be a hopeless case to think of preventing the sale of intoxicating drinks by moral suasion, in view of the strong hold which it has upon the community, the many advocates it finds, and the countenance of the civil law. In conclusion, the experience of the world proves that moral suasion will not restrain all men from vice. It failed to do it amid the hallowed bowers of Eden; it failed to do it on the day when the earth received the blood of righteous Abel, at the hand of the first murderer; it was not sufficient in the days of Noah's ministry, while the waters were gathering to drown the old world; it failed on the day when Abraham prayed for devoted Sodom, as the clouds of God's wrath were gathering, surcharged with fire; it was not sufficient at Sinai's base, while God rested in a cloud upon the summit, blazing with lightning and uttering his command in the thunder's voice, "Thou shalt do no sin;" moral suasion was not equal to the reformation of all men, under the unearthly and soul-
subduing eloquence of the Son of God. If then a prohibitory law is necessary to complete the temperance reformation, we will attempt to show

II. That such a law comes within the design and power of civil government. By a prohibitory law I mean a law prohibiting the sale of intoxicating drinks, to be used as such. That government has such right and power must appear from the following considerations.

1. There is no valid reason in law, equity or morals, why government may not enact such a law. If it be said that such a law would be unconstitutional, the reply is two-fold;

First, it is demanded what part of the constitution would be violated by such a law? This has never been shown. Let those who talk about the constitution, give the chapter and verse on which they found their objection, and they shall receive attention.

Secondly, if it were a fact that such a law would be unconstitutional, the reply is, let the constitution be altered so as to remove this objection out of the way. The constitution makes provision for its amendment, and hence if, as the objection supposes, the obstacle in the way of a prohibitory law, is found in the constitution, nothing can be plainer than that government has power to remove that obstacle out of the way, and hence government must have power to pass the law in question.

Is it objected that such a law would be a violation of personal rights? It is demanded what rights would be violated by such a law? No right but the right to sell rum! And pray what right has any man to sell rum? No man would have a legal right to sell rum, when the law should forbid it; no legal right would therefore be violated by a prohibitory law. And no man ever had a moral right to sell rum, nor is it possible that such a moral right should exist, therefore no moral right would be violated by such a law. Now as all rights are such by law or morals, it follows that no right would be violated by a law that should prohibit the sale of rum.

2. Laws already exist which involve the principle that would be involved in a law that should prohibit the sale of intoxicating
drinks. The present license law involves, to all intents and purposes, the right to pass a prohibitory law. Though I have said it is in its operation essentially a protective law, yet it protects in a manner which involves the right to prohibit. The license law protects a few persons by ordaining that no others shall sell intoxicating drinks. Government then exercises the right of prohibiting ninety-nine out of a hundred of all the people the business of selling rum, and if they have this right, they must have the right of prohibiting one more on each hundred, which would be the very thing for which I contend. But what must settle this question beyond dispute, is the fact that the few that are permitted to sell intoxicating drinks, are dependent for their right so to do upon government. They must buy the right to sell rum, of government, and pay their money for it. This every man does who takes a license. Now as government sells the right to vend intoxicating drinks, it shows that the right of vending is in the hands of government, and not in the hands of the people individually; otherwise government sells what is not its own. If then the right to vend intoxicating drinks belongs to the government, to grant or withhold, it follows conclusively that government has power to pass a prohibitory law. The very fact that no man has a right to sell without obtaining a license from government, proves that government has the right to prohibit the sale thereof.

There are other laws which involve the same principle. Such as the law regulating the sale of poison, the law prohibiting the sale of damaged meat, the law respecting exhibitions, theatres, &c., of which I will not speak in detail. These laws all involve the same principle that would be involved in a law prohibiting the sale of intoxicating drinks, and if it be decided that government has not the power to pass such a law, such decision must sweep all these other laws by the board.

3. To deny that government has power to pass such a law as that for which we contend, would be to subvert civil government, by removing from its reach every object which it is designed to secure. What is the design of government? or by what rules are we to determine the rights and powers of gov-
When these questions are answered, it must appear plain, that if government cannot rightfully enact the law in question, all enactments must be a nullity, and government can have no rightful existence.

By what rule, then, are we to determine what government may do, and what it may not do? If we infer the power of government from the general design of the institution, it must follow that the right and power is equal to the accomplishment of the design. What, then, is the design of government from which we are to infer its rights and powers?

Is it to suppress vice and immorality? Then must government have power to suppress vice and immorality, and that involves the right to suppress rum-selling, which is the cause of more vice than all other causes put together.

Is it the design of government to suppress crime? It is clear that there can be no more effectual measure to accomplish this design, than to suppress the sale of intoxicating drinks.

Is government designed to protect the weak against the strong? No class need that protection more than the drunkard, his abused wife, and hungry and half-naked children—they need the strong arm of the law to protect them against the ravages of the rum-seller.

Is government designed to render men secure in their persons and property? It is known to all that neither are nor can be secure where men are allowed to vend and drink alcohol without restraint.

Is government designed to promote the general welfare? No one can deny that the suppression of the sale of intoxicating drinks would do more to promote such general welfare than any other one measure government could adopt. It is clear, then, that if the rights and powers of government are to be inferred from the general design of the institution, government must have power to suppress the sale of intoxicating drinks.

But it may be said that the rights and powers of government are to be inferred from the individual rights of the people. Those who take this ground, must admit that government has a right to do just what the people would have a right to do, were
they assembled *en masse* to make rules for themselves. Now, nothing can be more plain than that it is the individual right of every person to refuse to sell, buy or drink rum; and if the right of government is inferred from the rights of the people, government must have the right, standing in the place of each and all the people, to determine for them that they shall neither vend nor drink rum. To deny this, would be to deny that the rights of government may be inferred from the individual rights of the people.

Do we infer the powers of government from the principles of righteousness as taught in the Bible?—then must government have power to carry out and enforce those principles. And when we look into this book of books, we find that it forbids all drunkenness, and all incentives to drunkenness, and all selling or giving away of intoxicating drink. Hab. ii. 15: "Wo unto him that giveth his neighbor drink, that putteth his bottle to him." If then the Bible is to be the standard, it will sweep this unholy traffic from the land and the world. If government has not power to pass such a prohibitory law on this subject, it must be incapable of passing such laws on other subjects, and government itself must become a nullity. With these considerations I will leave this part of my subject, trusting that I have shown to the satisfaction of the candid that it comes perfectly within the scope and power of civil government to prohibit by law the sale of everything which is hurtful to community, including intoxicating drinks among the evils to be prohibited.

