

ARMSTRONG'S SERMON

ON THE

FULFILMENT OF PROPHECY,

RELATING TO THE

DEFEAT OF THE SERPENT IN HIS DEVICE TO DESTROY THE
CHURCH OF GOD BY A FLOOD OF

ALCOHOL.

PRICE ONE SHILLING.



EXPLANATION.

The above Plate is designed to represent the woman [Church] in the wilderness—the Serpent's stratagem to destroy her by a flood of intoxicating water from his mouth—The Lord's Standard of Temperance lifted up—and the earth's mouth open, receiving the Serpent's flood of strong drink at the foot of the Temperance Standard of Total Abstinence.—*See Rev. xii. 15, 16.*

☞ On the back of Title page, will be found the
“CONSTITUTION of the *FIRST TEMPERANCE*
SOCIETY” ever known to have been organized in this
land, or any other nation of the globe; and the author of
the following sermon was one of the subscribers of that
Constitution.

1845.
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THE
TEMPERANCE REFORMATION
OF THIS XIXth CENTURY,
THE FULFILMENT OF
DIVINE PROPHECY.

A
SERMON,
BY REV. LEBBEUS ARMSTRONG.

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Written in 1845, in the 70th year of his age.

The following Plate is designed to represent the Serpent's device to destroy the woman in the wilderness by a flood.—Rev. xii. 15, 16.



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.....
1845.

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CONSTITUTION

OF THE

TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

"I own myself a friend to the laying down rules to ourselves of this sort, and rigidly abiding by them. They may be exclaimed against as stiff, but they are often salutary. The stricter the rule is, the more tenacious we grow of it; and many a man will abstain rather than break his rule, who would not easily be brought to exercise the same mortification from higher motives. Not to mention, that when our rule is once known, we are provided with an answer to every importunity."—PALEY'S ELEM. MOR. & POL. PHILOSOPHY, page 315.

ART. I. This society shall be known by the name of the TEMPERATE SOCIETY OF MOREAU AND NORTHUMBERLAND.

ART. II. The last Monday in October, at 10 o'clock, A. M., shall forever hereafter be the time of annual meeting, and for the election of all officers, at such place as shall be appointed at the last annual meeting.

ART. III. The officers shall be a President, Vice-President, Secretary, Treasurer, Librarian, Deputy Librarian, (who shall act in case of the death, removal, or absence of the Librarian) and not less than three, nor more than seven trustees, who shall be chosen by ballot.

ART. IV. No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or compositions of the same, or any of them, except by advice of a Physician, or in case of actual disease; also excepting wine at public dinners, under penalty of twenty-five cents; provided that this article shall not infringe on any religious ordinance.

SEC. 2. No member shall be intoxicated under penalty of fifty cents.

SEC. 3. No member shall offer any of said liquors to any other member, or urge any other person to drink thereof, under penalty of twenty-five cents for each offence.

ART. V. No tax or taxes shall exceed two dollars in any one year.

ART. VI. Any member, on application to the society, may be discharged, on paying the taxes, fines and expenses, due from such member, and the Secretary shall give him a certificate to that effect.

ART. VII. No member shall be compelled to serve two successive years in the same office.

ART. VIII. The trustees shall execute any resolution of the society, as to the laying out of their monies for the purchase of books and other purposes.

ART. IX. The several officers shall deliver to their successors all books, money, paper or other property possessed by them in virtue of their offices.

ART. X. In case of the death, absence or removal of the President, then the Vice President shall act in his stead; and of the death, absence or removal of the Secretary, the Treasurer shall act as Secretary, and of the death, absence, or removal of the Treasurer, then the Secretary shall act as Treasurer, and each until the next election, or an appointment *pro tem*.

ART. XI. It shall be the duty of each member to accuse any other member of a breach of any regulation contained in article 4th, and the mode of accusative process and trial shall be regulated by a by-law:

SEC. 2. No member shall be expelled except by the concurrence of two thirds of the members present at any meeting.

ART. XII. Three quarterly meetings shall be holden on the last Mondays of January, April, and August, at one P. M. in each year, at such place as the society shall appoint.

ART. XIII. Any member, or in case of his death, his legal representatives, may transfer his share in the stock to any person who will become a member, and the property in such share shall be deemed to be vested in the purchaser, only from the time of such purchaser's subscribing to this constitution.

ART. XIV. Any member expelled shall forfeit all his rights and privileges in this society.

ART. XV. The manner of amending this Constitution shall be as follows, and not otherwise:—any member, wishing an amendment, shall submit it, in writing, to the Trustees, who, if they approve thereof, shall deliver it to the Secretary, who shall read it to the society at the next quarterly meeting. The society shall therefore, appoint a committee of not less than 3, nor more than 5, to consider and report therefor, at the next annual meeting; and if approved by two thirds of the members of that meeting, the same shall then become a part of this Constitution.

(Adopted last Tuesday of April, 1808.)

MEMBERS.

