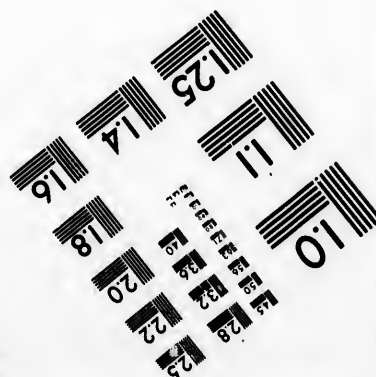
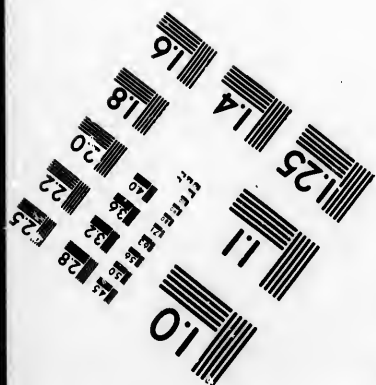
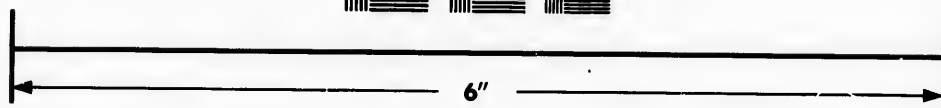
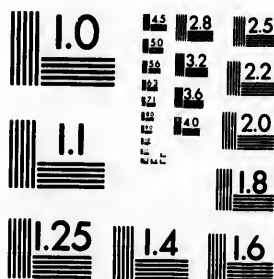


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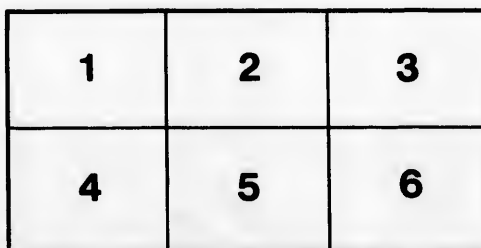
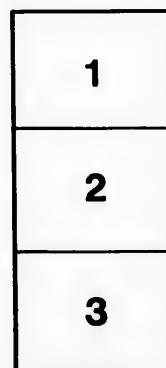
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Erring Through

Wine:

A

DISCOURSE

DELIVERED

IN THE RICHMOND STREET CHURCH, TORONTO,

ON SUNDAY EVENING, DECEMBER 18, 1870.

BY

REV. A. SUTHERLAND.

PUBLISHED BY REQUEST.

TORONTO:

H. BURNETT, BOOK AND JOB PRINTER.
1871.

NOTE.

The substance of the following discourse was twice delivered in the City of Toronto, in the Elm Street Wesleyan Church in the month of February, 1870, and again, by request, in the Richmond Street Church on the 18th of December. On both occasions very earnest requests were made for the publication of the sermon, and it is in deference to these requests that it is now committed to the press.

The discourse was not written before delivery, the Author having merely notes of the line of argument which he intended to pursue. Still, in committing it to writing after delivery, the arguments and illustrations have been retained so far as they could be recalled.

In the first section, namely,—“the effects of alcohol on the human constitution,—the Author has made free use of two works by Professor Miller, of Edinburgh:—“Alcohol: its Place and Power,” and “Nephalism the true Temperance.” In most instances where these works have been drawn upon, acknowledgment is made at the foot of the page.

Toronto, December 30th, 1870.

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Dear Reader, you are cordially and earnestly invited to join the above organization, and assist in removing the social evil “Intemperance” from the community.



ERRING THROUGH WINE.

But 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.—ISAIAH 28: 7.

This passage of the Divine Word suggests for our consideration topics that are seldom dealt with in the pulpit. Indeed, in the thinkings of not a few they are ruled out of the category of pulpit themes altogether. The grounds of this view I have never been able clearly to learn, but the expression generally made use of is, "Let ministers preach the gospel: they have no right to meddle with other things in the pulpit."

Such talk—reasoning I cannot call it—is wide of the mark. The misconception seems to arise on the one hand from ignorance of what a minister's position and duty really are, and on the other hand from an entire misapprehension of the nature of the gospel which he is commissioned to preach. In the estimation of such persons, "preaching the gospel" is merely talking on stated occasions, in a smooth way, about the love of God and the joys of heaven, and carefully avoiding whatever might trouble a hearer's conscience, or offend his pride.