III. We are to show, that government is bound by the highest moral obligation to enact and enforce a prohibitory law in relation to the sale of intoxicating drinks.

1. The simple right of government involves the obligation to do it. To make out a moral obligation to perform any act, two things must be proved.

First, it must be shown that the proposed act is right in itself, and that it ought to be done. This is most obviously the case in relation to the subject in question. Nothing can be more plain, than that the vending of intoxicating drinks ought to be
stopped. The whole preceding argument goes to show this.

Secondly, to make out a moral obligation, it must be shown that the person or party appealed to is authorized to perform such acts.

Suppose it to be right to hang a man for murder, it will not follow that we have a right to hang the murderer wherever we can find him, for we are not authorized to perform the work of hanging. Now in the case before us, government is the party authorized to perform the act, and therefore, upon government must the obligation rest. The argument stands thus:

The sale of intoxicating drinks ought to be prevented;

But government alone has power to prevent it;

Therefore, government must be morally bound to prevent the sale of intoxicating drinks.

2. The design of God, in the establishment of civil authorities, proves the point in question. My text says, "Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

This most clearly shows, that the design of the establishment of rulers is, to protect and support virtue, and to punish and suppress vice, and the obligation to suppress vice most clearly involves the obligation to suppress the sale of intoxicating drinks. To put it in the form of a regular argument, I say,

It is the duty of government to suppress vice;

The vending of intoxicating drinks is the source of more vice than any other one cause;

Therefore, it is the duty of government to suppress the vending of intoxicating drinks.

3. The individual responsibility of those who administer government, involves the duty in question.

Every man is bound to do all that he can, that is right and lawful, to suppress intemperance, and when a man is clothed with governmental power, it only enlarges his power to do,
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without diminishing his obligation to do; he is still as much bound to do all he can as he was while a private citizen, possessing an enlarged capacity to do. Let us illustrate this point: I am honored this evening, with the presence of Dr. Huntington, who is the President of the Temperance Society at whose call I deliver this address. As a member of the Temperance Society, Dr. Huntington is pledged to do all he can to suppress intemperance, and to discountenance the sale and use of intoxicating drinks. But I am informed that the Dr. sustains another important relation to this community: he is the Mayor of your city, and as such is charged, to a certain extent, with the administration of law. He holds in his hand especially, what is called the license law. As a temperance man, we have seen that he is bound to do all he can to discourage the use of intoxicating drinks, and this pledge to do all he can, consistently with law and religion, to discountenance the use of intoxicating drinks, covers every relation in which he is called to act, and binds him equally when he acts as the administrator of the license law, when he acts as a physician, and when he acts as a private citizen: he, therefore, can no more give official sanction to the sale and use of intoxicating drinks without violating his temperance pledge, than he could give private sanction to the same operation. It would be one of the greatest absurdities to suppose that he is bound, as citizen Huntington, to do all he can to suppress the sale and use of intoxicating drinks, and that he is at liberty, at the same time, as Mayor Huntington, to wield the arm of the law in protection of the sale and use of intoxicating drinks! These remarks have been made to illustrate the principle that men's temperance obligations bind them in every relation, and hence, what we have said of a particular case, is true of every man clothed with governmental powers. When men are elected to make laws for the people, they are not released from their individual obligations. A man bound to do all he can at home in his individual capacity to suppress intemperance, is no less bound to do all he can when in the legislative hall. Men are not all called to act in the same sphere, and hence, when it is said that men are
bound to do what they can for the suppression of intemperance; it is implied that it relates to the sphere in which each is called to act. It is a broad principle, which no man can deny, that every man is bound to do all that he can to suppress intemperance. Now, if I am bound to do all I can as a minister, because that is the sphere in which I act, and another is bound to do all he can as a physician, because that is his sphere of action, then it must follow that a legislator is bound to do all he can in law making, because that is the sphere in which he acts; it is therefore plain that government is under a moral obligation to suppress the sale of intoxicating drinks by law.

There is another way in which the moral obligation of government may be proved from the individual obligations of the people. Government is bound to do just what the people would be bound to do, were they assembled en masse to make their own laws. If then the sale of intoxicating drinks ought to be suppressed, it follows that the people would be bound to suppress it, were they assembled to make rules for the government of the whole; therefore, as the government is bound to carry out the obligations of the people, government must be bound to suppress the sale of intoxicating drinks.

It may be well here to correct a common mistake, which is this: many seem to suppose that government is bound to carry out the will of a majority of the people. This is not true, especially when we speak of moral obligation. Government is not bound to do what the people would do, were they assembled en masse, but government is under obligation to do what the people would be bound to do, were they assembled. Legislatures are not bound by the will of a majority of their constituents, but by the law of right. They cannot be bound by the will of the people, when that will is morally wrong. The people can have no right to entertain or express a will that is morally wrong; and surely, government cannot be bound by a will which the people have no right to entertain or express. Indeed, legislators themselves become transgressors, when they obey the wrong will of their constituents. Suppose the whole people join in requiring their representatives to pass and give
their official sanction to a law that is morally wrong, has government a right to comply with the requisition? No more than an individual, or a number of individuals have a right to commit sin for hire. Government is not only not bound by the wrong will of the people, but it is bound by the allegiance due to the throne of God, to resist every such wrong will, even at the sacrifice of life. Better aspire to a martyr's crown, than to set their seal to a law that is morally wrong, though the whole array of fallen spirits in this world should rise up to require it at their hands.

We will now close this argument by stating it thus:

Every person is bound to do all that is right to suppress intemperance;

It is right for those who are clothed with governmental powers to suppress intemperance by a prohibitory law;

Therefore, government must be bound to enact and enforce a prohibitory law for the suppression of intemperance.

4. The express declarations of God's Word involve the obligation in question. We will not enlarge upon this argument, but will only quote one text as a specimen of many of a similar character which might be adduced.