SIDNEY BERRY,
JOHN DUMONT,
CHARLES KELLOGG, JUN.
JOHN BERRY,
WILLIAM VELSEY,
JAMES MOTT,
JOHN THOMPSON,
OLIVER BISSELL, JUN.
ABM. P. GREEN,
RUSSEL BURROWS,
ELI VELSEY,
GURDON G. SILL,
ISAAC B. PAYN,
WM. H. JACOBS,
SQUIRE HERRINGTON,

RODERICK LE BARNES,
EPM. OSBORN,
WM. ANGLE, JUN.
GARDNER STOW,
JOSEPH SILL,
SAML. HINCHÉ,
DAN. KELLOGG,
JESSE BILLINGS, JUN.
THOMAS THOMPSON,
BILLY J. CLARK,
CYRUS ANDREWS,
HENRY MARTIN,
ESEK COWEN,
ASAPH PUTNAM,
ICHABOD HAWLEY,

I. J. GRISWOLD,
JESSE WOODRUFF,
LEBEBUS ARMSTRONG,
STEPHEN PAYN,
JOSEPH DEWOLFE,
JOSEPH BENJAMIN,
JOHN LE BARNES,
HORACE LE BARNES,
NICHOLAS W. ANGLE,
SIMEON BERRY, JUN.
J. J. SEELEY,
ALVARO HAWLEY,
JAMES CROCKER.

THE TEMPERANCE REFORMATION

PREDICTED BY THE
ANCIENT PROPHETS OF GOD.

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

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.—*Revelation*, xii. 15th and 16th verses.

THERE appears to be a striking coincidence between the aforesaid predictions. Although the prophets lived at different periods, more than 700 years from each other; yet, by the same spirit of inspiration, they both had the eyes of their mind directed to one and the same far distant period of future time, when a most subtle stratagem of the adversary for the destruction of mankind, would providentially be defeated.

From the above portions of scripture in connection, it is proposed to illustrate and prove, that Satan's device to destroy the church of God by intoxicating liquors, and the providential Temperance Reformation, which is now blessing the world with sobriety, were subjects of divine prediction by the ancient prophets of God, who spake as they were moved by the Holy Ghost.

To render the subject perspicuous, we shall first consider the import of the prediction, divested of its figurative language.

Secondly, consider the chronology of the events predicted.

And thirdly, show that the events predicted, have commenced existence, and are now in progress fulfilling.

I. Consider the import of the prediction, divested of its figurative language.

In the sacred style of the text, the "enemy, serpent, and dragon," are mentioned. These appellations are all to be understood as alluding to one and the same object, which is the devil, the tempter of Eve in Eden; the father of lies; the murderer of souls; the adversary who walketh about as a roaring lion, seeking whom he may devour.

Such is the enemy, the serpent, the dragon! And, O, what an enemy is Satan! An enemy concealed, armed with poisoned arrows of death; invisible in the light of day; ever awake and vigilant in the darkness of the night to decoy his victims by stratagems of infernal policy; and never discouraged, though ever so often defeated. This enemy, with all his allied powers and instrumentalities, is ever malignantly engaged in forming devices to defeat the purposes of God; to pervert the whole system of revealed truth; to destroy the Church of Christ; and to rob God of his glory. Hence Satan may be considered as an enemy to God; an enemy to holiness; an enemy to the church; an enemy to the souls of mankind; and an enemy to every

work of God for man's salvation. This is the enemy evidently alluded to in the prediction, who is represented as coming in like a flood; and "the serpent that cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

By the "*woman*," alluded to in the text, we are to understand the CHURCH OF GOD. A woman is a common scriptural emblem of the church. Thus, "the bride, the Lamb's wife," is *symbolical* language, importing the church of Jesus Christ. The church, when spoken of, figuratively as a woman, is the mother of all true believers, both under the Jewish and Christian dispensations. Paul speaks of the church under the appellation of "JERUSALEM," styling her "the mother of us all," i. e., of all true christians. The Psalmist says of Zion, (the church.) "It shall be said this man was born in her." In this sense, the Messiah is represented by the prophet Isaiah as being born of the church. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called—The Mighty God." The church derived her origin from heaven as the parent stock, and every true worshipper of God belongs to the spiritual seed of the church.

Hence, by the woman spoken of in the xiith chapter of Revelation, where she is represented as being clothed with the sun, the moon under her feet, on her head a crown of twelve stars, who was driven by persecution into the wilderness, and whose destruction was attempted by water as a flood from the mouth of the dragon; *this symbolical woman*, we are to understand, is set forth in the scriptures of truth as an emblem of the Church of God, comprising those who are heirs through faith in the atoning blood of Christ, to the kingdom of eternal glory.

No object on earth is so much the abhorrence of Satan, as the Church of Jesus Christ, the purchase of his blood and dying love. Hence, for her destruction the enemy comes in like a flood. Every stratagem that infernal malignity can invent; every agency that the spirit of darkness can employ; every weapon of destruction, and method of desolation that falls within the grasp of the enemy's power, is wielded by him against the church, with the desolating fury of an overwhelming flood.

With implacable enmity, the old serpent, also, is represented in the prediction under consideration, as "casting out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." And, let it be kept in mind, that in the figurative style of Scripture, the dragon persecuted the woman; that she fled into the wilderness for divine protection; and that the enemy, with increased malignity, pursued the woman to her place of retreat, and there invidiously plotted her destruction, by casting after her water as a flood from his mouth.