Such is not my own view of a minister's duty,—such it cannot be while I have the word of God in my hands. Let us turn, for example, to the thirty-third chapter of Ezekiel, and read the first seven verses :—

"Again the word of the Lord came unto me, saying, 2. Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: 3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; 4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. 5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. 7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

In these verses *one* duty of every faithful minister is set forth in a light both clear and strong: whatever tends to the spiritual injury of those whom God has committed to his charge—against *that* he is to warn the people as by the blast of a trumpet.

That the use of strong drink inflicts many and serious injuries on society, cannot be denied. I boldly aver that the habitual use of these stimulants has wrought more evil in civilized nations, and is causing more evil to-day, than all other sources of crime put together. Should any one doubt the correctness of this statement he may, by a brief examination, satisfy himself not only that it is true, but that I put the statement in the mildest allowable form.

That intemperance is a great and growing evil, all are agreed: and this is, of itself, a sufficient reason for opposing its spread in every legitimate way. But that the *moderate* use—so called—of strong drink is also an evil, is not so well understood, and there is urgent need, therefore, to call attention to the fact. And inasmuch as this pernicious social custom is directly sustained by the example of some in the Church, and indirectly by the apathy of many more, there is the greater need that the pulpit should give "a certain sound." Besides this, there exists, even among

well-meaning and intelligent people, a vast amount of misapprehension in regard to the grounds of total abstinence; and while such persons will not compromise their dignity by attending a temperance meeting, and can hardly be persuaded to read a temperance publication, they may, perforce, listen to statements and arguments when advanced from the pulpit.

Another consideration which moves me to take up the theme at present is this:—while in some directions total abstinence principles are prevailing, in other directions,—and, I grieve to say, among members of the Christian Church, the custom of using strong drink is slowly but steadily increasing. I speak soberly of what I know, when I affirm that it is high time a warning voice was lifted, and the Church of God aroused to shake itself free from *all* complicity in this growing social vice.

Let us now endeavour to see clearly how the question stands:

There is a certain social custom which prevails in every community—the use of alcoholic beverages. That the excessive use of these beverages is injurious is universally admitted, and need not be discussed. But is the moderate use justifiable?—that is the question; or can we show that it is the duty of every man to abstain entirely? In a word, is there anything in the nature of these stimulants which renders their use physically, mentally, or morally dangerous?

While we try to answer this question let it be borne in mind that it is upon the presence of alcohol in the beverages referred to that their continued use depends. Let *that* principle be eliminated and they will be universally rejected as insipid or nauseous. I now lay down, and will endeavour to prove, the following proposition:

I.—THAT THE HABITUAL USE OF ALCOHOLIC STIMULANTS IS PHYSICALLY, MENTALLY AND MORALLY INJURIOUS.

To show this, two points must be ascertained:—1. The nature of the substance we call alcohol; and, 2nd, Its effects upon the human constitution.

1. *What is Alcohol?*

(1.) It is a substance never compounded in Nature's laboratory,

but is one which can be obtained only by perverting God's gifts from their original design. It is a product of that Satanic alchemy which instead of transmuting the baser metals into gold, transmutes the gold of healthful food into a powerful narcotic poison. Do not regard this as a mere figure of teetotal oratory; it is more than a figure: it is the statement of an undoubted scientific fact.

(2.) Alcohol is not food; nor is there any known process by which it can be converted into food. Let any given quantity be taken into a healthy human organism, and precisely the same amount, to the fraction of a grain, will be thrown off by the excretory organs. Alcohol goes through no process of digestion; it will not assimilate with any part of the human system—bone, brain or muscle. It merely remains in the system for a brief space as a disturbing foreign element, to be got rid of at the earliest possible moment.

(3.) Alcohol is a DRUG: that is its true name and nature. It takes rank among the narcotics, and is classed with opium. Now a drug is a most valuable agent in its place. In disease its aid may be invaluable in enabling nature to rally her forces and remove whatever encumbers the healthful working of the system; but that which is good in disease may be pernicious in health, and that which is useful as a drug may be exceedingly mischievous when used as an article of diet.

