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ARMSTRONG'S SERMON,

ON THE

WOES OF INTEMPERANCE.

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WHO HATH WOE?

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A

SERMON,

ON THE

WOES OF INTEMPERANCE

IN CHRISTENDOM:

DURING THE PERIOD OF

THREE HUNDRED YEARS,

FROM THE PROTESTANT REFORMATION IN EUROPE, TO THE COMMENCEMENT  
OF THE PRESENT CENTURY.

BY

REV. LEBBEUS ARMSTRONG.

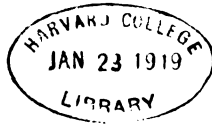
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“Woe to the inhabitants of the Earth and the Sea! for the devil is come down unto you, having great wrath; because he knoweth that he hath but a short time.”—REV. xii. : 12.

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The Woes of Intemperance are doubtless forewarned.

# WHO HATH WOE?

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## A SERMON

ON THE

## EVILS OF INTEMPERANCE.

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“Who hath woe? Who hath sorrows? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.”—PROVERBS, XXIII. 29th to 32d verse inclusive.

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IN the days of King Solomon, the contaminating vice of intemperance was prevalent, and its baneful effects were daily observable. One of the principal employments of the land of Canaan, was the cultivation of vineyards, and the manufacture of wines. Mixed wines were scented with the most costly and fragrant gums, such as frankincense, myrrh, and other rich spices. The most beautiful *red* wines, and probably, those of the highest flavour, were formed by a mixture of the juice of the grape and the juice of the pomegranate, a fruit of the apple kind, which excelled all others for its beautiful red, both within and without, and for its most delicious flavour.

The manufacture and traffic of wines of various sorts, constituted a principal source of wealth in that country. The numerous persons employed in the business, were continually exposed to the temptation of using wine as a common drink, the result of which, in numerous instances, was the formation of the habit of intemperance, with all its concomitant evils, which drown men in perdition.

When the habit of intemperance had become firmly fixed, men gave themselves up to drunkenness. Much of their time was spent where the intoxicating liquor was dealt out in profusion; where the company resorting, were a set of idlers, wrang-

lers, and drunkards; and where poverty, and wretchedness, and woes, and sorrows of the most heart-rending description, were multiplying on every hand, in proportion to the prevalence of the cause which produced them. Such scenes of human depravity were alluded to in the portion of Scripture selected for the subject of our present improvement.

The instruction comprised in the text, may be considered INTERROGATORY, ADMONITORY, and CONSEQUENTIAL.

I. The INTERROGATORY part of the text contains questions and answers on the subject of intemperance. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?" These questions are thus answered: "They that tarry long at the wine; they that go to seek mixed wine."

The man, who, by tasting, and tipping, has contracted the habit of intemperance, is liable to all the particular evils enumerated in the forecited catalogue.

*Intemperate men have woe.* Woe, is a word of mourning, and denotes loss of happiness, and a state of depression under heavy calamities. Intemperate men have great cause for mourning, for their losses are very great. Their good name, and reputation, (acquirements which are better than precious ointment,) are lost by intemperance, and woe is their portion.

*Their domestic happiness is lost.* Once, home was sweet; their firesides were places of enjoyment and happiness. But, now, they behold wives bathed in tears; children clad in tatters; home filled with perplexity and want; themselves forsaken of all associates except tipplers; doomed to the constant gnawings of an insatiable thirst for strong drink; what can they expect, but the wretched possession of the accumulated woes which are inseparably connected with the habit of intemperance? Woe is the intemperate man's portion in this life. Woe sounds in his ears. Woe perches on his tongue. Woe thrills through every vein. Woe preys upon his conscience. Woe overwhelms his heart. Woe paralyzes his whole nervous system, and trembles on the tips of his fingers. Woe enervates all his mental faculties, and fills him with confusion. And, his only resort for relief from all these woes, is his cup, his cup of deadly poison, which, when quaffed, and quaffed again, prepares him, only, for heavier woes and deeper wretchedness.

Again, the inquiry proceeds: "Who hath sorrows?" The answer is, "They that tarry long at the wine; they that go to seek mixed wine."