Before we reduce these emblems into plain language, let us for a few moments contemplate their figurative import, as the whole scene appeared to the holy apostle through the telescope of divine inspiration. In the inspired history of what he saw, he describes a woman in affliction. To escape the persecuting rage of an inveterate enemy, the poor woman had fled into a dreary wilderness, where she found a place prepared for her residence by the provident hand of her covenant

God, whose watchful eye had witnessed all her sources of grief, and provided for her retreat. Here, she was prophetically seen, and described, by the inspired penman, in a scene of further trials. Alas! the enemy pursues her into the wilderness with infuriated malignity. And to make a finish of her for ever, he raises up his huge body in serpent form, and terror, taller than the trees of the forest, and larger in bulk than the whole wilderness itself; then opens his tremendous mouth, and thus extending his frightful jaws as though he was about to disgorge a lake of liquid fire, he cast forth from the trunk of his body water as a flood, that he might cause the woman to be carried away of the flood, and be lost in perdition.

Such is a symbolical sketch of the horrid scene, and the amount of the figurative import of the prediction comprised in the text, so far as it relates to the enemy's assault upon the woman. We shall now endeavor to strip the prediction of its figurative form, and set the import in plain language.

By the symbol of the woman in the wilderness, we are to understand the church, seeking to find a place on earth where she may enjoy liberty of conscience in the spiritual worship of God, without the annoyance of persecuting agents of Satan. The *wilderness* to which the church emigrated, may be understood to comprise portions of the habitable earth, both in city and country, lying principally within the boundaries of Europe and America, in regions to which the church has fled for refuge from the sword and tortures of merciless persecutors.

But the wilderness was no hiding place from the sagacious eye of Satan. This enemy pursued the church to destroy her in every place of retreat. Enraged by former disappointments, he rushed into the wilderness like a flood. He poured from his mouth water as a flood to carry away the church into perdition. These are bold figures of speech, which require special attention.

When the enemy is represented as coming in *like a flood*, we are to understand the *figure* as alluding to the furious, impetuous, malignant, overwhelming, and almost irresistible *power* and *force* of Satan's attack, siege and warfare against the church for her destruction, like the fury of an overwhelming and resistless flood of water, the progress of which nothing, but the power of Omnipotence, can resist or control.

But, when it is said, "The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood," the nature of the *figure* of a FLOOD is changed from furious impetuosity to artifice. A flood proceeding from Satan's mouth, is to be understood as a stratagem, a device, a new invention, the destructive effects of which, depended not so much on the *fury* of the overwhelming flood, as upon the deep laid *artifice*, and complicated *stratagem* which was brooded in Satan's mind, and flowed like a flood from his mouth, to spread the knowledge of the device, and urge it forward into successful operation. Hence, by the flood which the serpent cast out of his mouth for the destruction of the Church of God, we may understand, not literally, a flood of *cold* water; but *hot* water, to scald the church to death. He invented a new stratagem of destruction. This was the art of distilling fermented liquors for the purpose of extracting the pure, hot water of alcohol from all extraneous

substances, that by it, the work of destruction might be carried on with more fury. Alcohol, whether existing in fermented liquors, or pure distilled ardent spirits, is the *hot water* comprising the flood which the serpent cast out of his mouth after the woman (the church) to destroy her. Alcohol, manufactured in conformity with the device of Satan, out of apples, grapes, barley, rye, potatoes, sugar-cane, and a variety of other fruits of the earth, first, by *fermentation*, and secondly, by *distillation*, is most evidently the scalding hot water of deadly poison, which Satan vomits from his mouth for men, women, and children to drink till they love it, and then love to drink it to drunkenness and perdition.

Satan well knew that the church, scattered over the wilderness of this world, was not to be destroyed by a flood of water deluging the earth, *literally*, like Noah's flood; for God had for ever provided against a repetition of such a disaster, by a covenant, the token of which was often presented by a bow in the clouds; and no power of Satan could ever produce from his mouth a flood of water, *literally*, for the destruction of mankind. Hence, the figure of water as a flood, cast from the mouth of the serpent, is to be understood to signify, and foretell, that a device of Satan would be invented, which by a liquid, *resembling water in appearance*, would be multiplied to the similitude of a *flood* for its plentiful effusion upon mankind; and that this newly invented water would intoxicate, bewitch, unnerve, and poison the very fountains of life, and, eventually, drown mankind in destruction and perdition. And we hesitate not to aver, that the figure of a flood of water from the serpent's mouth for the destruction of the woman, is to be understood as a Divine prediction of a capital device of Satan for the destruction of the bodies and souls of men, and especially, for the desolation of the Church of God by **INTEMPERANCE** in the use alcoholic liquors.

In accordance with the foregoing obvious interpretation of Scripture, the sum of the whole matter is, that the *nature*, and common use of the water proceeding from Satan's mouth, will produce the mischief designed to be effected by the fiendish stratagem. The prediction is, that "The serpent cast out of his mouth water as a flood after the woman to destroy her." The interpretation is, that this is a device of Satan, to make *the likeness of water* in appearance, by the art of distillation, the effect of which is alcohol, and the use of which, results in the greatest proportion of the evils of this life, and the everlasting ruin of both body and soul in the world to come.

Let the following remark be well remembered: That, as the prediction discloses the fact, that the grand object of Satan's stratagem, in the use of alcoholic liquors, was the desolation of the Christian Church; hence, it is within the bounds of **CHRISTENDOM**, that we are to look for the fulfilment of the prediction, by a Satanic attempt to drown the church in a flood of alcohol. And it is within the bounds of Christendom, also, that we are to look for the fulfilment of that part of the prophecy, which relates to the lifting up of a Divine standard against the enemy, and the earth's aid of the woman in absorbing the flood emitted from the mouth of the serpent, by which figura-

tive representation we are to understand, the predominant influence, instrumentality, and co-operation, of the men of the world with the church, in planning, and carrying out the principles of the great Temperance Reformation, of this nineteenth century.