2.—*What is the effect of this drug on the human constitution?*
Here it will be necessary to make one or two preliminary remarks.

Every exertion—mental or physical—put forth by the living being, causes a waste of tissue. This waste matter must be removed, and a fresh supply of nourishment brought to repair the loss. The first process is performed by the blood. By the help of the veins and absorbents it takes up the waste matter and conveys it to the lungs, where part is burnt up by the action of oxygen, the remainder being carried off by the excretory organs. The venous blood, in its passage through the lungs, loses largely, and this loss must be made up. This is accomplished by the process of digestion. Food taken into the stomach passes through certain changes. The nutritious portion is then taken up by the absorbents and emptied into the venous blood just before it begins

its purifying circuit through the lungs. It next passes into the arterial blood, and, filtered through the capillaries, carries nourishment to every part of the system. But here we note a peculiarity in regard to alcohol: it utterly refuses to go through this digestive process. It must be into the blood at once. The moment alcohol enters the stomach it is hurried into the venous circulation, there to do its work, whatever it may be, with almost instantaneous rapidity.

A second preliminary remark is this:—poisons operate in different ways. Acids, and other caustics, destroy all structure; others, like alcohol and ammonia, irritate and inflame, others again impress mainly the nerves. Then, again, different poisons assail different parts of the system. Tobacco and digitalis affect the heart; iodine, the glands; strychnia, the spinal cord; alcohol, opium and all narcotics, the brain. Some poisons kill directly; some by inducing secondary diseases. Some, again, produce definite effects, dose by dose; others only after continued and frequent repetition. Lastly, the effects produced by alcohol depend largely on two circumstances: the strength of the dose, and the susceptibility of the person to whom it is administered. We are now ready for the question—"What are the effects of alcohol on the human constitution?" and we will consider

(1.) *Its effects on the physical constitution.*—In a state of health the effect is never good. Alcohol interferes with the process of digestion. It inflames the delicate membranes of the stomach, and neutralizes the solvent power of the fluids. At first the organs of digestion are stimulated to increased effort, and the "appetite" seems to be improved; but after a time this gentle excitement gives place to inflammation and congestion; the whole process of digestion is retarded, and the thousand-and-one ills of dyspepsia supervene.

Alcohol impairs the quality of the blood by introducing a poisonous element. The blood becomes more "venous" and less "arterial" in its character, and thus less capable of distributing nourishment to the various parts of the system. Alcohol does this by taking to itself the oxygen of the lungs, and leaving an insufficient supply for oxidating the "waste" tissue. This waste, so retained, clogs the system, and induces various forms of disease.

Let the habit be continued, and the dose increased, and the results are chronic disease or premature death.

In a word, "alcohol kills in larger doses, and half kills in smaller ones. It produces insanity, delirium, fits. It poisons the blood, and wastes the man. The brain suffers great injury, both in structure and function; but there is no vital organ in the body in which there is not induced, sooner or later, more or less, disorder and disease."—(Prof. Miller.)

(2.) *Its effects on the Mental Powers.*—Of all organs in the human frame the brain is the most important. It is the imperial seat of the intellect, the affections and the will. For the brain alcohol has a peculiar affinity. Once admit it within the walls of the city and almost with the rapidity of thought it is in the citadel. And it enters the citadel not as a *servant*, but as a *master*. It dethrones reason, brutalizes the passions, and perverts each god-like power.

The first effect of alcohol on the mental powers is *an unnatural quickening of the imagination*. This is the secret of the effect produced by wine at convivial gatherings. At first conversation lags, but as the fumes of alcohol reach the brain the powers are stimulated, conversation becomes lively, the imagination is lit up with an almost supernatural glow, and the reeling, sparkling brain showers the meteors of fancy on the flashing path. *Then* men sing the praises of wine, and tell how, like the nectar of the gods its has power to inspire. But wait a little. After this unnatural excitement comes reaction. The power that was stimulated to such unusual effort sinks into a corresponding depression, and following the evening of wit and mirth comes the morning of lassitude, weariness and pain.