The intemperate man hath many sorrows, overwhelming sorrows, which fill him with grief and vexation of the most horrific nature. Every resort to his cup for relief, only increases the anguish of his soul in the lucid intervals of intoxication, and prepares him for deeper, and more insupportable grief. Frequently, while his countenance wears the mask of a feigned smile, his soul is overwhelmed with sorrow, which makes him feel as though his very heart would break the bars of nature's fortification, and dissolve itself in wretchedness.

In a farther interrogation, the question is asked: "Who hath contentions?" Answer, "They that tarry long at the wine; they that go to seek mixed wine." The intemperate man hath contentions. He is often engaged in debates, contradictions, quarrels, and strife, accompanied with malignity of the most ferocious nature. Spirituous liquor has a remarkable effect on the disposition of mankind. However affable and peaceful many appear when sober, it is generally the fact, that liquor renders them self-confident, self-important, self-conceited, self-willed, quarrelsome, revengeful, blood-thirsty, and inflexibly bent on being avenged on every one who comes in contact with any of their preconceived opinions. Hence it comes to pass, generally, that intemperate men are fired with the spirit of contention on emptying the first glass at a revel. Soon, a debate arises, about, no matter what. Hasty and bitter contradictions follow. Violent quarrels ensue. Contention rages; and strife, and malignity, are kindled into a flame, which nothing can quench but an additional quantity of the overpowering stimulus of the cup, sufficient to stiffen them with a fit of intoxication in downright drunkenness.

Again, it is inquired, "Who hath babbling?" If any one wishes to know what babbling means, and where the art may be acquired, let him be informed, that "*babbling*" is derived from a word which signifies confusion, and that the school of intemperance is the place where the science is taught to a degree of perfection. There, the staggering pupil soon learns that babbling means senseless prattle, idle tittle tattle, foolish talk, a long continued gabble of nonsense, graced with the dictatorial airs of self-complacence and self-importance. There, the knowledge will soon be obtained, that a company of intemperate men are a company of babblers. Each one with his glass in his hand, has something to say if he can get any one to hear him. But, as there

is so much more use for tongues than for ears, every one is reduced to the necessity of prating his own self-important story, whether any listens to him or not. And thus, while the force of steam is rising, all will gabble at once, and all hear, if they can, at the same time; and, if contention prevents not, each will roar a peal of laughter at his own story. Such a scene of confusion amounts to babbling; and, it frequently comes to pass, that when language becomes thus confounded at a drunken revel, drunkards soon become unable to understand each other.

The interrogation proceeds, "Who hath wounds without cause?" The answer is, "they that tarry long at the wine; they that go to seek mixed wine." Wounds alluded to, are bloody noses, eyes gouged out, faces blackened to a jelly, teeth broken from their sockets, hair plucked out by the roots, shoulders put out of joint, arms broken, ribs cracked, shins bruised, and sometimes the skull or spine fractured, and the last remaining vital spark of life extinguished. Such are wounds, indeed. And they are often, some, or all of them, to be found on the living bodies or dead carcases of drunkards. What, then, is the cause of the infliction of such cruel, painful and disgraceful wounds as drunkards both give and receive? The fact is, there is no adequate, no reasonable cause for them. They are the effects of drunken revels, and their concomitant babblings, contentions, and the fires of vengeance which are kindled by intemperance.

One more question is asked in the catalogue of interrogations, "Who hath redness of eyes?" The answer is the same as above stated, "They that tarry long at the wine; they that go to seek mixed wine." Redness of eyes is a mark that the intemperate man cannot hide, unless he covers his eyes in the light of day, or performs all his movements like the bat in the darkness of the night at a distance from human inspection. Such is the drunkard's redness of eyes, and such the import of the inscriptions which are indelibly fixed around them, that whoever looks at them, may read a volume at a glance of the eye, the amount of which is, that he who indulges in strong drink, shall be branded on earth with redness of eyes, as a sure token that he is on the downward march to a drunkard's grave. However private a person may be in the use of his liquor; though he may keep his jug concealed, lest his family should know that he uses it; yet, his true and faithful blood-vessels round his eyes, will betray him as a lover of that poison of life which produces woe, and sorrow, and contentions, and babblings, and wounds with cause, and which, if persisted in, will prepare him for endless ruin.