Jer. xxi. 12. "O house of David, thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings."

There are two points in relation to this text worthy of particular attention, viz. the persons addressed, and the work they are required to do. The text was addressed to the house of David, which was, in other words; the government of the nation. So far, therefore, as the text has any application now, it is applicable to civil government; nor does it alter the nature of the obligation, whether the power to govern be in the hands of a king, a president, or an elective legislature, or in a government of a mixed character. What, then, is the work which this text requires government to do? It is to "execute judgment and deliver the spoiled out of the hand of the oppressor."
Who, then, is spoiled but the drunkard, and who are oppressed and ruined but the outraged wife and worse than fatherless children? And who is the oppressor but the rum-seller? And how can government deliver the spoiled out of the hand of this oppressor in any way so proper and effectual, as to pass a prohibitory law, which shall put a stop to his unholy and ruinous business?

I trust I have now shown first, that a prohibitory law is necessary to complete the temperance reformation; secondly, that government has all necessary authority to pass such a law, and thirdly, that government is held responsible for the passage and enforcement of such a law, by the highest moral obligation; and having, as I believe, established these points, I will close my remarks by drawing a few inferences from the premises.

1. An awful responsibility rests upon this nation, and upon the individual States of this nation. Instead of suppressing this great evil, government has employed its influence and power to protect it. We import by law, we manufacture, and we license the cause of all sorts of crime, misery and death. Now, when we consider that this whole business is legislation against God, and by a nation too, with their Bibles in their hands, what a cloud of guilt must rest upon the nation, and what a storm of righteous yet fearful retribution must be gathering in the chambers where Jehovah treasures up his wrath and his thunder against the day of vengeance? So long as government tolerates the traffic in intoxicating drink, so long must the nation, and each State, pursuing the same policy, be responsible for the fearful consequences which flow from it, and the amount of guilt can be measured only by the number and enormity of the crimes, and the weight of wo produced. Intellects enough have been blighted and turned into night to have eclipsed any other age but this, and wrapped the world in darkness. Nerves and muscles enough have been enervated to have rendered puerile and helpless any other age but this one of wonderful enterprise and inventions. Property enough has been wasted to have banished hunger from the world, and to have supplied garments for all the naked and destitute of the human race.
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Consider the tears that have been shed, the sighs that have been uttered, the groans that have responded to groans, the hearts that have been broken, and the spirits that have been ruined; consider no more than woman's misery and orphan's tears, and how fearful must be the responsibility?

2. This responsibility, under our free system of government, rolls back upon the people, and they have got to bear it in their individual capacity. The people have it in their power to correct these evils, to repeal every law which gives any countenance to the deadly traffic, and to enact and sustain other laws, such as the crime demands; laws that should impose a withering penalty upon the business of poisoning men with alcohol. If then the people have it in their power to correct these evils, upon them must the responsibility rest.

But I am aware that men are not apt to feel, as individuals, the responsibility that belongs to the whole. Feel it or not feel it, it is theirs, and they will find it out in the day of retribution, if not before. That responsibility which rests upon the whole, rests upon each, for the responsibility of the whole is made up of the responsibility of each individual, therefore each individual must bear this fearful amount of responsibility upon his own shoulders. Suppose the lawful punishment of a crime to be ten years imprisonment; suppose that crime to be committed by ten persons jointly, where does the responsibility and the guilt lie? How will you punish the offence? Will you imprison one of them ten years to satisfy the law, and let the other nine escape? or will you inflict one tenth part of the punishment upon each, keeping each in prison one year, making up the ten years required by law between them? or will you imprison each and all of them for the whole offence, making each responsible for the whole crime? I answer, you will do the latter. The fact that many combined together to commit a crime does not lessen the responsibility and guilt of each. So with the consequences of rum-selling. The whole people who countenance the traffic are responsible for all its consequences, and this responsibility falls with all its weight upon each individual of the whole, as though he had to bear it alone.
How fearful then is the responsibility of those, who lend their influence in any way to sustain a practice so fraught with crime, misery, anguish and death?

3. How fearful is the responsibility of the vender of intoxicating drinks? The vender is no less guilty than he would be if there were no law in his favor. The license law confers no moral right; the law itself is morally wrong, and that which is morally wrong cannot form the basis of moral right. Civil law does not make any thing morally right—it is not the design of law to create right, but to secure what is previously right, and right is not founded upon law, but law should be founded upon right. The vender therefore is just as guilty as though there were no law on the subject. The law is wrong, and no man can have a right to avail himself of a wrong law to injure his fellow beings; no, nor to benefit himself. Did the law even require a man to vend intoxicating drinks, he would have no right to obey that law, but would be bound to disobey it. Go to the Bible, and you will learn from Daniel, from Shadrac, Meshac, and Abednego, from Paul and Silas, Peter and John, that God is to be obeyed rather than man. Invoke counsel of the souls of the martyrs whose spirits made their exit from gloomy cells through iron grates on the wings of an expiring breath to a martyr's reward, and you shall learn from thence that no human authority can justify the least infraction of moral principle.

We ask the vender, then, "By what authority doest thou these things, and who gave thee this authority?" Do they say they have a license? This may be, but that license confers no moral right—it is just such a license as no one can have a right to give—a license to do wrong. It is a license to destroy men, a license to rob the innocent, a license to make widows and orphans, a license to convert the hunger of the drunkard's family into plenty to put upon their own tables, a license to convert the rags of the drunkard's half clad children into silk and lace to put upon their wives and daughters, a license to convert the tears of the drunkard's abused and neglected wife, into gold to put into their coffers or jingle in their pockets!
But will this license be an excuse in the day of retribution when God shall make inquisition for blood? When the rum-seller shall stand at the bar of his Judge, and those whom he has destroyed shall stand around him, drunkards howling in his ears the reproaches of their own ruin, and their wives and children, loaded with all the fruit of his unholy traffic, pouring upon him the scalding, withering tale of their miseries; will he then look his Judge in the face and say, I had a license to do these things?

Let me say as I take my seat, that when the dreams of worldly interest shall have faded from the disordered imagination, when the lamp of life shall burn dim and hasten to expire amid the breaking in of light from the spirit world, and when eternity shall roll up its long concealed orb of abiding realities, and exhibit at one view the final and full results of this dreadful traffic, then will all wish there had been enacted and enforced a prohibitory law.
TEMPERANCE SERMON.

