No. 113.

On Intemperance.
Luke xxi. 34. — "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness."

This solemn caution has reference to a particular object. Our Saviour had just been describing to his followers the destruction which was impending over Jerusalem and the temple. He had painted in colours most terribly faithful and true to the fact, the prostration of men at that fatal day should bring with it. But, that they might be prepared for the dreadful scene & enabled to escape from it, he tells them by what signs & events it should be preceded or accompanied, that they might not be overtaken at unawares, overwhelmed in the general run.
Of this overflowing goodness, that he has made it not only to answer all the duties of necessity, utility, but to minister to our pleasure and delight. This is, if we may or say, a gratifying execution of reverence on the part of Deity, in superadding enjoyment where all that was merely necessary might have been bestowed without it. Thus with regard to the sense of taste, our organs might have been adapted to take an aliment of sufficient to support life, the animal functions, without receiving gratification from it; the addition of pleasure to the taste was done of a benevolence to design. The ear might have been so formed, as merely to answer all the purposes of convenience, utility, necessity; why should it have been formed to add delight in hearing the rich melody of sound? And so, but because the beauty in our goodness designed it for an equal to an enjoyment. The eye might have been so constituted as only to perform the office of measuring distances, or representing the figures and of external objects, without being accompanied with the least agreeableness...
emotion; but besides this, it becomes the instrument of opening to man a vast fund of delight, in the grand, marvellous scenery of nature, in the splendid phaenomena of light, in the wisdom of great mankind, embodied in books. These instants then, that God designed the senses to minister pleasure as well as to be useful, to us, if He thus designed them to receive pleasure from them is to conform to the intention of Heaven. So far, therefore, from excluding entirely the pleasures of sense, that it teaches us the rational degree of the pleasures of sense is sanctioned by the hand of Heaven in the very frame of our constitution. But the great damages of lust we shall transgress the bounds, all that has drawn around innocently righteous engagements, of course destructive into vicious indulgence. There is little reason to fear that any will amuse too much itself therein, but we know that many, very many, on the becoming captives to sensual pleasure. Excessive intemperance is certainly not the vice of our times; it would be well, if we were not necessary every day to repeat the warn-
with indulgence on the prevalence of such an enemy to the best good of society, it can be said to be growing in or entreatying voice. Let us take a brief view of some of the prominent effects of intemperance, 

1. Consider the effects of intemperance on the human body. It obscures the light of reason, pollutes the sanctity of the soul, and spreads a poison through the frame, that destroys the seeds of pain and death, 

2. Consider the effects of intemperance on the mind. It constitutes so much of the wreckage of life, as cannot be shamed or the baggage of man, a very large proportion is brought on by intemperance, especially intemperance in drinking. It robs the springs of life of strength and power. The barberist, is preparing his body to be the receptacle for almost every disease of disease and misery, and the most momentous gratification of a man.

In every instance, the signs of intemperance appear when there is come with more health and more strength. He triumphs over himself, and beats himself into the strength of his soul. When his strength should be the finest, unable to make any voluntary effort, and vigorous exertion, he becomes faint of heart in the middle of his days. From that he receives for an instrument, a reward of excitement, or cannot be called strength, other than...
ful discharge of our duties as members of society.

1. The effects of intemperance on the body and mind are more pernicious than those on the body, because there they touch a nobler part, and wound something of greater value. When this disease is once established, the body, in its turn, becomes more disease, and when it has subdued the understanding, it appears in its true light, and is in the mind as it is in the body, a disease more dangerous to the body; and when it has come to this, the reasoning of the mind, it appears, is more odious, for on the table. The image of God in man was created, and is principally in the mind; but that image

2. It is true, we do not see all these effects in every case; but sometimes they are greater or less degree, the more must follow. And it should be remembered, that they are produced not only by open drunkenness, but by those disgusting forms of intemperance. A man may ruin his health, with vagaries, or excesses, without being intemperate. For that cause of destruction, it assumes a less shocking appearance, the “silver cord of life may be loosed,” as the wise man says, “And let it not be supposed that the destruction of health is the most terrible of life by intemperance, are things altogether base, and involve no moral crime. This is a very false view of the subject. God has given us our bodily powers of faculties, as the means of preserving them, and our reason to strength; that they may assist us in half the