II. The foregoing interrogatory part of the subject is followed with an admonition: "Look not thou upon the wine when it is red; when it giveth its colour in the cup; when it moveth itself aright." The lesson of instruction taught by this admonition is, that to avoid an evil, it is necessary to avoid the temptations which lead to it. The beautiful red wine, or any other kind of intoxicating drink in the cup, is artfully placed by the ingenious tempter, in a manner calculated to captivate the beholder, and induce him by the enchanting appearance, to taste how good it is; and when once tasted, the temptation is doubly strengthened to taste again and again, till the delightful beverage is so loved, and indulged, that an insatiable appetite results in the habit of downright intemperance.

In many instances, a sinful propensity gets firmly seated in the heart, through the wanton gaze of the eye. This dangerous inlet of corruption to the soul, is to be watched and guarded most vigilantly. If a person allows himself to gaze, wishfully, at the high coloured liquor in the cup, it will be a great wonder if he does not taste of it before he leaves the place. Sin, of every description, is like the magnet, designated by its power of attraction, and, perhaps, none more so, than the sin of intemperance. The gazing eye, is like the magnetic needle fixed on the object of its attraction, until by gazing and desiring, the forbidden tree is approached, and touched, its fruit is tasted, and here the poisonous contamination commences the work of death. Hence the propriety of the apostolic admonition, which ought to be labeled on every vessel containing intoxicating liquor in our land and world, "Touch not,—taste not,—handle not," and the reason might be subjoined, *For death is bottled up here!!!*

Of like import is the admonition of king Solomon: "Look not thou upon the wine when it is red; when it giveth its colour in the cup; when it moveth itself aright." The young man who has been trained up in virtuous habits of industry, frugality, and temperance, is hereby admonished of danger, when business calls him to pass a room, decorated with bottles and glasses, containing the red and enchanting liquor, arrayed in a manner, calculated to invite a look, and excite a desire of enjoyment, while a tempter is ready to set the example and say, *Come, take a glass of the best liquor you ever tasted.* Danger, now, is near. A wishful look may result in a taste, and this first taste may be the first step to a life of intemperance, degradation and ruin. A prompt resistance of this temptation, by turning away the eyes from the enchanting object with disgust, may be the sure passport into the



membership of a temperance society, and an incipient step to a life of virtue and usefulness.

The full import, and importance of king Solomon's admonition, cannot, however, be clearly understood, without considering the figurative allusions of the passage of holy writ. As an object of temptation, against which the admonition is pointed, the wine is represented, not only as being *red*, i. e. of the most beautiful colour and best kind; but, it is also represented as, "*Giving his colour in the cup, and moving itself aright.*" This latter clause appears to be figurative. The wine, here, is personified by a figure of speech, in which, inanimate things are made to speak or act as persons. In this figure, the wine is represented as presenting itself to the beholder in the most attractive position, *giving to itself a colour*, and *moving itself attractively*, to effect the object of the temptation, and produce a desire in the ensnared admirer to *taste* its flavor, as well as to *behold* its beauty.

This figurative allusion is doubtless taken from the well known blandishments, and artful devices of lascivious persons to attract the passing traveller to their wanton embraces. Their dress, looks, movements, and whole behaviour, are artfully designed to arrest the attention of the unwary; and excite admiration, till, by the most alluring insinuations he should be drawn to an embrace, as a bird is caught in a snare.

The only sure method prescribed in the word of God, by which victory over such a temptation may be gained, is to turn the eyes instantly from the object, whenever, and wherever presented, and neither to look at, nor come nigh to the door of the house of such an enticer. To look with desire upon an object of temptation, is to take an incipient step in the way of transgression. In a very notable and obvious case, our blessed Savior declared, that even a look of desire upon a forbidden object, constitutes a guilty commission of sin in the heart. See Matt. v. 27. A wanton *look* was the first criminal act in the train of king David's enormous crimes. To avoid the danger of temptations to sin, Job made a covenant with his eyes. (Job xxxi. 1.) And king David, after his repentance, prayed thus to God, "Turn away mine eyes from beholding vanity." (Psalm cxix. 37.)