No. 17.

THE HINDRANCE OF INTEMPERANCE TO THE SPREAD OF THE GOSPEL.

BY ELIJAH SHAW.

ZECHARIAH, iii.: 1. And he showed me Joshua the High Priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him.

The circumstances named in this text took place about the time of the close of the Babylonish captivity, when the Jews were proceeding to finish the second temple, which had been commenced several years before. It was a great and important work, to be led on by the priesthood, seconded by the civil authorities, and consummated by the labor, voice, and contributions of the people.

To encourage the high priest to lead on in the work, an angel of the Lord appeared and stood before him; but to resist him in the work, and to prevent its progress, Satan also appeared, and stood at his right hand.

Here is recognized a great, a general truth, viz. whenever a great and good work is projected, heavenly aid is at hand. And it is equally true that in all such cases, Satan—an accuser, an adversary, some powerful opposing agent—stands by, ready to resist, and, if possible, prevent its progress.

The cause of temperance is a great and glorious work; and in its progress and final triumph is destined to rear a fair and splendid temple among men. The christian priesthood does and must lead on in this work. Their efforts are, and must be, seconded by the civil authorities; and when the public mind
becomes fully or generally leavened, so as to turn their faces and their acts against the grand adversary, intemperance, then will the temple, so long in building, go up, be finished, and dedicated; and the shout will be heard afar off.

For many years, observing men have noticed that the spread of revivals of religion, the progress of the gospel, the conversion of sinners, has been nearly in accordance with the progress of temperance. Hence intemperance has been regarded as the great adversary to religion, and the spread of temperance, of course, as one of the greatest means to carry forward Christianity—to spread its blessings through the world in general, and to secure its influences to individuals.

If intemperance hinders the spread of the gospel, it must be a great evil, and a great enemy to man; it must be mighty, and should be looked upon with open face, and all its parts surveyed. The enemy that guards the passes, should be surveyed and examined on all sides, that his strength and fortresses may be fully known; then with an army adequate, and strength paramount, let him be attacked, conquered, and driven from the field, that the gospel may take possession of the dominions he has usurped. For a moment, let us take a view of this hindering foe of man, and of the gospel's glorious triumphs!

Here we are brought to ask, as a first question, what is intemperance? It may be thought preposterous, at this day, to attempt, before an enlightened congregation, to give the meaning of a word so well understood by almost every child in the street; but perhaps a little patient investigation may render the propriety of the attempt obvious.

Intemperance, in its most restricted sense, means, habitual indulgence in drinking spirituous liquors; and in its general sense, it means, excess in any kind of action or indulgence. But intemperance, like most other things, has its adjuncts and dependencies; and these must be taken into the account, in order to see clearly how intemperance hinders the gospel of Christ. Intemperance, then, when viewed on all sides, not only presents a poor, miserable wretch in the gutter—a walking, staggering, falling fragment of humanity;—it not only pre-
sents a being in the human form, with intellect destroyed, feelings blunted, visage haggard, face bloated, garments ragged, purse emptied, and character lost;—it not only presents a hovel for his home, with a heart-broken wife, and miserable children half-starved, and shivering over the dying embers of the last stick of wood, after having consumed the last piece of bread in their possession;—intemperance, I say, not only presents this, and all other of the multifarious appalling forms of disgusting, squalid wretchedness, and soul-sickening vice in life, and despair in death, with the miserable object leaving the world followed by the decision of heaven, "No drunkard shall inherit the kingdom of God;" but intemperance is now presented to the world surrounded by its adjuncts, its dependencies, its causes, its fosterers, its aiders and abettors.

Intemperance does not live alone, and exist by its own resources. It must have ground to stand upon, air to breathe in, and food for its subsistence. Take these away, and it must fall. They are its props, its sustainers, its very life-blood. They insure its existence and perpetuity. Hence responsibility rests not alone on the man we shun as a walking pestilence, but also on those who made him such. Every filthy groggy, and low place of resort for the filth and off-scouring of community is an appendage, and he who keeps it is a unit of the execrable aggregate. The fashionable and respectable drinking-house is an adjunct, and the keeper thereof, though he wear good cloth, and move in the first circle, is but an aider and abettor of drunkenness—an enemy to the public good—a destroyer of human happiness, human usefulness, and human souls. Those labelled decanters on his shelf, with their beaded contents sparkling, and the man whose hands have so often handled them, should be reckoned with the common mass, and labelled, INTEMPERANCE.

Intemperance has entered our halls of legislation, and there procured the strong arm of law to help it do its work of death. It is perched upon the high spire of our statute books, from whence it looks gravely down, and gives direction how, when, and where to poison, kill, and destroy. Licensing the promis-
cuous sale of alcohol, in any of its forms, or cloaked under any of its specious or winning names, is but intemperance in high places; it is but legalizing death and destruction to stalk abroad unchained.

He, then, that imports alcohol, imports intemperance. He that distils alcohol, creates intemperance. He that retails alcohol, retails intemperance. The legislature that legalizes the traffic, legalizes intemperance. The judge of the court, selectman, or city officer, who signs a license for the promiscuous sale of alcohol, licenses intemperance. And who will say the responsibility is not to be shared among them?

Intemperance, too, embraces the countenance we give to those aiders and abettors. I call them drunkard-makers, almshouse-replenishers, high tax-procurers, misery-bestowers, litigation-procurers, death-dealers. And shall such men have our countenance? Shall they be put in office? Shall they receive our patronage as traders and as business-men? Is not such patronage encouraging this sore evil, and thus adding to the already enormous amount in the land?

My hearers—if I have given you a correct picture, as far as it goes, and have incorporated nothing that does not legitimately attach to intemperance, then surely it is an accuser, an adversary—it is Satan standing at the right hand of Him that would convert a world, a nation, or an individual. It stands there to resist him—to resist every operation of truth on the human heart, and to steel and callous the feelings, so that men may "turn away their ears from the truth, and be turned unto fables." There is not a rational man living, who, with a full knowledge of the nature and effects of intemperance before him, does not clearly discern, that, turn it which way you will, intemperance, with all its appendages, appurtenances, adjuncts and dependencies, is a strong barrier, a formidable hindrance to the awakening of the careless, the reformation of the vicious, the conversion of the ungodly, and the spread of the gospel to the ends of the earth.