II. We proceed to a consideration of the chronology of the prediction.

The import of this proposition, is simply to ascertain the fact, that the period of time has actually arrived for the fulfilment of the foregoing prediction. The chronology of events in connection, shows that Satan's stratagem for the destruction of the church by intemperance, and the Standard of the Lord lifted up against the enemy, with all the instrumentalities connected with that standard, were assigned to a period of time between the Protestant Reformation in Europe, and the overthrow of the combined powers of Antichrist, at the notable battle of the great day of the Lord.

The Protestant Reformation may be considered as having commenced with the ministry of Martin Luther and John Calvin, early in the XVIth century, a little more than 300 years ago. And the overthrow of Antichrist, according to the most approved computation of time, will be before the commencement of the Millennium, when Popery shall have fulfilled her 1260 years of ecclesiastical domination; when Mahometanism shall have fulfilled its 2300 days of years, computing from the period, when the grand divisions of Alexander's empire were settled among his four generals, in the reigns of Seleucus Nicator, king of Syria, and Ptolemy Lagus, king of Egypt, about 300 before Christ, as was seen in the vision of the "he-goat," by the prophet Daniel, (chap. viii.,) to whom it was revealed by the Almighty, that out of one of those kingdoms, a little horn would come forth, which was explained to the prophet to signify, "That, in the latter time," a mighty power of iniquity would arise, which would wax great—magnify himself—cast down the truth to the ground—destroy wonderfully—and practise, and prosper, until the end of the 2300 years, when the sanctuary would be cleansed, and the mighty power of "the little horn" should be "broken without hands." From the above computation, the combined powers of Antichrist will be overthrown about A. D. 2000, making the period between the Lutheran Reformation, to the overthrow of Antichrist, at the battle of the great day of the Lord, to consist of more than 450 years, upwards of 300 years of which period are already past.

That Satan's stratagem for the destruction of the church by a flood of alcohol, and the divinely appointed means for its defeat, as predicted by the prophet Isaiah and John the Apostle, will fall within the compass of the period, between the Protestant Reformation and the overthrow of Antichrist, will appear obvious, when we consider the fact, that *all* the events above named, are foretold in connection by both the prophets. Let this point be particularly noticed: That the wickedness of the dark ages of Popery; the Protestant Reformation; the subsequent persecution of the church, and her second flight into the wilderness; (doubtless, of, then, savage America;) the new stratagem of Satan to destroy the church by intemperance in the use of alcoholic liquors; and the Standard of the Lord lifted up against the

enemy, comprising the Temperance Reformation, with all the appointed means, and instrumentalities to defeat the enemy, and save the church from desolation; are all foretold in connection by both the prophets, as events which are to come to pass previous to the overthrow of Antichrist, at the Lord's great battle day, preparatory to the Millennium.

Let us now examine the proof of the foregoing affirmations. The first 15 verses of the 59th chapter of Isaiah, collectively, are taken up with a prophetic description of a state of apostacy, and consummate wickedness, in a far distant period under the gospel dispensation, which, on comparison, is just such a state of wickedness, as the *history* of the Papal apostacy, and the dark ages of Popery, from the Xth to the XVIIth century, would furnish, as a fulfilment of the prediction, which was doubtless designed to foreshow the enormities of that period. Then, from the 16th verse to the end of the chapter, the prophet foretells a state of confusion to the enemies of holiness, followed by a revival of true religion; all, which, is such, as the true history of the Protestant Reformation describes as an accurate fulfilment, which is evidently the *fact*. In this important connection stands the prophecy of Satan's device, and appointed measure of its defeat during the revival. After describing the wickedness of the dark ages of apostacy, and foretelling the subsequent Reformation, it follows, verse 19: "So shall they fear the name of the Lord, from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The apostle John takes the same view of the subject in the xiiith chapter of the Revelation. In his prediction of the Papal apostacy, the persecuted woman, (the church,) fled into the wilderness for Divine protection. From the 7th to the 9th verse, inclusive, entitled "War in Heaven," is a symbolic prediction of the disclosures of the abominations of Popery, fulfilled by the preaching and writings of Luther, Calvin, and other Reformers, resulting in the Protestant Reformation. In this Reformation, Satan is figuratively represented as being cast out headlong unto the earth, and his angels with him: i. e. was defeated in his device to destroy the church by Papal errors and abominations. This defeat of the adversary, is represented in the prophecy, as being hailed in the spirit-land of glory with joyful acclamations, while the inhabitants of the earth were forewarned of an evil time approaching, by the annunciation of a woe, because Satan, full of wrath, was cast down among them, with but a limited time to plot and execute other devices of ruin. [See Rev. xii. 10—12.]