3. When this disease is once established, the body, in its turn, becomes more disease, and when it has come to this, the reasoning of the mind, it appears, is more odious, for on the table. The image of God in man was created, and is principally in the mind; but that image
intemperance breaks the strongest. Therefore in this case it aims to destroy, with a higher hand, than in the other. And that it does produce the most
full effects, any one must be convinced, whose observation of mankind has been in the least degree
accurate. It seems to stifle by down the natu
ral part of our nature, of brings on frequent exa
sions of an absolute incapacity for any mental
pursuit. We have sometimes seen the finest under
standings wasted away under the ill form of intem
perance, in a rapid beat, driven by its overwhelming
influence. Misch the young men of high intellect,
whose promise of a bright show of talent is the joy
of the heart of his friends. If, as is but too often the
case, he is seduced into the fatal habit of resorting
to the cup of intemperance to seek excitement of ani
mation, how can we not observe what a blight is
minded it brings into his mind, or how these fine tal
ents are consumed, like peals melted in the flames of
the enchantress? has the light of the mind becomes look
en of transient,夺得 forth only occasionally as if by
a forced effort, till at last it dies away in darkness.
So it is with men in the common intercourse
of life in the pursuit of business. Intemperance
like poisons all mental enterprise of spirit, weakens
the faculties all mental enterprise of spirit, weakens
bodily health, and degrades the understanding. It has
destroyed cities as it were from their statues some of the best cities
of the best members of society... If a man who has maintained
a good of respectable standing, who has been distinguish
ed for activity, attention, skill, of integrity in his col
tions, has employed diligently his talents in the
duties of this station, is such a man becast into
an evil hand, if he be drawn by gay companions, as by
the desire to escape from trouble, to the haunts of in
temperance, until the chain of habits is broken
and worn, how dreadful are the consequences! He becomes
stupid, negligent of his business; his mind is given
over to an indolent, vacant, listless feeling; he be
comes drunken in one nature, for action; takes away all
spirit for his duty. His understanding is enfeebled
by
feet of intemperance, on that intellect, which has perished through the intoxicating cup, it comes out that to redemp the soul of intemperance, on that intellect, which has perished through the intoxicating cup, it comes out that to redemp

The man who has no more respect for human faculties, than to bring them under the forms of intemperance, has no right to claim that others should respect them. He has forfeited the right to regard, at least, on the score of intellect, of common virtue, when he commits the vice, by returning to the habits of liberty. In short, intemperance, as far as respects the mind, is nothing else than a species of insanity, it is a delirium of reason, a captivity to sensibility. But the man who has no more respect for human faculties than to bring them under the forms of intemperance, has no right to claim that others should respect them. He has forfeited the right to regard, at least, on the score of intellect, of common virtue, when he commits the vice, by returning to the habits of liberty. In short, intemperance, as far as respects the mind, is nothing else than a species of insanity, it is a delirium of reason, a captivity to sensibility.

If we are dictating this to sec the mind in ruins, is must be so moved that, as every one with a feeling heart must look upon the most melancholy event, in the page of mania, it is a matter of reason why we must look upon it, as every one with a feeling heart must look upon the most melancholy event, in the page of mania, if we are dictating this to see the mind in ruins, is must be so moved that, as every one with a feeling heart must look upon the most melancholy event, in the page of mania, if we are dictating this to see the mind in ruins, is must be so moved that, as every one with a feeling heart must look upon the most melancholy event, in the page of mania, if we are dictating this to see the mind in ruins, is must be so moved that, as every one with a feeling heart must look upon the most melancholy event, in the page of mania, if we are dictating this to see the mind in ruins, is must be so moved that, as every one with a feeling heart must look upon the most melancholy event, in the page of mania, if we are dictating this to see the mind in ruins, is must be so moved.
you see intemperance taking possession of man, you may expect without fear of being mistaken to see a thousand dark forms of vice stealing along after it, looming upon his soul, like wolves risen grey for their prey. It would be little less than a miracle of moral principle were it to survive a course of intoxicating pleasure—often might as well expect to see an arrow dashed on a crooked down, drawn down in an arched bow, without injury. It has long ago been observed by those who have studied man, that nothing produces such a stupid indifference to right wrong, such an insensibility to the moral character of actions, as the habit of intemperance. No man ever continued long in a course of virtue, without a quick delicate conscience; without a feeling not to lose him at once. Whether any certain action such as God would approve or condemn. No intemperance casts conscience down from its throne in the breast, as if it extinguishes the feeling, or