Next, let us examine some of the operations of intemperance, that we may see how it hinders the spread of the gospel.
Let us look at its operations and influences on individuals. Take a dram-drinker; place him, when half overcome with wine, or strong drink, under the sound of a heart-searching, soul-stirring sermon. How does it affect him? Perhaps while the little of his mind that remains is fixed upon the preacher, he will be affected by what he hears, but probably the next minute he is in a sound sleep. And though in this half-intoxicated state he may hear a thousand sermons, yet he will go from them all, but to seek his cups again, and drown his soul in inebriation. It is a strongly affirmed, and, I believe, a universally acknowledged truth, that the Spirit of God, and the spirit of alcohol cannot dwell and operate together in the same person. If perchance an intemperate man, during the recess of his intoxication, is visited by the divine voice, and solemnly convicted of his evil ways, he will promise amendment, and resolve to seek the Lord. But if he touch, taste, or handle the accursed thing, immediately all his resolutions of amendment fail him; his tender impressions take wing; and all his possessed or anticipated goodness, like the goodness of Ephraim, are found to be like the morning cloud or the early dew that goeth away. They are ashamed, and relapse into a besotted state, and rarely again experience genuine awakenings.

I once knew a man in a certain town who was intemperate. But there was a season when he measurably abstained, and was powerfully awakened; but soon these impressions visibly declined, and he became the same man as before. Once in a serious conversation with this man, he related to me the once serious and convicted state of his mind; but expressed that he felt nothing of it now. Said I, how did you lose those divine impressions? Immediately he raised his eyes, and pointing to a grog-shop then in sight, he said, I went there! It was enough. It was honest. That grog-shop ruined him. He died a few years after in awful despair, having spent his days in hard drinking. I have been told by the old people of that town that both the father and grand-father of this man lived and died in the same manner, on the same farm. The son of this same man, I have seen when young so awakened as to
earnestly seek the Lord; but intemperance overcame him, his wife forsook him, he became a vagabond, and a few years since his funeral sermon was preached on the same spot where his father, his grand-father, and his great grand-father died drunkards.

I know a man who was taught by his father's example and precept to take his daily potation. He was once awakened, and made a profession of religion, but he did not wholly abandon rum, and he soon relapsed. He had an only son, trained up in his father's footsteps. When about twenty years of age, he was awakened, and dashed the glass from his lips, and has to this day been an exemplary christian.

It used to be said a drunkard could not be converted, or if they were, they would not hold out; but it is now proved that drunkards can be converted, and not apostatize; but it is only by putting a knife to their throats, or by virtue of tee-totalism.

We will now take another view of the hindrance of intemperance to the spread of the gospel. Picture to yourselves, my hearers, a dram-shop set up in the midst of a community! How mighty is its influence to spread evil and pervert good! Let one be established in a neighborhood, and it will be likely to counteract the labors of seven ministers; or at least very much paralyse their efforts, unless God interpose, and shut up the den, or somehow withdraw the votaries of Bacchus from it.

In the year 1811, in another State, I became acquainted with a fine young man from New Hampshire. He remained there about 16 years and acquired a good property. He then returned in poor health; and in a very moral neighborhood set up a small shop, and sold rum. A brother of his informed me a few years after, that his brother's shop ruined the place, and that a great part of the people had thereby become intemperate. No revival, and scarcely a professor of religion was found in the neighborhood. But hear ye the sequel! This same man became so entangled in his own net, that the delirium tremens took him. He gave up business, came to reside with his brother, and a short time after was found a lifeless corpse by his own hand.

When I was a boy I used often to pass one of these soul-
traps, kept by an aged woman. I there used to see a man of
the neighborhood fed with rum to his ruin by this same woman.
Three generations went down to a drunkard's grave, as I sup-
pose, without amendment; evils to be traced to this and similar
groggeries. But the woman left the place, the haunt was broken
up, and the present generation was found in a state susceptible
of divine impressions from the gospel; and several of them are
now pious, respectable christians.

Such facts might be multiplied to an infinite number; they
are the object of every day's observation. Rum, and crime,
and ruin, go hand in hand, while temperance, righteousness,
and religion are sisters of the same family.

An intemperate man reads the Bible but little, and heeds its
precepts still less. He attends public worship but occasionally,
and never obeys the instruction he there receives. He feels
little interest in moral reforms; for he does not reform himself.
He cares little for the spiritual state of the heathen; therefore
if he has money, his contributions for missionary purposes are
few and small; and never did the world see a drunkard vol-
unteer to go out as a missionary, either to preach the gospel, or
to teach heathen children. And it is well that it is so, for
their example would render nugatory the efforts of a hundred
sober men.

The influence of the inebriate on his family, and especially
on his children, is unhappily calculated to lead them to the
same neglect of the gospel and its blessings. It has often
been observed that irreligious parents generally train up their
children in irreligion. The very air that surrounds the drunkard
and which his children inhale, is charged with the breath, and
temper, and vice, and neglect, and contempt of divine things,
which fill the inebriate. His children can scarcely avoid the
contagion. Left to themselves, with scarcely a beacon in their
view to guide them to the house of prayer, who can wonder
that they stroll the streets, the woods, the fields, and the pas-
tures; when with sober and christian parents they would have
been led to the house of worship! Such children, of course,
grow up in ignorance of divine things, and consequently with
HINDRANCE OF INTEMPERANCE

no relish for them. Hence they fall an easy prey to vice, and are ruined.

Poverty, that treads upon the heels of dissipation, often puts it out of the power of the drunkard's wife, if so disposed, to clothe her children in garments decent to appear in a public congregation, while their rags and shreds do not deter them from vicious company and wicked deeds.

The children of the intemperate are more exposed to intemperance than others. They see the poison drank; they inhale the fumes; they sip the remaining sweetened drops; they go with the bottle to the retailer, and help themselves if disposed. Thus, by degrees, they become gospel neglecters, Bible neglecters, religion despisers, and confirmed drunkards, as were their parents. Thus, not only in one individual, but in a family, and even for several generations, intemperance prevents the reception and spread of the gospel.