This is the period when the enraged adversary is prophetically represented as forming his *new* project to destroy the church and ruin the souls of men, by Intemperance in the use of alcoholic liquors, and when the standard of the Lord shall be lifted up, and auxiliary instrumentalities appointed to defeat the enemy. For, immediately after the prediction of the Protestant Reformation, new scenes of persecution—the noted stratagem of Intemperance, and a new defeat of the adversary, are foretold in connexion. Thus, it is written, (Rev. xii. 13, and on.)—"And when the dragon saw that he was cast out unto

the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent;" (*i. e.*, that she might be fostered under divine protection, till the end of the predicted period of 1260 years of Popery, computing from the commencement of its civil and ecclesiastical usurpation to its overthrow, in connection with other combined powers of Anti-christ.)

But, mark what follows the flight of the woman into the wilderness. The enemy pursued her. He came into the wilderness like a flood; and with all the combined subtlety of the bottomless pit, he devised his new plot to destroy the church by intemperance. Thus stands the prediction in the text, verse 15th—"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."

The Temperance Reformation is next foretold: "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." The spirit of the Lord lifted up a Standard against the enemy to deliver the church from desolation, and employed earth's instrumentalities to carry out the merciful designs of the foretold defeat of the adversary, and the deliverance of millions of his plotted victims of destruction.

We proceed,

III., And lastly, to show that the events predicted, as above described, are now in progress of fulfilling.

The history of the destructive progress of intemperance, during the three hundred years past, since the Protestant Reformation in Europe, is a demonstration of the truth of this proposition beyond all successful contradiction. Although the art of distillation was invented several hundred years before, yet, it is but about three hundred years since the flood-gates of alcoholic liquors, distilled as well as fermented, were hoisted to drench the land of Christendom—especially, with the deadly, poisonous flood of alcohol from Satan's mouth. Since that period, the flood of death has been rolling its billows, and dashing its waves over millions of lost souls on Zion's land; while the enemy who devised the project, has been triumphing in their destruction. The purposes for which the device was formed have been carried out into effect by innumerable, and complicated instrumentalities. The manufacture and traffic of the water of death have employed millions of mankind, who have been engaged in promoting the kingdom of darkness, by preparing and distributing potions of destruction, all of whom have been looking for their gain from their quarters, to furnish themselves with means to procure their own inevitable and everlasting ruin; while the poor, pitiable, infatuated consumers of alcohol, in untold legions, have uniformly come to their destructive end *without any gains*, otherwise than to nurture an insatiable thirst for the water of certain death.

That the predicted stratagem of the adversary has come to pass—that the enemy has come in like the fury of an overwhelming flood, and that he has deluged all Christendom for three hundred years past,

with the deleterious flood of alcoholic poison, could be proved to a demonstration from millions upon millions of witnesses, could they be summoned from the court of death to testify to the means of their destruction! Rivers of widows' tears; millions of children crying for bread; the Church of God distracted with contention and loss of visible members; ministers of the Gospel deposed from the altar of God for drunkenness on water from Satan's mouth, manufactured and sold to them by their deacons, or other members of their respective churches; in connection with ten thousand times ten thousand, and thousands of thousands of concomitant *evils*, and wretchedness, and woes, and sorrows, and crimes, and death with all its horrors to the conscience-smitten impenitent guilty, are *all*, and *singular*, witnesses OF THE FACT, that the prediction of Satan's stratagem to desolate the church and destroy the souls of mankind by intemperance, has come to pass! Fruits of the earth, during generations past, converted into alcoholic liquors by fermentation, and distilled into pure alcohol; cellars and domestic stores full of cider, beer, and fermented wines; ships of the ocean importing and exporting innumerable cargoes of ardent spirits for the manufacture of drunkards; nations and individuals made rich by the manufacture and traffic of water from Satan's mouth to poison millions of consumers to death; and *all* contributing to pour a tide of emigration of deathless souls into the lake of DEATHLESS DEATH, where the worm dieth not, and the fire is not quenched—are all, and singular, corroborative witnesses of the fact, that the prediction of Satan's stratagem to desolate the church and ruin the souls of men by intemperance, has been fulfilling for centuries past, and is still fulfilling. Yes, the prediction has come to pass, and is still in *progress fulfilling* to the same *extent* and *degree* that brandy, rum, gin, whiskey, wines, beer, cider, or any other alcoholic liquors are used by any of mankind as a drink for pleasure, to gratify the appetite for strong drink; not even excepting drugged, mixed, alcoholic wines at the communion of the Lord's table; for light and truth have proved, that the *alcohol*, contained in such wines, like that of all other intoxicating liquors, belongs to the poisonous flood, and is scripturally styled, "*water from the mouth of the serpent.*" During ages past, the fulfilment of the prediction of Satan's stratagem to destroy the church, has furnished a beverage for the sacramental table, destructive in its nature, and pernicious in its consequences. The pure fruit of the vine, the divinely appointed emblem of the Saviour's blood, which was shed for the remission of sins and salvation of all who are interested in the atonement of the Divine Redeemer, has been perverted by the enemy's wiles of destruction into drugged, alcoholic, intoxicating wines, fit only to be denominated water from the mouth of the old serpent, and just such as revellers quaff to drunkenness and to destruction. Such an assimilation of the cup of the Lord, and the cup of devils, is reprobated in the Scripture as inconsistent with the true spirit of Christianity. "The cup of blessing is the communion of the blood of Christ." But, when perverted to idolatry, it becomes the cup of devils. Paul said to the Corinthians—"I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's

table, and of the table of devils." Hence, it must be concluded, that water from Satan's mouth, such as is contained in alcoholic wines—the poisonous, intoxicating water of alcohol—the water which produces drunkenness and death, instead of being a proper emblem of the innocent blood which was shed to make atonement for a world of sinners, has been introduced upon the table of the Lord, by the enemy of all good, as a part of his fiendish stratagem to destroy the church, and as an essential ingredient in the potion of that compound of destruction, the participation of which would tend to subvert the foundation of the Gospel ordinance of the holy Supper of our Lord—to pollute the church of God with the cup of the adversary—to ruin immortal souls, and to promote the kingdom of darkness!!