In allusion to such temptations as have been described, and the way to avoid them, king Solomon admonishes in relation to the allurements to intemperance, "Look not thou upon the wine when it is red; when it giveth its colour in the cup; when it moveth itself aright." When the wine in the cup, red and spark-

ling, is set for an object of temptation, look not upon it. Turn away the eyes. Make a covenant with them. Pray the Lord to keep them turned away, that the artful temptation may pass without effect. And lest it should become a returning snare, keep at a distance from it for ever, and never give it one look of desire, complacence nor approbation.

III. The last point proposed for discussion, was, in its nature, *consequential*, or, what may be termed, *Inevitable consequence of perseverance in a course of intemperance*.

The words of inspiration on which this point is founded, in connexion with the foregoing part of the subject, are thus explicitly stated: "At the last, it biteth like a serpent, and stingeth like an adder." When the red wine sparkles in the cup, it looks beautiful. When it becomes an object of desire, and is tasted, it is found to be delicious. When the pleasurable taste is gratified till it grows into an insatiable thirst, intemperance follows, with all its train of earthly woe, and sorrows, and contentions, and babblings, and wounds, and redened tokens of approaching torment. If the warnings of impending and approximating ruin, prove to be insufficient incitements to produce reform, and the drunkard persists in his downward course till the last offer of Divine favour is made, and is heedlessly, or obstinately rejected, the transgressor, whose way has been uniformly hard through life, now approaches the commencement of an endless period, during which, the very source of all his earthly, deceptive self-gratification, is metamorphosed into objects of inevitable and ceaseless anguish. When dying, and after death, for ever, a horrible *remembrance* of the wine, or any other liquor, that once sparkled in the cup of temptation, and tasted most deliciously, now, "*At the last, biteth like a serpent, and stingeth like an adder.*"

To mankind, generally, the very sight of a venomous serpent is a tremendous object, and cannot be endured for a moment without producing appalling sensations. How much more dreadful must it be, to behold its furious approach, accompanied with frightful hisses and menacing coils, until with open mouth, it darts vehemently upon its victim, and thrusts its deadly fangs into a sensitive part of the body! The very thought is sufficient to make us all shudder.

But, the *bite* of a serpent, however dreadful, is surpassed in the Divine representation, by a species of torture still more tremendous. To render the picture of horror complete, the *stinging of an adder*, is subjoined, to represent the most excruciating tor-

ments of the drunkard's last, and eternal state of existence. His once enchanting and delicious cup of strong drink, now "*stingeth like an adder.*" Allusion is doubtless had, to the tortures of that species of the serpent kind, called *Basilisk*, or *Scorpion*, whose power to inflict a wound, saturated with poison producing the most insupportable anguish, is effected by a sting in the tail. The animal is said to be furnished with eight short feet on the breast, each of which is divided into six prongs with a claw at the end. With these forty-eight claws, and his snout, he will dexterously fix his grasp so firm on a person, that it is impossible to extricate him from his grip, until he has inflicted the wound of anguish with his tail. The interior part of the tail of this venomous creature, contains a bladder full of deadly poison. The construction of the tail is similar to a string of seven beads, with the largest at the end, out of which proceeds a hollow sting, so constructed, that when the blow is struck, and a wound made, a portion of the poison from the bladder is injected forcibly into the wound, producing instantly, the most unspeakably dreadful sensations of keen and excruciating anguish. Every body knows how awfully dreaded is the sting of the little bee, and what tormenting pain is inflicted by it. But, how incomparably more dreadful must it be to have a scorpion fasten its numerous *serpentine talons* on a person, and strike his tormenting sting into the body, in a manner tremendous beyond the power of description!!!