In this connexion, my hearers, I must invite you once more to accompany me to those places where alcohol is sold as a business. Look into the bar-room of the tavern—look into the low grogery, the wine cellar, the garnished confectionery, and the oyster shop. The tavern must be flung wide open on the Sabbath, because the public good requires it. O yes, the public good! The other dens have a door for particular customers. Here they lounge, and smoke, and drink, and swear, and pass the holy hours of the Sabbath. When once this habit is confirmed, the house of God is irksome, and a sermon is not sought; meetings for conference and prayer are not thought of, but to ridicule and despise them. It may truly be said of those who keep such places of dissipation, "They shut up the kingdom of heaven against men; they enter not in themselves, and they that would, they hinder." If any men living have an awful account to give to God in the last day, it must be those parents whose intemperance has kept their children from the house of worship, and from the means of grace, and those taverners, and keepers of rum and wine shops, who have inveigled the youth into their respective dens of dissipation, and thereby kept them from the sound and influences of the gospel of Christ.
TO THE SPREAD OF THE GOSPEL.

There is no affinity between rum-drinking and embracing the gospel. There is no likeness between the business of rum-selling and the work of obeying Christ. A drunkard and a christian are no more to be identified with each other, than Christ and Belial. Making drunkards by selling them alcohol, is as different from spreading the gospel, as ruining is from preserving—as killing is from curing, or as damning is from saving.

The fact that intemperance hinders the spread and success of the gospel, even in christian lands, all must acknowledge. Indeed it cannot be otherwise. I know not of a single redeeming quality here. It is evil, only evil, and that continually. To drink, though but sparingly, puts the mind in a state not to be benefitted by the gospel. It makes a man feel rich enough without its treasures; well enough without its healing power; good enough without its holy influences; and happy enough without its consolations. Selling spirits keeps the bar-keeper at home to prevent his ruined customers from hearing the gospel, and to furnish them with the proper weapons to oppose, and the proper spirit to ridicule every serious thing. Selling and drinking both harden the heart, and lead to ruin.

I once knew a minister whose want of support led him to open a boarding-house. He relaxed his religious efforts, drank some spirit, did not succeed to his mind, and finally opened a tavern. Here the temptation lay directly before him, and in two years from that day he lay stretched in the gutter of the street. He has since reformed, and is now an exemplary christian, but he cannot preach. Who knows how many souls this and similar circumstances have kept from receiving the gospel!

When the head of a family falls by this baneful foe, the whole share the sad consequences. Not only do they all share the poverty and infamy, but to a great extent they are turned aside from the blessings of the gospel; the consequences of which are not only felt through life, but must follow them into the next world.

It may be thought too late to mention the hindrance of the gospel through the intemperance of ministers, but there are some yet, I suppose, even in the nineteenth century, who des-
ecrate the sacred office by the habitual or occasional use, at least, in the form of wine. About the last strong-hold of this beverage is at weddings. Here the minister must absolutely take up the cross, or his example will be a serious injury, and greatly hinder the extensive and abundant flow of the blessings of the gospel among his people. He must teach them that cold water is the joyous and social glass. Ministers can make this custom popular, and they ought to do it. Since nothing but total abstinence is safe, even for a minister, he should keep close to that at all times. Else while they attempt to kindle the hallowed fire, they extinguish it by their own example, and thus hinder that sacred gospel they should spread to the ends of the earth.

I once knew a minister, who in his youth was zealous and useful, but he took some strong drink; it grew upon him till he became so miserable, that on the Sabbath he went from house to house, and from town to town, on foot, begging cider, or anything he could get to intoxicate himself. Miserable and un lamented, he soon fell into his grave.

The first minister ever settled in my native town, was dismissed at an advanced age for the free use of brandy. He left a people much like their pastor; and since my recollection, the church members spent the intermissions on the Sabbath at the deacon’s tavern, where they invariably regaled themselves with a bowl of toddy. And what think you was the effect? I will tell you. There were but two or three men in town who were known to pray; and never till since my recollection, was there a revival of religion in the town. The first took place about thirty-one years ago, for which I shall ever have reason to bless God, being myself a sharer. But this took place and progressed wholly aside from the influence that had been exerted by the intemperance of ministers, deacons, church members, and others under their influence.

But I forbear. The recital gives pain. O, the hindrance of one such case to the spread and efficacy of the gospel! It is an established fact, that a rum-selling and a rum-drinking community is an irreligious community; and that a nation of
drunkards, is a nation of infidels. Just so far as the spirit of alcohol advances, so far the spirit and influence of the gospel recedes.

Leaving our firesides, and our domestic connexions, my hearers, will you accompany me in a journey to the western tribes, and in a voyage to heathen lands, and witness the deplorable effects of the intercourse of intemperate men belonging to christian nations, with the other nations of the earth. For instance, take seamen and merchants. When our rum-drinking sailors visit the shores of Africa and Asia, and there drink themselves drunk, and commit such deeds of vice and debauchery as usually accompany intemperance, what ideas must these Pagans and Mahomedans receive of the christian religion? These nations, it must be recollected, have not the means we have of judging between nominal and real christians; but they judge of us all, and of our religion, by the examples of drunkenness, profanity and obscenity which are thus exhibited before their eyes. Therefore it is no marvel that they spurn the cross, and reject him that died thereon.

It is said that while the Mahomedan crew of a foreign vessel were in New York, a few months ago, one of their number went on shore and got intoxicated. When he returned to the ship, his comrades said to him, "If you go on in this way, you will soon be as bad as a christian." What a severe reproof this! It shows the ideas these followers of the false prophet had imbibed of the gospel from the intemperance of our seamen. How like Jericho, are such hearts straightly shut up against the gospel! They argue thus:—We follow Mahomed; these christians follow Jesus Christ. We are sober; they get drunk; we feel and act rationally; they feel and act like madmen; therefore our religion is better than theirs." It is on this ground that both Mahomedans and Pagans reject the gospel of Christ. It is not the only reason why these nations do not receive the gospel, but it is an insuperable barrier. Who can expect the African race to receive Christ and his doctrine, when in addition to all this, the nefarious and abominable slave trade is carried on! At Liberia stands the missionary, offering them
his Bible, his religion, and his Saviour. Down the coast lies a slave-ship, capturing, stealing, buying, chaining and carrying into perpetual slavery the same race of men. This fact must be known all along the African coast, and far back in the interior. Who can expect these ebony tribes to fall in with the religion of such men? Slavery, as a system, in all its parts, from the well-dressed seamstress or the caressed coachman, down to the naked wretch taken in Africa and crowded into the hold of a slave-ship, is one of the most horrid, and barbarous, and unchristian systems that ever disgraced a nation.