But, the fulfilment of the prediction of Satan's destructive stratagem can never half be told, nor understood, till the day of final judgment shall disclose the hidden mysteries of iniquity, with which, in every age of its existence, it has been connected. Details which have fallen under our own observation, or come to our knowledge, are appalling and heart rending on the review. And no deliverance appears from the soul-destroying inundations of the enemy's poisoned billows of death, except that which is written in bold relief on the STANDARD, which, in fulfilment of the predictions of God's word, has been lifted up by the power and merciful providence of the ETERNAL SPIRIT.

Hence, we joyfully and triumphantly turn from the painful picture of the works of darkness, to THE PAGE OF THE BOOK OF DIVINE PROVIDENCE, on which stands recorded the *history* of the LORD'S STANDARD, which has been lifted up against the enemy, and which, also, gave to the *earth* its power to help the woman, by absorbing the flood cast from the serpent's mouth to destroy her.

The same predictions which foretold the evils, the woes and curses devised by the enemy for the destruction of mankind, foretold, also, an effectual cure for the evils. The Spirit's Standard, *primarily*, and the earth's instrumentalities, *subordinately*, comprise the only effectual cure of the evils comprised in the enemy's stratagem of destruction; and the recipe stands engraven on the Standard of TEMPERANCE REFORM, in letters of more importance to the world than all its gold, and is summed up in the following panacea:

“ TOUCH NOT ; TASTE NOT ; HANDLE NOT ; ”

But strictly observe

TOTAL ABSTINENCE FROM ALL INTOXICATING LIQUORS.

“ Touch not; taste not; handle not; ” turn your eyes
Away from Satan's wiles; heed not his lies.
Abstain from water from his mouth and bowl—
’Tis made, and vended, to destroy your soul.

The Temperance Reformation, which commenced early in this XIXth century, must be acknowledged by all who believe, and trust, and hope in the God of the Bible, to be efficiently a work of the Eternal Spirit. “ When the enemy came in like a flood, the Spirit of the Lord lifted up a Standard against him.” This *Standard*, instrumentally, was an organized Temperance Society for the suppression of

intemperance. And when the earth helped the woman "by swallowing up the flood which the serpent cast out of his mouth," it was the spirit of the Lord that gave efficiency to all the means and instrumentalities employed in drying up the flood of intemperance which was once sweeping over the land with an impetuosity threatening destruction to all before it. The eternal God has, most evidently, made bare his almighty arm for the deliverance of his people from the flood of intemperance. **AND TO HIM, AND HIM ALONE, BE ALL THE GLORY.**

The town of Moreau, in the County of Saratoga and State of New-York, is confessedly, without contradiction, the spot of earth on which the **HOLY SPIRIT'S STANDARD OF TEMPERANCE** was first lifted up, by the systematical organization of a Temperance Society. It was customary in that region for every family to keep *distilled* liquor for their own common use, at pleasure, and to treat neighbors and friends on a call or visit. Very little cider, or any other fermented liquors, were in common use in that community. Wines and cordials in variety were used at weddings, parties of pleasure, and public dinners; but *ardent spirits* were used in common, without restraint. Hence, the highway to drunkenness was without obstruction, and the Broadway to ruin was crowded with travellers.

Doctor Billy J. Clark, at that time a young, enterprising physician, of Moreau, has the honor of being the first man (known to us) on earth who suggested the idea of organizing a Temperance Society in opposition to the prevailing evils of intemperance. Said the Doctor to his friend—" **WE SHALL ALL BECOME A COMMUNITY OF DRUNKARDS IN THIS TOWN, UNLESS SOMETHING IS DONE TO ARREST THE PROGRESS OF INTEMPERANCE.**" These words, (like the grain of mustard-seed, alluded to of old,) contained the seed, the origin, the first principle, and the first practical development of the **PROVIDENTIAL TREE OF TEMPERANCE**, the *root* of which is found in the revelation of God's eternal purpose, by the prediction of his prophets thousands of years ago—the *trunk* of which stands on earth, with its top towering up to heaven—and the fruit of which is now blessing all Christendom, and the world, with the knowledge of Satan's devices to destroy the Church of God; the method of infinite wisdom and divine efficiency, in rearing up a Standard, and appointing instrumentalities to defeat the enemy, by the eventual annihilation of his flood of the water of death; the consequent blessings of public tranquillity and domestic enjoyment restored to men; while millions, emancipated from the thralldom of the enemy, join in ascriptions of *glory to God in the highest for the wonders of his love*. All this has already come to pass.