Such is the imagery which the book of inspiration has furnished, to designate the inexpressible tortures of the closing scene, and last state of the man, and all that class of men, who, from love of strong drink, live and die in the practice of drunkenness. It is an apostolic declaration, that "The sting of death is sin, and the strength of sin is the law." A tormenting retrospect of the violated law of Jehovah, by a life of intemperance, furnishes such vehemence to *sin*, the venomous sting of death, that after the manner of the scorpion's sting, it pierces the soul of the lost drunkard with unspeakable anguish. These horrid piercings of the sting of death, will constitute, for ever, the torture of the worm that never dies

In that dread lake of woe,  
Where beings of angelic race, once bless'd,  
Now curs'd, for ever curs'd, roar under weight  
Of heaven's eternal wrath. There, also, souls  
Of Adam's race, as curs'd, and hopeless, groan,  
And sigh, and weep, and wail, and gnash their teeth  
In anguish dread, from serpent's painful sting.  
These tortured wretches roar in fruitless cries,

(For mercy's door is shut, for ever shut,  
 Still, loud, despairing cries resound, "*Heaven lost,  
 Hell gain'd by drinking rum. In life we drank  
 Sweet wine ; but here, thirst burns a flame of wrath,  
 While not a drop, on finger's tip is found  
 Of water, mere, to quench the fire, and cool  
 The tongue roasted in torment's flame. O dread  
 Tormenting thirst, the fruit of drunkenness ! ! !*"

But, horrid, direful more, these stings of death,  
 Which pierce tremendous anguish through the soul.  
 Each cup of wine, each flowing bowl, each quaff  
 Of gin in life, now chang'd to scorpion form,  
 With num'rous talons clench'd firm on the heart,  
 While tail with horrid sting inflicts deep wounds,  
 Forcing the poison of *remembrance* in  
 Each wound. Unnumber'd wounds increasing still  
 In number, and in anguish, never to  
 Be heal'd ; but swollen with envenom'd pain,  
 The heart, though full of poison'd wounds, is doom'd  
 For ever to be stung. Despairing thought !  
 For ever to be tortur'd with the sting  
 Of death ; yet, never dead, and ne'er can die !  
 Sure, this is dying an eternal death.

Such is the inevitable consequence of a life of drunkenness,  
 terminated without repentance.

### IMPROVEMENT.

I. On a review of the foregoing subject, we see the importance of the Temperance Reformation. Time was, when the importation and manufacture of the various species of intoxicating liquors constituted a principal source of national revenue and wealth, without molestation, and received the encouragement of traffickers and consumers as contributors to the promotion of national interest. Hence, under the auspice of public opinion, strong drink was considered a staple commodity of national patronage, of individual enterprise, and of common consumption. A word against it from any quarter was like the ancient attack upon the Temple of the Ephesian Goddess, calculated to combine its adherents into a phalanx of the most determined self defence. Thus encouraged, intemperance spread its baneful trophies of victory over millions of human beings who fell into the ranks of the destroyer.

But, Divine *Providence*, it appears, designed its overthrow as an obstruction to the commencement of millennial glory, and the period has arrived for the work of extermination. We are happy in being able to advert to the facts, that under the direction of an

adorable providence, the TEMPERANCE REFORMATION originated in our land ; that it is now uniformly patronized by a great proportion of the rulers of our nation, in conjunction with the spirited efforts of a like proportion of the American people ; and that its rapid progress and benign influence in other nations, are preparing the way, and moving onward to the accomplishment of a universal Temperance Reformation.

The importance of the Temperance cause appears conspicuous from its objects in view. One object of the Temperance Reformation is to reclaim, (if possible,) intemperate persons from their pernicious habits, and restore them to temperance, peace, and usefulness in life. Another object of this reformation is to influence those who are but just beginning to form the habit of intemperance, to consider their ways and abandon their course. Another object of the reformation is to adopt and pursue perpetual measures as preventives to the rising generation, that the bane of intemperance, in due time, may be exterminated from the world. And a paramount object of the Temperance Reformation is the salvation of millions of immortal beings from the ceaseless tortures of the serpent's sting.

It is not pretended, that, merely, to avoid intemperance will inevitably eventuate in the blessings of eternal happiness. The text-book of salvation's charter inculcates other vices to be abandoned, and other duties to be done. But this we affirm, that intemperance alone, persisted in, is a moral evil of sufficient magnitude to constitute men wretched in this life, and to shut them out of the kingdom of heaven in the world to come, for it is expressly declared in the book of truth, that "*Drunkards shall not inherit the kingdom of God.*" Hence, whatever *other vices* are to be abandoned, *intemperance must be*, or men cannot be happy in a future state of existence. If such, then, are its objects, how unspeakably important is the Temperance Reformation ! It levels a blow at the root of one of the most delusive and destructive vices, and has special respect to the present welfare and future blessedness of mankind.