But this is not the only effect of alcohol. While it quickens the imagination, it produces *weakness and confusion of the reasoning powers*. Let any one attempt when the brain is more or less under the influence of alcohol to solve some problem in mathematics, or follow out some abstruse train of thought; let him, in a word, attempt any mental task requiring a clear and vigorous intellect, and he will find that both clearness and vigor are gone, and that the task must be deferred till the artificial stimulant is removed, and the brain has recovered an even balance and a more healthy tone.

A striking instance of the mental confusion produced by strong drink, is recorded in the Word of God. If you turn to the 10th chapter of Leviticus you will find an account of the death of Nadab and Abihu, two sons of Aaron. These men offered "strange fire before the Lord," "and there went out fire from the Lord and devoured them; and they died before the Lord." That is, they made use of "common" incense, contrary to the Divine commandment, (Exodus 30. 9,) and suffered death as the penalty of their disobedience. But what has this to do with the effects of alcohol on the mental powers. Read the 8th and two following verses, and you will see:

"And the Lord spake unto Aaron, saying, 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: it shall be a statute for ever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean."

Now let any one read the preceding narrative in the light of these verses, and he will inevitably reach the conclusion that the cause of the sin committed by Nadab and Abihu was—*mental confusion produced by strong drink*.

Furthermore, alcohol *inflames the passions*, but never with a pure or upward tendency. On the contrary its tendency is to degrade and pervert,—in a word, to *animalize*. It needs no argument to prove that this is a state peculiarly dangerous as regards the commission of crime. With reason clouded, the passions inflamed, and the power of voluntary control lessened, what crime is there which such a man is not liable to commit?

(3.) *Its effects on the moral powers.*—The effects of alcohol on the moral powers do not appear so quickly as its effects on the physical constitution. It is usually after the habit of using strong drink has become confirmed that the evidences of moral ruin come clearly to light. Alcohol works secretly as well as silently upon the moral powers; but when at last the veil is drawn aside, the ruin is most complete. Truth, honor, honesty, are extinguished in the drunkard—*eaten out* of him by the poisonous drug. A case in point will illustrate what I mean. A clergyman came to consult Dr. Miller, of Edinburgh, professionally. The Doctor saw at once it was a case of habitual intoxication, and when he stated his conviction the clergyman

confessed with tears that it was so. He then gave a history of his case. He had a large pastoral charge, involving heavy labor. His church required considerable repairs, and this incurred a heavy debt, the labor of raising which was thrown chiefly upon himself. He had to go from place to place, address meetings, collect subscriptions, and at the same time, continue his customary pulpit labors at home. Soon he found he must either stop the extra work, or resort to stimulants. First he took beer; when that failed, wine was the stimulant; and when that became insufficient brandy was resorted to. The result can easily be guessed: he became a confirmed drunkard. Dr. Miller urged the absolute necessity of instant and entire abstinence. With tears, and many expressions of deep penitence, the clergyman pledged himself to abstain. At his next visit he was drunk. When taxed with the fact, he utterly denied it, and, calling God to witness, protested that he had tasted nothing stronger than water! It afterwards appeared that he had appropriated to his own use a considerable portion of the funds he had striven so hard to collect. How complete the ruin! Falsehood, dishonesty, perjury, in the man who, but a short time before, stood above suspicion, an honored ambassador of Christ. And this is but one case among multitudes that might be cited, all pointing in one direction.

(4.) *Its effects on the spiritual state.*—The tendency of alcohol is to deaden or pervert the movements of man's spiritual nature. While the fancy is quickened the moral sense is blunted, and the power to distinguish between right and wrong impaired. The power of voluntary control being broken, the mind is incapable of fixing itself upon any given point, and floats away in a kind of dreamy reverie. A man who for many long years had been a sceptic, was at length happily converted. Soon after he sank under a lingering but fatal disease. To prevent rapid sinking, alcoholic stimulants were freely administered, and he took them with his other drugs. But one night he whispered earnestly to his medical attendant,—“Don't ask me to take so much wine and brandy. Without them I pass my sleepless nights in silent prayer, or in otherwise communing with my God and Saviour; with them my mind wanders and is disturbed, and often will settle on nothing but the trifles and vanities of this world from which I am so fast passing away.”*

* Professor Miller.

