The Vice of Drunkenness.
Proverbs 23:29-35

Embarrassment in speaking on temperance

Frequent through exhaustive discussions.

Marvel that any argument should be needed,

Sometimes said all people need is to know the facts. But facts are patent not latent.

Truth is that we are so accustom to this fearful service that we become apathetic.

And again it is the nature of inactivity to bring listlessness and increased indifference

...
This is a remarkable description of what may be called the subjective experience of the drunkard.

According to the peculiar genius of Hebrew versification, this is a little poem of seven verses introduced into the middle of a poetic collection of wise sayings. The number seven expressive of completeness indicates that has in itself completeness and unity. And the verses consist of two or more parallelisms which correspond to our lines of blank verse or rhyme.

If closely examined these seven verses will be found with singular completeness to contain expressively or suggestively all the great arguments against the intoxicating habit. A warning against the vice of intemperance by a vivid picture of ruinous results.
Here expound the various verses.

1. The attendant ills of strong drink.

Who hath woe - who hath sorrow etc.

These expressions are comprehensive of all the physical, mental, and moral woes which drunkenness inflicts - poverty, disease, misery, anxiety, remorse.

Wounds without cause - such as a man inflicts on himself by his own folly or in drunken brawls. Redness of eyes or blurred eyes. Compare Hugh Miller, and his decision not to use that which interferes with the functions of so delicate an organ.

Smoothness, mellowness highly appreciated in the vintners of wine.
2. The tendency to excess and dissipation.
   Tarry long at wine. Long sessions for embotellisation is the usual custom of drunkards.

3. The use of adulterations.
   They that go to seek mixed wine,
   mingled with (intoxicating) spices or drugs—
   a common resort of drunkards.

Here remark on commonness of adulteration and its evidence and equity.

4. Exhalation and dissipation of wine-cup.
   Look not upon the wine when it is red
   gruit its eye or head: the sparkling resembles the
   Independ of little eggs.
    moves itself upright, or goath down smoothly.

Smoothness—mellowness highly appreciated by the
drinkers of wine.
6. Connection of this vice with others—

Excitation of lust—verse 33. A known concomitant of drinking—curious kinship of appetite in all various forms.

Sange translates:

Thine eyes shall see strange things.” as required by parallelism. Strange, marvellous things the object of the drunker man's vision—doubling, inversion, tremulous motion, swaying, etc.

7. Utterance of perverse things

Of course he utters he knows not what—

usually all manner of foolish and perverse and often blasphemous and obscene things...
8. Drunken sleep - or attempt to sleep

May be translated as referring either

1.) to the sense of motion -

but in the midst of a high or rolling sea

agitated by the wind, forming a leaping

"as one that sleepseth on the top of a mast -

a lively maniacal condition of a drunken

raving staggering man, seeking rather within

or rising and falling -

or drunk and leaping -

2.) one in the depths of the sea - unconscious

with the spirit completely removed from

All previous surroundings as a drowned

man lying upon the deep sea -

3.) Expression of danger

in midst of rolling sea - stupid careless sleep

for easily rolled overboard - at masthead

when rocking treeing most vile.
Triple remembrance of experiencing without feeling blows or bodily abuse while intoxicated.

My idea is it refers to the physical and mental after condition of intoxication in which are three distinct stages (Sells on Temperance, no VII).

1. The Stage of Rotation.

2. Intoxication or Exhilaration.

3. Reaction when the drunkard fails all the sensible consciousness of the awakening from his dream of pleasure. All the nervous and physical relapse from his debauch.

He feels as though he were diseased from head to foot, sickened with loathsome swellings, yet is not sick, as though he had been beaten to a jelly, yet felt no beating.
10. Indomitable appetite - town of habit to notwithstanding all this experience - will seek it yet again.

Story of a prominent jurist - and the Committee of which Horace Greeley once to protest against his destroying himself by drink. Gentlemen it is too late - would cut off my right hand.

Fixed purpose to seek anew the coveted enjoyment.

In great majority of cases an inescapable Man in maelstrom - lost control of middle no longer strength of will to oppose the fearful habit. Argument vain - worse convinces again and again - all broken resolution but there is no power to obey resolve to carry out.
Gather up main arguments herein suggested.

1. It is a vicious pleasure or gratification

1. It is of the nature of Dissipation & Excess
   Exhilaration - Indulgence
2. It is linked with leads to other worse lusts
   and more complete sway of appetite

Under first, show 3 stages - exhilaration, and
re arrive following rotation.

Monkey wine, Lion wine, Sheep wine Swine

II. It is a vicious habit

1. Fascination of serpent - Exhilaration
2. Indomitable & incurable
II. Its attendant & consequent evils.

1. Impairment of bodily & mental functions

   Eyes, Tongue

   Reason

2. Sensations of drunk, daze, sleep

3. Attendant woes - poverty + misery

4. Remote consequences - pain + poverty

other generations.
Shall now content myself with showing
1. What is our duty as individuals
2. As members of society

1. Our individual duty and privileges.
   Purely Scriptural position and argument.
   Willing to concede for sake of argument or
   avoiding argument that Bible does not forbid
   use of intoxicating drinks, but only abuse.
   My own conviction is that every passage of
   Divine word supposed to support or encourage
   drinking habits can be explained in one of these
   ways.