2. On a review of the foregoing subject, we are led, in a second remark, to consider the importance of promoting the Temperance Reformation by *example* and *influence*.

Every person in the community has the power, in a greater or less degree, of doing good, or evil, by example and influence. A temperate man's example and influence will do good. An intemperate man's example and influence will prevent much good, and

do much evil. Every degree which men possess of the power of doing good, is needed to promote the cause of temperance.

The example necessary to aid this cause, is simply, to be truly, and conscientiously temperate; to subscribe the pledge of Total Abstinence from all intoxicating liquors; and, uniformly, and scrupulously, to regard, and keep the principles of that pledge, both in the *letter* and spirit of it, whether at home or abroad, in city or in country, in all the walks, and under all the circumstances of life, in defiance of the power of alluring temptations, and unappalled at the array of the most formidable opposition. Such **EXEMPLARS**, evince to all who know them, that the cause of temperance is of God; that its object is to promote the good of mankind; and, that it is just as important that this cause should be promoted, as it is, that millions of immortal beings in the road to destruction, should be rescued from the curse of drunkenness, from the drunkard's grave, and from the drunkard's perdition.

The importance of good example to promote morality, religion, and every worthy and benevolent object among men, must be obvious to all persons of observation and reflection. And in nothing, perhaps, does example bear greater weight than it does in the promotion of the cause of temperance, for the reason, that Temperance is a very exciting subject, and one, in which the community, generally, are spiritedly divided, for, or against. The *advocates* of temperance profess anxiety that all mankind would abandon every species of intoxicating drinks, and sign the temperance pledge, that the Temperance Reformation might be speedily consummated, and our planet, **EARTH**, become a sober world. The *opposers* of temperance, and even those who are measurably indifferent on the subject, (whatever may be their character in other respects,) are, generally, eagle-eyed, and keep a vigilant look-out, if possible, to find materials for self-justification against the imputation of all alleged blame and danger, and also to fortify themselves with the power of rebutting arguments to break down, or, at least, to neutralize any force of moral-suasion that may be brought to bear against them. And, among all known, or conceivable weapons of warfare, which they endeavor to wield in their favor, both offensive and defensive, none are found to be more effective than the fact of an ill-example of one who *professedly* advocates the cause of temperance. Suppose, for instance, that it should be found out to be a fact, that a *pledged* member of temperance keeps his bottle of wine, or any other alcoholic liquor in his house for private use, until his hypocrisy is discovered by the redness of his eyes and nose; and suppose

it be found out that another *professed* temperance advocate is directly, or indirectly interested in the manufacture or traffic of ardent spirits; and that another is interested in furnishing materials and various accommodations as a partner in the commerce, or an accomplice, or agent in the traffic of intoxicating liquor for the sake of gain; that another drank brandy at a steam-boat bar; another drank wine profusely at a wedding party, and that a reformed drunkard had relapsed into his old course of intoxication. What will be the effect of such ill examples? They will be seized on by the opposers of Temperance as evidence that the cause of temperance is a system of hypocrisy, and that its advocates are all hypocrites. Such ill examples do more to injure the cause of temperance and retard the progress of the Reformation, than the combined malignity of its enemies can effect by their cavils, objections, slanders, and most virulent opposition.

From such considerations we learn the importance of good examples to promote the cause of temperance, and to aid in carrying forward its reformation. Good precepts should always be accompanied and enforced by good examples. And, let it be well considered, that one good example may be blest to the reformation of a drunkard, and, eventually, to the prevention of thousands from inheriting the drunkard's grave; while one bad example may be instrumental of emboldening the devotees of intemperance in their wickedness to the eventual destruction of thousands of immortal souls. Hence, the effects of both good and bad examples may be incalculable on society to the end of time, and enter into eternity.

*Example* is the basis of *Influence*, whether it be good or evil. If the professed principles of a man be good, and his examples are also good, his influence will be salutary, and tend to promote the interest and happiness of his fellow men. Just in proportion to the extent of their acquaintance with, and confidence in him, will be the degree of his influence over them for good. As there is so much yet to be done to consummate the Temperance Reformation, how important, then, is it, that both the *example* and *influence* of all who wish well to the present and eternal interest of mankind, be exerted to promote this most desirable enterprise.