Would we place the gospel before the world in an attractive and inviting character? Then ardent spirits must be banished from our merchant vessels, and all others. Sailors' boarding houses must be kept on temperance principles. The bethel flag must float in every Christian city, and particularly in every American port. Very much has been done toward accomplishing these desirable objects, within a few years. Hundreds of temperate and Christian sailors now plough the deep, and visit foreign ports. These exert a good influence in favor of the gospel. In Portland, Boston, New Bedford, New York, and various other cities, the bethel flag is hoisted every Sabbath; and in Providence, a strong effort is now making to build a bethel for this very useful, yet much neglected, class of men. But the evil of which I speak still exists to an alarming extent. Pray and labor, ye Christians, that seamen may become missionaries, and that their temperate habits, and godly lives, may commend the gospel to the conscience and judgment of the millions of infidels, pagans, Jews and Mahomedans who now reject Jesus of Nazareth, and are perishing in the blindness and guilt of sin, superstition and unbelief!

I think I will name but one more of the numerous ways in which intemperance hinders the spread of the gospel. It is the traffic in ardent spirits with pagan nations. This will carry us, both by land and sea, to our western tribes, and to the Pacific isles. This abomination has long existed. The aborigines of America were taught to drink rum by the French, the Dutch, and the English, soon after they reached these
The Indian traders, pretend to purchase them; and in return they give them some blankets, a few worthless trinkets, and the great balance in whiskey or rum. This makes the ignorant savage a drunkard, and leads him to reject the gospel. Thus a two-fold barrier is presented. First, the example of the intemperate white man, and secondly, the influence of intemperance among themselves.

Are not these enough to furnish ample reasons why no more American Indians are brought to embrace the gospel?

When the Methodist missionaries, a few years since, went among the Mohawks, and other Indians in Upper Canada, upon the river Credit, and other places west of Toronto, they preached and practised temperance; and induced them to banish the fire-water, as they called it, from among them. The result was that hundreds of them were converted, and some became preachers of the gospel. When I was there a few years ago, so strictly religious were they, that even when the noble salmon were plenty in the bays and creeks of the Ontario, not an Indian's torch was seen there on the evening of the Sabbath.

Then, I say, take away intemperance—swing this gate wide open, and the way is prepared to approach the heathen with gospel truth. Till then much labor bestowed on them will and must be lost.

When Captain Cook discovered the Sandwich islands in the Pacific ocean, he found the natives not only savages but cannibals. This discovery introduced Europeans to them, who furnished them with rum. What was the effect? Why, when the missionaries arrived there a few years ago, they found a nation of drunkards. Their first work was to preach temperance, and to banish spirits from the islands. This opened the way for the gospel, and now they are a nation of christians.

These facts speak volumes against intemperance, and in favor of the cause I plead. They show conclusively the hindrance
of rum-making, rum-selling, and rum-drinking to the benign influences of the gospel, not only on a few, but on the many; not only on nominal christians, but on the pagan world, and on infidels of all classes. The evil effects then are untold, and it is beyond the power of man to describe them. The retributions of eternity only can unfold the horrors resulting from the traffic and the use of intoxicating drinks. It matters little in what form this fatal enemy conceals itself—from the weakest beer to the strongest high wines, alcohol is the same. Alcohol is the intoxicating power. Distillation does not produce it. Fermentation, and that only, produces the intoxicating properties. Distillation only separates the parts, and brings out the liquid substance charged with devouring fire, which fermentation had produced. Excreations rest upon the Arab who first invented this infernal machine. Woes insufferable have already fallen on our world as the result. Pestilence, famine, and war combined, cannot furnish a catalogue of evils equal to those poured forth on our earth perpetually, caused by this fell monster, with many heads, but no eyes. Blind is the monster. Blind are his votaries, and destined to be cast into utter darkness, where sight would be useless.

It is known to the civilized world, that savages, when they have for a short time been accustomed to drinking strong drink, are so deceived and infatuated, that they will go all lengths to obtain it. Indeed, this is true of nominally christian drunkards. How much more probable then, would it appear that savage heathens should forego anything and everything to gratify their vitiated appetite. I say, this is known, and being known, there are enough who care nothing for consequences to body or soul, provided they can enrich themselves. Hence they ruin them by carrying among them the poison—the accursed thing—"The love of money is the root of all evil."

The present troubles in China appear to me to have grown out of intemperance on the part of the people, and making them drunk for the gain on the part of the merchants. Opium, to be sure, is used instead of alcohol, but opium makes them drunk, and when the habit is confirmed its effects differ but little from the effects of rum-drinking.
Here then we see a pagan nation of untold millions fed to their ruin and destruction with intoxicating opium by a christian nation. The government of China, in defence of the lives, the intellect, and property of the people, makes a law for their protection. Agreeably to this protective system, large quantities of this poisoning and ruining drug are destroyed, and a decree goes forth from the imperial throne, saying, These christians shall not destroy and ruin my subjects by exporting opium from their dominions, and selling it here, that they may fill their own coffers with gold. These christians reply, We have conquered a large portion of India, and now command the ocean. We will not be so insulted. Your subjects may eat opium: they shall eat it. We care not a fig for their lives, nor for their souls, any further than money is concerned. Open your ports; give us free trade; let us sell opium, and ruin your people; pay, too, a round price for all you have burnt and destroyed, or—or—Captain Elliott shall let slip the dogs of war!!