Such, then are some of the effects produced by alcohol on the human constitution. It weakens the physical powers, inducing various forms of disease. It perverts the judgment, and causes weakness and confusion of the mental forces. Perception, memory, judgment, conscience, are all injuriously affected. Well did the wise man say, "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 PERVERT the judgment of any of the afflicted." And if these are the effects of alcohol, as science and experience alike testify, is there not point in the text:—"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 err in vision, they stumble in judgment."

Verily, "Wine is a mocker." It comes in the guise of the old tempter, saying—"It is good for food, and pleasant to the eyes, and to be desired to make one wise;" but it perverts each god-like power of the human soul, and leads to degradation, sorrow, and death. It is deceptive in its *nature*, for men regard it as food, while in reality it is but a drug, and a poisonous one at that. It is deceptive in its *effects*; for while it promises strength, in reality it produces weakness; and not content with lessening physical vigor, it perverts the judgment, the conscience, the heart, and pauses not in its career of destruction till it has stamped out of its victim the last spark of manhood, and left him without hope for this world or for the next.

Behold, then, this giant social evil! See how it destroys families, wastes property, fills our prisons and asylums, increases our financial burdens, debases our public men; and say are we not justified in seeking, by all legitimate means, to array public, and especially christian, sentiment against the drinking customs of the day?

Let us now turn to a question of great practical importance,—

II.—WHEREIN LIES THE STRENGTH OF THIS GREAT SOCIAL VICE? It lies

1.—*In the cupidity of avaricious men.*—There are few departments of trade in which such large profits can be made with so

small an outlay, as in the sale of intoxicating drinks. And so long as it promises large gains men will continue to sell no matter what the consequences may be. It is true that respectable men sometimes engage in this traffic, lured by the prospect of growing speedily rich; yet they enter upon it with secret misgivings, and compromise the matter with conscience by a mental resolve to quit the business as soon as they have made a few thousands with which to embark in some other line of trade. But soon conscience ceases to remonstrate; familiarity with the traffic removes the feeling of uneasiness; and at length the man is able to dispense the poison, reckless of all consequences to others. Yes; though the poison slew your first-born to-day, he would sell it to your second-born tomorrow.

2.—*In a vicious legislation.*—Most of the acts now on the statute book, having reference to the sale of strong drink, have been framed in the interests of the traffic. It is often said that a large revenue is derived from the license system; but, I ask, can any country prosper, in the long run, whose government lives on the revenues of iniquity? The Emperor of China, when urged to legalize the opium traffic, on the ground that it would largely increase his revenues, nobly replied,—“I will never consent to increase my revenues by the vices of my subjects.” Would to God that our *Christian* legislators stood on a level, in this matter, with the *Pagan* Emperor. Our present legislation, (although there has been some improvements of late years,) *protects* the traffic; and those who are engaged in the business begin to clamor for increased protection. But why is it that we have no law, worthy of the name, for the protection of the broken-hearted wives and starving children who, in countless numbers, suffer through this nefarious business? Let all legislative support be withdrawn from the traffic; let it be branded as injurious to society, and then it will reach its proper level, and no man who values his reputation will continue the business for a day.

3.—*In false social customs.*—There is no tyrant like *custom*, and there is no social custom that has been so universal or so deeply rooted as the custom of using strong drink. In many minds the idea still prevails that an ample supply of these stimulants, for the use of guests, is indicative not only of good social standing, but also of generous hospitality, and that he who refuses to provide them is to be accounted niggardly and mean. And yet

how utterly absurd is this social custom when rightly viewed. Is there no way of manifesting hospitality but by furnishing our guests with a narcotic poison, the effect of which is to degrade their manhood, and pervert their moral nature? Is their no passport to the good opinion of "good" society, but in the free use of alcoholic stimulants? Surely this is a state of things that would be very ridiculous, if the results were not so very sad. Just look at it. I disguise some powerful poison and give it to my guest: he dies, and I am held guilty of murder. You give your guest another poison: he dies more slowly; but you are held guiltless: *it's a social custom!* In the name of common sense, is it not high time that *such* a custom was hissed out of all decent society?

4.—*In false views.*—There are false views—(1) In regard to the traffic itself. By many it is regarded as an honorable and legitimate calling. But, I ask, can that be regarded as an honorable calling which thrives on human misery? which succeeds in proportion as vice and immorality prevail? Let this false view be corrected, and one main support of the traffic will be gone.