1. Either where strong drink is referred to as a
   medicine. "Use a little wine" re
   Case of sickness
2. As a relief in suffering. Prov. 31:5-6.

3. As illustration, without moral bearing.
   Psalm 104:15. maketh glad heart of man.

Here a simple fact, viz the exhilarating influence
the cheering effect of a draught of wine is allu-
ded to without any implied commendence of
its use.
Another way of presenting the Bible argument is this: all agree that if use is allowed abuse is forbidden. All excess of wine directly forbidden. Eph v: 18.

Now all will agree that in the vast majority of cases, every man who indulges will run into excess. Often said that no man ever uses liquor up to the age of forty years without either abandoning it or else becoming at least at times an inebriate.

If so then two consequences follow.

1. Total abstinence is a certain avoidance of excess.

2. It argues presumption for any man to use what has betrayed thousands to ruin.
Whether therefore the word of God enjoins abstinence or permits indulgence and forbids excess, whether abstinence or temperance is its rule makes no practical difference whatever. For at least 2/3 of men temperance or avoidance of excess means abstinence or avoidance of it altogether! and no man can tell in advance whether he is one of those who can indulge with impunity.

Even if we concede that if pure liquor were drunk universally and without excess, the whole race of man would be better off for it the conditions never can be met. For

1. Pure liquor is not practically within reach
2. Men always have aim to excess
Admitting for the time the lawfulness of this indulgence, I deny it to expediency.

1. On my own account.
2. On others' account.

You will observe that no amount of culture refinement, generosity or nobility inspires a man against the inroads of this fearful vice. The time has forever gone by when one can say that no gentleman is ever drunk. That this disgusting vice is found only among the lower classes, ignorant degraded vestals.

No facts are patent:

1. Intellectual or mind offers an easy prey.
2. Generosity of disposition, especially drunkards are made out of the most beautiful products of our civilization.
Ancient History: Alexander the Great, Philip of Macedon, Alcibiades.

Modern History: Burns, Sheridan, Steele, Edgar A. Poe, Swinburne, Earl of Rochester, Charley Lamb, confessions, Matthew Hale, saved by temperance, pledge, Governor Van Dusen of New York.
One very important fact: let him that thinketh he standeth take heed lest he fall.

Every man who in face of the facts of ancient and modern history presumeth to drink is ensnared by Self-Confidence and that very Self-Confidence peculiarly exposes him to destruction. He ventures to think he can triffl with a vicious habit which yearly slays its thousands and millions of our very flowers of civilization.

Allowing to lawfulness, such as the uniform and universal tendencies to excess that he is guilty of presumptuous Self-Confidence who ventures to use intoxicating drinks.
2. Inexpedient as to others.

Am I my brother's keeper?

If meat make my brother to offend—

It is good neither to eat nor drink wine to

Let not your good be evil spoken of.

Did I positively know that I could use wine without damage to myself and even some means of benefit—my position on the question of abstinence would scarcely be modified. I suspect that early there was implanted in me a disgust for drink. I got lenibly intoxicated when a mere infant child, and always dislike the taste since, yet I abstain for I cannot afford to have my example encouraging others who might—by it be betrayed to ruin.
II. Duties owed to society.

Intemperance not only an individual but a social vice. Hundreds of most of the crimes and penitentiary of the community.

Every patriot, philanthropist, Christian, woman or else faces this question. How shall Intemperance in the community be suppressed.

To that question I attempt rather a suggestive than exhaustive answer.

1. We must find help in organization.

2. Combining individual influence into mass.

3. Especially enlisting women.

Dr. Chalmers and Benevolent work.

Priscilla and Aquilla my helpers in Christ.

Electric Telegraph Women's (in)deed Hear.

Women's change from temple to Saviour.
2. Help from Association, i.e., craving about young men a former atmosphere of.

Must acknowledge a natural basis somewhere for this habit so universal in every age and land.

That basis is double.

1. Basis of Physical appetite.

2. Basis of Social appetite.

Half our young men are betrayed into habits of intoxication from fact that whenever they seek companionship they find vice.

Need of coffee houses, with reading rooms to be. Some benevolent man could do no better thing than even at expense of his remaining profit establish such as find all over Continent with the vicious feature of drink.
3. Help from Legislation.

To samples about making rum-selling responsible for damage wrought by rum-drink-
ing.

No doubt in perfect state of society every man will have self-control.

But in imperfect state we must shield the weak. One of main offices of law.

In this city 600 grogshops at 50 feet each wall 6 miles long.

We must make rum-selling an unprofitable business, two ways.

1. Carrying out existing laws—objectively.

2. Taxation and prohibition.
4. Help from Educations

Isaiah 28: 1-9 - Taking Children
Hopelessness of Reforming grown Rand
Hope if we begin with Children

Dive upon line. &c. &c.