It has always been known that the Chinese were more strongly attached to their ancient institutions, and particularly to their religion, than any other nation. Mr. Gutslass and a few others have labored long to accomplish little in diffusing christian knowledge among that people. And now, what must be the impression made upon their minds? What must be the views of that people respecting the christian religion, when they see a christian nation attempting to compel them at the point of the bayonet to swallow the intoxicating drug! Because the government of China will not legalize intoxication, forsooth, war is waged to the knife; and that by christians. Let christianity mantle its face!—let a blush of shame suffuse thy cheek! What missionary can ever again recommend the cross, and exalt Christ among that people, till he shall humbly confess the guilt of attempting to become rich at the price of their temperance and health, by forcing upon them the intoxicating and destroying drug!

Some may regard this part of my address as aside from the subject, but surely if opium was the means of intoxication here,
as it is there, and as alcohol is here, we should be under the same obligation to put down opium that we now are to put down alcohol. Hence the case is in point.

But I am admonished to pursue the argument and the illustration no further, lest I obtrude upon your patience before I conclude.

Fellow citizens: I have called your attention to but two points, because two are easily remembered. I have shown you intemperance in all its ramifications. Then I have, in as few particulars as possible, shown you how intemperance hinders the spread of the gospel. I will not recapitulate, but shall close with a few remarks.

We have been wont to contemplate intemperance as a political evil, deranging the state; as a physical evil, undermining the constitution; and as a moral evil, spreading vice and crime everywhere in its desolating train. All this is correct and just. It is really so; and even worse than we have conceived. But when we contemplate it as a soul-destroyer, that turns the heart to stone, and bars out every gospel influence, precept, and promise—when we consider that it prevents the conversion and reformation of millions who live in the midst of gospel privileges, that it banishes from the heart good impressions already made, that it dissipates good resolutions already formed, turning almost angels into demons—when we again consider that by the intemperate example of nominal christians exhibited before the pagan world, and that by making drunkards of heathen, they are not only prevented from embracing the gospel, but to all their heathen superstition, crime, and blindness, are added all the worst forms of crime exhibited in christian lands—when all this is considered, who, that is not harder than the adamant, and more unfeeling than the nether millstone, and equally blind, does not, must not see and feel that of all hindrances to the spread and reception of the gospel, intemperance is the greatest and the worst?

Fellow citizens of Lowell: With these appalling truths and facts before us, what ought we to do? The path of our duty is plain. Tec-totalism must be our motto! We must use our
influence and our whole strength. Whatever of sectional or party feelings we may have in regard to religion or politics, here let them find a common grave. Let the press and the pulpit speak. Bring out your cold-water army, and train your children to love the pure element. They must be taught to hate strong drink, and to love cold water. Let our city authorities be fully sustained in their manly stand to withhold licenses. Laws can never be enforced unless the people sustain them, and those who make them, and those who execute them. The people have said by an overwhelming vote, Grant no licenses! The city government has responded, saying, None shall be granted! All right, so far. It is true, I learn, that in some instances licenses have been granted to sell alcohol in its mildest forms. Relative to the propriety of this there may be different opinions. But let us not stop now to quarrel about this. Certain it is we have gained a great conquest. We have already achieved a noble victory. And I hope, and devoutly pray that the period may soon arrive, when alcohol in all its forms, and intemperance with all its horrors and effects will be driven from our city and the world.

Now let the people abide by their vote, and sustain the government. Every violator of this wholesome law should be prosecuted, and every citizen should come up to the line, and sustain the powers that be. If they appeal let them appeal; stop not for that. We may as well pay $1000 to cut off the tap, as to pay $2000 to support the paupers they make. The high, bold, and honorable stand taken by our city is trumpeted through the land, to our credit. It has already accomplished more good abroad than at home. Boston feels the power of our example, and from thence it spreads abroad. A failure to sustain at this juncture would be disastrous; while victory would be to the cause as was the capture of the thousand Hessians in New Jersey, to the revolution. Courage will be inspired, and the good will cheer us on to full and final triumph.

Let every violator of the law now in force, be regarded and treated as an enemy of the public weal. Withhold your cus-
tom from the retailer. Buy not his wares and groceries. Let him find sales with those he ruins, if he can. Encourage the temperance retailer. Cheer him. Keep up his spirits. Trade there, and let him and his neighbor, too, know that you are in earnest with them both.

Let every tongue speak, and every heart beat high for victory. Go on, fellow citizens, go on in this good work; till the barrier gives way, and the holy floods of gospel light and truth roll forth to bless all nations. Keep it ever in view that to relieve the world of intemperance will be to remove out of the way one of the greatest hindrances that now hedge up the avenue to the sinner's heart; one that keeps back, as with a giant arm, and a fiend-like opposition, all the blessings of the glorious gospel of the blessed God.

There is now great encouragement that the day will soon dawn, when the tyrant intemperance will be driven from the earth. Fifteen years ago the work was in the hands of a few. A handful of philanthropists then stood forth to check the rushing torrent. Their attempt seemed as unpromising as to undertake to throw a barrier against the Niagara cataract. But their cause was good, and their principles of action were correct. The news flew, the principle spread, the good of all parties rallied, and the work went on. Twice it has been checked, and twice it has moved on again with redoubled strength. Once when the ardent spirit pledge had done its best, and could carry the reform no farther; and once when temperate men had exhausted their means and their arguments. The first check was overcome by the comprehensive pledge of total abstinence from all intoxicating drinks; and the last has been swept away by a reinforcement from the army of reformed drunkards. Once it was thought almost impossible to reform a confirmed inebriate; but now such men are the most efficient laborers in the cause; and are emphatically drunkard reclaimers. Thus has the army been reinforced—thus has God taken instruments from near his throne on the one hand, and from the very door of hell on the other, and side by side they wage war upon intemperance. His citadel shakes. His day is come. With a
giant grasp, the reformed drunkard, with a face not yet free from the bloat and blossoms of inebriation, lays hold of the pillars of the temple of this demon. They tremble. Never before were they assailed by a power so all-conquering. Every mouth is stopped when it comes to this. The fabric totters. Hold on a little longer. When you feel the pillars, pray, as did Sampson, and the God of Israel will bring to the ground the whole superstructure. Then will the way of the Lord be prepared; and with the rapidity of the winds will the gospel fly abroad; and hearts now stone, and wills now unyielding, will bow to Jesus—and “to the ends of the earth will be heard songs, even glory to the righteous.”