(2.) There are also false views in regard to the comparative guilt of those who drink to excess. Every morning we may read in the police reports the names of the unfortunates who have been fined, or sentenced to various terms of imprisonment, for the crime of drunkenness. But is it not somewhat strange that these persons are all confined to one class—the poor and degraded? Why is this? Is the sin of drunkenness confined to the poor and the friendless? By no means; this vice infects every class of society: but then it would never do to punish *respectable* drunkards. *They* occupy a high social position; they have influence; they have friends; they have votes at election time; in short there are a score of reasons (?) why they should go scot free. Now, against this partial administration of justice I enter my solemn protest. Not that I advocate the indiscriminate punishment of all who drink to excess; (for I think it is the drunkard-maker, rather than his victim, who should be punished;) but if drunkenness is a sin "to be punished by the judges," then I think if any favor is to be shown it should be to the man whose misfortune it has been to grow up in ignorance and poverty, and not to him from whose intelligence and standing we might expect better things.

(3.) Lastly, there are false views in regard to the sympathy due to those engaged in the traffic, and to those who suffer by it. A simple illustration will make my meaning plain. Some time ago a fire broke out in this city, (originating, I was told, through recklessness caused by strong drink,) and some half-dozen poor families were burned out of house and home. The papers noticed the matter among their "local items," but I never heard a word of sympathy from any source, for the families who suffered by the calamity. A few months afterwards an immense distillery was burnt,—one that for years had been sending out its poisonous streams, corrupting the morals and ruining the prospects of thousands of our most promising young men; and behold! a public meeting had to be called in which leading merchants and—Heaven forgive them—*Christian men* vied with each other in expressing their sympathy for the loss sustained by the proprietors and by the community at large! Comment is needless. Such an event speaks for itself.

5.—*In the apathy of Christian people.*—It is strange that, on a question so vitally important, such apathy should prevail. How can it be accounted for? Not on the ground that Christian people are hostile to the cause of temperance, for the great majority of them favor it; not because they are implicated in the traffic, for I believe the Evangelical churches at least are free from this sin; but I think the apathy of Christian people in regard to this great evil is traceable chiefly to two sources: (1) They are not brought into contact with the *results* of the traffic as much as others; and (2) no definite and sustained effort has been made to awaken their interest in the matter. It is, I think, essential to the success of the temperance movement that the apathy of which we speak should, in some way, be overcome; for I am persuaded that it is in and by the Christian church that the battle against intemperance, and against the whole traffic in intoxicating drinks, must be fought.

I have one more question to submit:—

III.—HOW IS THIS GREAT SOCIAL EVIL TO BE MET? I answer

1.—*By personal abstinence* on the part of all who believe the drinking customs of society to be injurious in any way, or to any person. I urge this—

(1) For your own sake. You have no right to injure your

powers of body or mind by the habitual use of these stimulants. Perhaps you say it does not injure you. So thousands have said who now fill drunkard's graves. It is one of the characteristics of this deceitful drug that it weaves its spells in silence and secrecy, and the victim oftentimes knows not his peril until it is too late to escape.

(2) I urge it for the sake of your children. Even if you have escaped, the habit may tell with fatal effect upon them. It is not hard to sketch the future of your boy as your loving fancy paints it. You see him growing up amiable, intelligent, loving, obedient; you see him winning prizes at school, honors at college, distinction in the honorable engagements of life; and you look fondly upon him as the staff on which your old age shall lean. That such may be your boy's future I most fervently pray; but I cannot forget that there are influences at work which may blight these cherished hopes, and it is against these influences I would warn you to-night.

See, then, that boy of yours as you *may* yet behold him. First he begins to absent himself from the fireside at evening hours, and mingles in the streets with associates who have already gone far in sin. The result of this soon appears in impatience of parental control, and aversion to all useful and profitable employment. He next companies openly with the low and the vicious, and, as he returns home at some unseasonable hour of the night, the flush on his cheek, and the wild light in his eye, tells Intemperance is already beginning to do its work. Swiftly the dreadful work goes on, and e'er long outraged nature writes upon his very face the awful name of DRUNKARD. Every restraint is now withdrawn; entreaties, remonstrances, prayers, fall upon deaf ears; downward the poor victim goes; you see your fond hopes perishing one by one, till at last your broken heart lies in your poor boy's hopeless and dishonored grave.