The ever memorable words of Dr. Clark, just quoted, were addressed to his minister, with whom he had often united in the sumptuous entertainments and alcoholic refreshments of wedding parties, neighborhood friendly festivals, and the more public celebrations of commemorative days and events. Yes, the Doctor's words of alarm were first addressed to his minister, on a visit to the parson's house for the express purpose of enlisting *him* into the views of danger, and measures of escape from the destruction, that was pending over the heads of that parish community, and the general church and world. Such considerations had occasioned sleepless nights to the burdened

soul who had devised the plan of a temperance organization, as a barrier to the ravages of intemperance, and wished the assistance of a minister of the Gospel to aid forward the contemplated enterprise. After friendly salutation, the first words on the subject of his burdens were, "I have come to see you on important business. We shall all become a community of drunkards in this town, unless something is done to arrest the progress of intemperance," and then proceeded to develop his plan of temperance organization.

Alas! why had not that *minister* been the *first* to give such a sentence of alarm, and devise the plan of reformation? Why had he not posted the words, pregnant with such momentous events, over the door of his study; and sounded them in the thunder-voice of warning from his pulpit; and went to the house of his physician with the cry of alarm, and anxious entreaty to enlist *his* co-operation in a contemplated measure of temperance reform? Ah, why had not he done it? Reasons are obvious. *He* needed the voice of alarm as well as others; hence, the honor of being *first* in that important work of reformation, belonged not to him. Moreover, the predictions of eternal truth decide, that God had foreordained, that "*The earth should help the woman,*" and thus it came to pass in the commencement of the Temperance Reformation. The primary step, and predominant influence of a man of the world—a man "*of the earth, earthy,*" devoted to the interest, and aspiring to the honorable distinctions, of the earth, with skilful and successful assiduity, were superintended by Divine Providence, to put the wheels of the great Temperance Reformation in motion, on the plan of revealed wisdom; that all the glory should redound to God; that men of every rank and office in life, whether within or without the pale of the church, should be abased in the dust; that the name of Jehovah alone should be exalted; and, that no flesh should glory in His presence.

Doctor Clark, at that time, was not a professor of Christianity; but, (although his wishes were answered by the entire co-operation of his pastor,) it was principally through his influence and indefatigable exertions, that arrangements were made, and a Temperance Society was organized in Moreau, based on the principles of **TOTAL ABSTINENCE** from all kinds of *distilled* liquors, and also from wine, except at weddings and public dinners, with a proviso, that no infringement should be made by such restriction on any religious ordinance, as may be seen in the IVth Article of the Constitution of the aforesaid society, which was unanimously "*adopted on the last Tuesday of April, A. D. 1808,*" and ratified by the signature of forty-three male subscribers, of whom some are yet living, and joyful witnesses of the glorious results of that Providential event.

The By-Laws of that society required annual, and quarterly meetings of its members; one of whom, by the previous appointment of the presiding officer, should deliver an address on temperance at each meeting; and made provision, also, for the establishment of a library, all which, were observed with unanimity, and a good degree of punctuality, during the progress of the society. Col. Sidney Berry, formerly of the State of New-Jersey, then ex-judge of Saratoga county, was elected president of the society, for the first year of its

existence, and the pastor of the congregation to whom allusion has been had, was appointed to deliver the first quarterly address, which was done the 25th of July, subsequently to the organization of the society.

Such, are some of the facts relating to the origin of the Temperance Reformation of this nineteenth century. And, it is submitted to the consideration of all who love the cause of temperance, and to those, also, who hate it, whether the events of the enemy's flood of intemperance in our land and world, during hundreds of years past, and the Standard of the Temperance Reformation of this century, which has been Providentially lifted up, and is now in progress, blessing the world with sobriety, were not *both* the subjects of Divine prediction; foreseen, and foretold by the prophets of God as they were moved by the Holy Ghost; and whether the history of those events, as they have actually come to pass, would not be the best comment that could be made on the Divine prediction and its fulfilment.

It is readily admitted, that the pledge of the first temperance organization was imperfect. But, does its imperfection destroy the *fact*, that such a pledge existed, and prove that no temperance society was ever organized in this country, at the time, under the circumstances, and for the purposes above specified? This would be strange logic, indeed.

May it not be presumed, that the first boat propelled on water by steam, was very imperfect in its construction compared with all the subsequent improvements of steamboat machinery? Doubtless, such was the fact. But, will the admission of that fact prove that no steamboat was ever invented by John Fitch and improved by Robert Fulton, nor the propelling power of steam on engines discovered, till a fleet of steamboats appeared on every ocean, sea, lake and river, of the most perfect construction, invented by somebody, made by somebody somewhere, and at some period of time? Such fallacy could hardly be palmed on the intelligent part of mankind. Let it never be so applied to the original temperance organizers, because their *pledge* was imperfect.

The pioneers of Temperance Reform had to contend with their own propensities to evil; with the prejudices, appetites, customs, pride, and interest of the whole community around them, who were accustomed from infancy to the free use of alcoholic liquors, and urged on to continue its use by the innumerable wiles of Satan to defeat every contemplated measure of reform. Under such circumstances, the restrictions specified in the pledge of their adopted constitution, was the *ne plus ultra* point that could possibly be secured at that time by a Temperance organization. But, let not the imperfect attainment of that auspicious event, be disparaged as a thing of nought by succeeding generations, who *have* acquired, or may hereafter acquire improvement in the system of reform. The Temperance Reformation at the *commencement* was the cause of God. He foresaw the evil, and provided the remedy in his eternal purpose revealed to man in his book of truth. And though it was "like a grain of mustard seed" in the beginning, yet, it was *then* the incipient development of God's predicted plan of defeating a most subtle stratagem of the adversary to destroy the church, and to curse the world.