consequently its acts are virtue of his heart. His breast plate, his main defence, his chief security. His defence being broken down, the sense of shame goes with it. The drunkard is at length in losing whatever of virtues sensitivity, he had, when he began his career; he earns acquire the habit of not caring what others think of him, and finally, the consequence is awful, but before it comes to it, if not caring how God will judge him, he is lost. If he once has a regard to decent things, if he was once accustomed to look to the instructions of his Saviour, to the example of a model, to think a breach of the obligations of a future life, to govern his conduct with reverence to the things that are unseen and eternal, and were once his principles sound, he has now lost, or is just losing them; his soul is given over to a brutal, brutish kind of happiness, from which it will hardly be awakened, till it awakes in misery or death. His heart becomes hardened, callous to
all religious motives, at the height of the goodness shown it as ineffectually as does the light of the sun on the moss that covers the barren rock. But not only does infirmity unfit a man for being active upon religious motives, by standing at the ignominous seat of x thereafter, but it destroys all the amiable parts of a. pious, moral character in this world. The intemperate man is almost uniformly base, malignant, vindictive in his feelings, or, at least, if he is not so at one, he becomes so gradually. He makes himself a most uncomfortable companion to all, except those who like him, can find pleasure in not going. He becomes a pest to the circle in which he moves. He enters his family, like a destroying angel, by aid of anxiety and misery; he converts the domestic circle, that place wh sho should bear both hallowed sanctuary of peace of good will, the last place to which any thing unnatural, any thing immoral, should come, even that the converts to slate a scene of mete.

even, distrust, &c. gloom. He has lost all moral feeling, grows, x has become selfish, feverish, uncaring. The intervals between his exasperating indulgence be opening in refining complaint, in poverty. x is self in making others miserable. Intemperance too often is the angry passion, of makesInsolent volumes, revengeful, overready to imagine them selves smote of by be calamities, vanity, resting, some sel. even, which? who, hath contentions? who hath enmities? who hath enemies? who hath enemies? who hath enemies? who hath enemies? who, hath enemies? who, hath enemies? who, hath enemies? To ye? - They, who turn long at the vine. - the intemperate man, the drunkard, it is, who receives these things, as his lot of portion. - It is, whose body is shattered, whose mind is laid waste, whose heart moral feelings are entirely embittered, who is fill neither for earth nor heaven, ten thousand times destitute, one equally dark of dreadful, who stands on God's creature, like the tree in arid the lightning has be seconded, driven, cast, averse than useless. Whose endowed, this fit, to sit be for open some of.
the effects of intemperance. I have attempted to show
you that intemperance holds out the cup of intox-
ication to entice the captive soul to quaff its
flavor. There is behind it a greater curse, that
drags her step, follows her upon her heels, like
the shadow of death. Intemperance, you have
drunk her madmen's potion, you have
instituted the horrors of this bitter grape. But
the description does not exhaust the truth of the case.
In our society, the desolation is multiplied
course through all classes of society, language and
will enter the attempt to drag you with the monster
fully to view. I have written principally of intemper-
ate drinking, because it is most usual, in the vice appears.
The consumption of alcohol is in our country a
habit. It is not to any one, in which he did not know the
goods; neither is he affected with the disease.
When the habits of intemperance are fixed, the
man can scarcely live to escape reformation. But we can
safely doubt that a moment may come to make the
drunkard from his fatal steps. Of those who are
just beginning to transgress, the bounds of pure
sensibility, do not allow them to escape the
feeling of distress. No things may be expected by
the sinner in an extremity to benefit the very
women, as we find in the cases of many degraded victims
who join the bones of our sons, as degraded victims who
are bleeding. Are you a husband? Do you stand at
the head of your family? Pause for a moment, to consider
whether you are prepared to
before God, when you have errors, before God, when
you fall, when you have errands before God, when
you are prepared to
are you prepared to
at yourself, to protect the love; are you prepared to
enlist in the army to
in the army to
and when your trusted brother, to have these duties,
by the hand of God, lead them, by your example,
to the beauty of your manner of temperance? if you are
able to do it, let them be done by your example,
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Jove, 1821.

Oft, the heart made us rational beings taught
us to aspire after immorted joys, we bless thee that
thou hast made us susceptible of pleasure, that
hast opened to us abundant sources of it within our-ward
us. In all that their debt grant to all the the
dest fought, we see alike the parental cares and
ness. Come us from the abuse of thy goodness,
not us not be given over to the fatal allurements of
intemperate indulgence to the captivity of sensual
pleasure. Suffer us not to lose all regard for God
(seeing things), all tenderness of conscience, all suscepti-
ability of moral and religious impressions, in gratify-
ing the calls of appetite and passion. O that thus
destroying vice may be checked in society, that men
seeing the seeming consequences to which it leads may
be excited to flee from its extremity to the paths of oth-
erly virtue. Bless it as improvement the reflection to
have here this day been. 1820.
At home. July 8th, 1821. afternoon.