And who are they who have done this thing? Who are they who have robbed your boy of his character—his manhood—his life? *They are the men whom you, by your votes and influence, have licensed to do this very thing.*

(3.) I urge the duty of total abstinence for the sake of the poor inebriate, whose chains are rivetted by your example. Depend upon it, the plague of drunkenness cannot be stayed so

long as moderate drinking continues. It is from the ranks of moderate drinkers that the great army of inebriates is constantly recruited; and besides this, many a poor drunkard would save himself by total abstinence, if he could only have the countenance and example of the moral and sober to aid him in the struggle.

(4.) I urge it for the sake of your influence as a Christian, which will be effectually neutralized by habitual indulgence in strong drink. Let men talk as they please about their right to use these stimulants, I never yet knew a worldly man who had any confidence in the piety of that Christian who was known to be even a moderate drinker. Still more manifest is this in regard to a minister. No matter how able his sermons or how eloquent his utterances;—his influence is gone the moment it is known that the source of his inspiration is—not the Spirit of *God*, but—the spirit of *wine*.

(5.) I urge it for *Christ's* sake, whose work is hindered more by this prevailing social vice than by any other cause. Could we but banish from society this vicious custom, we would soon see the membership of our churches multiplied, and the wealth that is now worse than wasted on a criminal indulgence, would be largely employed in spreading Christ's kingdom in the earth. This great evil must be met

2.—*By united action on the part of the churches.*—I do not undervalue the work that has been done by the various temperance associations. Through their instrumentality many a drunkard has been reclaimed; and many a moderate drinker induced to abstain. Still there are elements of weakness in the temperance associations as they now exist which preclude the hope of ultimate triumph, through their instrumentality alone. The co-operation of the churches must be secured; and the churches must act as *churches*, and not merely through their individual members. Some of the denominations have already spoken; but their utterances have reached only a portion of their adherents, and have not been followed by corresponding action. If the principles of total abstinence are to prevail, they must be kept in close alliance with Christianity,—nay, they must be set forth as an essential part of Christian ethics. To do this effectively, the churches must co-operate, and follow up the utterances of Synods and Conferences by united effort to spread

temperance principles through the community at large. *A united Christian Temperance Alliance is the great need of the times.*

Suffer, in conclusion, a few words of earnest appeal.

Do I address any one who has taken the first step in the career that ends in drunkenness? Listen, I beseech you, to the warning voice of one who discovered, all too late, the madness of the course on which you are just entering; listen to Charles Lamb, the brilliant author of "Elia," crying from the depths into which intemperance had plunged him;—"The waters have gone over me; but out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will,—to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin. Could he see my fevered eye, feverish with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry, hourly with feebler outcry, to be delivered;—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

Do I address an inebriate?—one over whom the "Mocker" has thrown his spell? Let me urge you by every consideration that can appeal to head or heart;—by a regard for your own safety; by your love for those whose hearts are breaking as they look upon the spectacle of your ruin; by your hopes of mercy here and hereafter;—make one more effort to break the tempter's snare. In your case two things are absolutely necessary: (1) Instant and entire abstinence from all that can intoxicate; and (2) God's converting grace. Without these your best resolutions to reform will be swept away by the first blast of temptation;—but with this all-powerful aid you may yet be saved. The Saviour's promise—"Him that cometh to me I will in no wise cast out," still holds good; and although you have been in the "far country," and have "wasted" your "substance with riotous living," yet if

now you will but "arise and go unto" your "Father," be assured He will not despise the returning prodigal, but in the abundance of His mercy will forgive you graciously and love you freely.

To the thoughtful consideration of all, I commend this grave question: It is high time we were up and doing. The ravages of intemperance are all around us, and they are increasing day by day. The young men of our towns and cities are being carried away as with a flood; our public men connive at the traffic; many who ought to be at work to stay the plague are asleep, and the churches are only half awake. Let all good men and true rouse themselves to action. Let information be scattered broadcast; let the question be agitated; let public sentiment be educated in regard to the duty of putting down the traffic; above all, let the churches clear themselves of all complicity in this national vice, and then we may hope that, e'er long, the curse of strong drink shall be removed not only from our common Christianity but also from our common civilization.



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