The Temperance Reformation began in the providence of God, just as many other important events have commenced, which have blessed the world in past ages, and will bless it to the end of time.

A little cloud like a man's hand, once rising from the sea, was the first token of a plentiful rain on the whole land of Israel, after a three and half years famine by drought.

Time was, when the whole church of God on earth, eight persons in number, were in an ark, tossed on the billows of a shoreless ocean; at another period, the whole church were found in a patriarchal family; afterwards, an upper room contained the whole company; and still, the church is God's kingdom, destined to people the earth from the rising to the setting sun.

Time was, when young Joseph was envied, hated, cast into a pit to die, taken out, sold a slave, imprisoned on false accusation; then, from the depth of that humility, was raised to honor and fame, and eventually, became the temporal savior of his brethren who hated him, and of the whole patriarchal household of his father, from the impending desolation of famine and death.

The whole house and church of Israel once groaned under Egyptian bondage, oppression, and tyrannical infanticide. But, time was, when their temporal deliverer and lawgiver was an Hebrew infant under sentence of death, concealed in an ark of bullrushes among the flags of the Nile, and when found by the king's daughter, lay helpless and pitifully weeping in his little boat.

The great Redeemer of mankind, was once God incarnate, an infant of poverty in the manger of Bethlehem; in manhood was hated to death; but now lives to save lost sinners of earth, that the seats in heaven, (vacated by the sinning angels,) may be filled with the purchase of his precious blood, and God have all the glory.

Surely, then, it is God's plan to bring to pass *great* events from small beginnings; and *millions* will for ever praise him in glory that the Temperance Reformation is one of this class. That Standard of the Lord's lifting up, was to show forth his power and glory by the choice of weak things of the world to confound the mighty, and things which are despised to bring to nought things that are.

That little feeble band of temperance brethren, holding their quarterly and annual meetings in a district country schoolhouse from April, 1808, onward, for several years; who were made the song of the drunkard; who were ridiculed by the scoffs of the intemperate world; who were undisciplined in arms, and unable of themselves, to encounter the prince of hell with his legions of allied instrumentalities, pouring forth the water of death as a flood; were, nevertheless, the *seed* of the great Temperance Reformation, which has already poured the blessings of a renovating spirit upon millions of mankind, and which, when consummated, (as it will be, by the Power that gave it existence,) will redeem the church from the curse of intemperance, and make this earth a sober world, preparatory to an entrance upon the enjoyments of the *foreordained blessings* of Millennial glory.

In conclusion, it may be remarked, that during the progress of the Temperance Reformation thus far, there have been several memorable *эпосы*, each of which, under the superintendence of Divine Providence, has advanced the cause of temperance.

The *first epoch* was the original organization of the Temperance Society in Moreau, A. D. 1808, on the pledge of total abstinence from all DISTILLED LIQUORS.

The *second epoch* was the revival and extension of the cause of temperance by the organization of the American Temperance Union, at Boston, A. D. 1826, and the revival, also, in Albany, about the same time, principally through the influence of the distinguished temperance philanthropist, Edward C. Delavan, resulting in the establishment of the "TEMPERANCE RECORDER," a State paper, which was admirably conducted, and devoted to the dissemination of light and truth for the promotion of temperance.

The *third epoch* was the adoption of a resolution, by a General Convention, at Saratoga Springs, A. D. 1835, comprising the NEW PLEDGE to abstain from the use of *all intoxicating liquors*, which is now the pledge of the AMERICAN TEMPERANCE UNION, and all other temperance societies of the world.

The *fourth epoch* was the Providential reinforcement of the Washingtonian band of Reformers, which originated in Baltimore, April, 1840, resulting in the reformation of thousands of apparently hopeless drunkards, who have nobly joined the temperance ranks, and exerted a salutary influence throughout the length and breadth of America, and other nations of the earth.

And, *lastly*, the commencement of another epoch appears by an appeal to legislative aid, for the purpose of abolishing the *license law*, which has proved to be a prolific source of temptation to perpetuate the manufacture, traffic, and consumption of alcohol, to the destruction of thousands of the human race—while the tempting manufacturers and venders of the intoxicating poison have as uniformly been destroyed themselves, by their love of gain in the destructive traffic, if not by falling, themselves and families, headlong into the vortex of drunkenness and perdition. The object, now, is to array, at the ballot-box, the voice of the sovereign people against intemperance, as a device of the adversary which has destroyed its millions. If the virtue, and wisdom, and union, and consequent majesty, and power of the laws of the land can be arrayed against the common enemy, the Temperance Reformation will triumph, till drunkenness, with all its appendages, will fall under the strong arm of the law, as crimes which are subversive of the peace, liberty, and lives of mankind—the penalties of which will be found as important to secure human safety, happiness, and prosperity, as the penalties are, which are attached to forgery, perjury, or any other specific portion of the criminal code.

In a word, if I could raise my voice to be heard round this globe of earth, I would say to all ranks and conditions of mankind, Fellow-travellers to the grave, and to eternity, abstain from all intoxicating liquors as a beverage;—sign the pledge of total abstinence;—come directly up to the Standard of the Lord's Spirit;—enlist in the ranks of His instrumentalities;—give to the world your example and influence for the total abolition of intemperance—and prepare to meet thy God, at death, and at judgment.