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The Vice of Drunkenness.

Proverbs. 23:29-35.

Embarassment in speaking on Temperance

Frequent thorough exhaustive discussion.

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 accustomed to this fearful scourge that we become apathetic & indifferent.

And again it is the nature of inactivity to beget listlessness and increased indifferen

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 expressly 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 evils of strong drink.

Who hath woe. who hath sorrow etc.

These expressions are comprehensive of all the phys
ical mental and moral woes which drunken-
ness 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 bleared eyes. Compare Hugh
Miller, and his decision not to use that which
interfered with the functions of so delicate an
organ.

2. The tendency to excess and dissipation

Tarry long at wine. Long sessions for compotation 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 evident antiquity.

4. Exhilaration and Fascination of wine-cup.

Look not upon the wine when it is red

giveth its eye or bead - the sparkles resemble the pupils of little eyes.

moveth itself aright, or goeth 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 -

Lange translates "

Thine eyes shall see strange things." as required by parallelism. Strange marvellous things the object of the drunken mans 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 & perverse and often blasphemous & obscene things

8. Drunken sleep - or attempt to sleep

May be translated as referring either

1) To the sense of motion -

out in the midst of a high or rolling sea -

agitated by the wine, Tossing & plunging

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

a lively image of condition of a drunken

reeling staggering man - reeling hither & thither

or rising & falling.

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 bed

3) Expressive of danger

in midst of rolling sea - stupid careless sleep -

& easily rolled overboard - at masthead

where rocking & reeling most violent

9. Smallest wounded.

Feble remembrance of experiencing without feeling blows & bodily abuse while intoxication.

My idea is it refers to the physical and mental after condition of intoxication - in which are three distinct stages (Sellus on Temperance no VI.

1. The stage of potation.

2. Intoxication - or Exhilaration

3. Reaction when the drunkard feels all the terrible consciousness of the awaking 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 stricken with loathsome swellings &c - yet is not sick - as though he had been beaten to a jelly - yet felt no beating &c.

10. Indomitable appetite - Power of habit &c notwithstanding all this experience - will seek it yet again.

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

Fixed purpose to seek anew the coveted enjoyment.

In great majority of cases an incurable sin Man in maelstrom - lost control of understanding strength of will to oppose the fearful habit. Argument vain - you convince again and again - awaken resolution but there is no power to obey resolve & 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 - adulteration
2. It is linked with + leads to other + worse lusts

and more complete sway of appetite.

under first - shew 3 stages - exhilaration, and reaction following potation.

Monkey wine, Lion wine, Sheep wine Swine

II. It is a vicious habit

1. Fascination of serpent - Exhilaration
2 Indomitable + unconquerable

III. Its attendant + consequent evils.

1. Impairment of bodily + mental functions

Eyes, Tongue Reason

2. Sensations of drunkard - sleep &c

3. attendant woes - poverty + misery

4. Remote consequences. Pain + Poisons
other generations.

Shall now content myself with shewing

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 drink, 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 three ways.

1. Either where strong drink is referred to as a medicine. "Use a little wine" &c

Case of sickness

2. As a relief in suffering. Prov. 31:5+6.

3. As illustration, without moral bearing-

Judges. 9:13. wine cheereth God + man.

Psalm 104:15- maketh glad heart of man

Here a simple fact, v.13 the enlivening influence the cheering effect of a draught of wine is alluded to without any implied countenance 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 run to excess re

Admitting for the time the lawfulness of this indulgence, I deny its expediency.

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

1. On my own account.

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

Two facts are patent:

1. Intellectuality of mind offers an easy prey

2. Generosity of disposition, especially

Drunkards are made out of the most beautiful products of our civilization.

Ancient History - Anacreon. Alcibiades -
Alexander the Great. Philip of Macedon

Modern History
Burns, Sheridan Steele Edgar A Poe
Earl of Rochester - Charley Lamb - confessions
Matthew Hale saved by temperance Pledge
Governor Tompkins. of New York

One very important text: Let him that thinketh he standeth take heed lest he fall.

Every man who in face of the facts of ancient and modern history presumes to drink is ensnared by self confidence and that very self confidence peculiarly exposes him to destruction! He ventures to think he can trifle with a vicious habit which yearly slays its thousands & tens of thousand of our very flowers of civilization

Allowing its lawfulness, such are 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 brothers 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 measure of benefit - my position on the question of abstinence would scarce be modified. I suspect that - early there was implanted in me a disgust - for drink - I got terribly intoxicated when a mere infant child - and always disliked 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 fruitful of most of the crime and pauperism of the community.

Every patriot philanthropist christian sooner or later 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

1. Combining individual influence into mass.

2. Especially enlisting woman

Dr Chalmers and Benevolent work.

Priscilla and Aquilla my helpers in Christ.

Electric telegraph womans thimble & tear.

Woman changed from tempter to Saviour

2. Help from Association. i.e. creating about young men a pure atmosphere &c

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 wherever they seek companionship they find vice.

Need of coffee houses, with reading rooms &c &c

Some benevolent man could do no better thing than even at expense of all pecuniary profit. establish such as find all over Continent with the vicious feature of drinks.

3. Help from Legislation.

No scruples about making runselling responsible for damage wrought by rumdrinking.

No doubt in perfect state of society every man will have self mastery

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

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

We must make runselling an unprofitable business. Two ways.

1. Carrying out Existing laws. objections.
2. Taxation and Prohibition

4. Help from Education -

Isaiah 28: 1-9 - Taking children

Hopelessness of reforming drunkard

Hope if we begin with children

Line upon line. + c + c