The *influence* requisite to promote the cause, is comprised in endeavors to recommend temperance to all with whom we have intercourse in life, and to adopt and pursue all laudable, practicable, and persuasive measures to win opposers over to engage in the cause by their signature to its PLEDGE, and united exertion with its friends, to rid this world from the curse of intemperance.

If all who profess to believe in the correctness of temperance principles, would thus exert their EXAMPLE and INFLUENCE for the promotion of the cause, with half the energy and success that characterized the efforts of the celebrated little Mary, (a child about eight years old, who obtained 151 signatures to the temperance pledge, among whom, were her school-teacher, nearly all her school-mates, and her *drunken father*,) how would the temperance cause prosper !\* This little girl set a good example to all other children, when she volunteered her services to take the Temperance Pledge, and see how many subscribers she could obtain. And this worthy example, which has already immortalized her name on the annals of temperance, secured to her a personal influence over ONE HUNDRED AND FIFTY ONE others, who signed the pledge on her presentation. Who can compute the amount of good which may result from the example and influence of this little girl ! The facts, in detail, have been published extensively by the temperance presses, read by thousands, yea millions, and told by them to others. And wherever the facts are known, the *example* and *influence* of "LITTLE MARY," are heard to say, in tones sweeter than the organ's melody, "*Children, children, go thou and do likewise.*" O, if but one such child could be found in every family, or but one in every school district, how would the Temperance cause flourish !!!

But, alas ! lovers of money, and lovers of alcohol, find thousands of reasons to quiet their consciences by specious professions of friendship, while the whole weight of both their example and influence is thrown into the scale, either in *direct* or *indirect* opposition to the cause of temperance. Although there is a palpable absurdity in all pretensions to friendship for the cause of temperance, while the example and influence are against the cause ; yet, lamentable as the fact may be, it must be told, exposed, and published to the world, that every manufacturer of intoxicating drinks of any description, either for his own consumption, or to sell and get gain, throws the weight of *his example and influence* into the scale in opposition to the cause of temperance, whatever may be his professions of friendship to it. Every trafficker in the article of intoxicating poison, whether by wholesale or retail, under the sanction of licence law, or by adopting a subterfuge to obtain the advantages of selling the beverage of death without paying for the legalizing power of indulgence to do it, takes his stand in the ranks of opposition to the cause of temperance, whatever may be his pretensions of

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\* See Temperance Recorder, Vol. viii. No. iv. June, 1839.



friendship. Every consumer of alcoholic drinks, (whether they be fermented liquors of the most pleasant flavor, or distilled spirits saturated with liquid fire ; whether the consumer be an occasional drinker of the most temperate caste, or a daily tipler, wine bibber, hard-drinker or downright drunkard,) sets an example, and exerts an influence in opposition to the cause of temperance.

All cavillers who indulge themselves in various, frivolous, slanderous, malicious objections, and inuendos against the cause of temperance and its advocates, refusing to sign the pledge on the pretext that temperance is a system of priestcraft, a deprivation of human rights, a political juggle, and what not, whether they use intoxicating liquor or not, do in reality identify themselves with the drunkard's party.

Now, my hearers, in view of all that has been said, are you for or against the cause of temperance ? If for it, manifest the fact by a life of conformity to its principles. If against it, pause and consider before you fall into endless perdition.

*In Conclusion.* The following is my temperance creed : Let the temples of Fame declare to succeeding generations, the names and mighty achievements of departed heroes. Let the pages of history extol the sanguinary exploits of the great chieftains of the earth, and describe how they conquered and fell. Let Alexander, and Cæsar, and Napoleon, and others of less note, have the glory of all that the world call great. But, be it my humble lot, to have it engraved in truth on my unadorned tomb-stone, "He was a man of temperance, evinced by profession, precept, example, and consequent influence, founded on love to God and good will to fellow men," and it shall be my glory and happiness for ever to render ascriptions of praise to Him who saved me by his grace from drunkenness, and its woes, and sorrows, and delivered me from the tortures of the serpent's sting.

