

Week 5 Documents – Second Great Awakening and Reform

Charles Grandison Finney on Sin and Redemption

Sinner! instead of waiting and praying for God to change your heart, you should at once summon up your powers, put forth the effort, and change the governing preference of your mind. . .

Sinner! your obligations to love God is equal to the excellence of his character, and your guilt in not obeying him is of course equal to your obligation. You cannot therefore for an hour or a moment defer obedience to the commandment in the text, without deserving eternal damnation. .

And now, sinner, while the subject is before you, will you yield? To keep yourself away from under the motives of the gospel, by neglecting church, and neglecting your Bible, will prove fatal to your soul. And to be careless when you do attend, or to hear with attention and refuse to make up your mind and yield, will be equally fatal. And now, "I beseech you, by the mercies of God, that you at this time render your body and soul, a living sacrifice to God, which is your reasonable service." Let the truth take hold upon your conscience--throw down your rebellious weapons--give up your refuges of lies--fix your mind steadfastly upon the world of considerations that should instantly decide you to close in with the offer of reconciliation while it now lies before you. Another moment's delay, and it may be too late forever. The Spirit of God may depart from you--the offer of life may be made no more, and this one more slighted offer of mercy may close up your account, and seal you over to all the horrors of eternal death. Hear, then, O sinner, I beseech you, and obey the word of the Lord--"Make you a new heart and a new spirit, for why will ye die?"

SONG FOR INDEPENDENT DAY.
Tune — "Yankee Doodle"

Cold water is the drink for me,
Of all the drinks, the best sir;
Your grog, of whate'er name it be
I dare not for to taste, sir.

Give me dame nature's only drink,
And I can make it do, sir;
Then what care I what other think,—
The best that ever grew, sir.

Your artificial drinks are made,
The appetite to please, sir,
And help along the honest (?) trade,
Of those who live at ease, sir.

Your logwood wine is very fine,
I think they call it "Port," sir;
You'll know it by this certain sign,
Its roughness in the throat, sir,

'Tis true that yankees are most shrewd,
And wooden nutmegs make, sir;
But who'd have thought Port wine was
brew'd
This side the big salt lake, sir.

We need not send to Portugal,
Nor go to good old Spain, sir;
The best of wine is at our call,
Port, Lisbon, or Champagne, sir.

They'll make us any kind we choose,
Without the aid of grape, sir;
And when 'tis done, will not refuse
A price to make it take, sir.

Some love to swig New England rum,
And some do Cider choose, sir;

But, so they only make "drunk come,"
No matter what they use, sir.

But I'll not touch the poisonous stuff,
Since all the brooks are free, sir;
Give me cold water, 'tis enough,
That cannot injure me, sir.

LYMAN BEECHER A DISCOURSE ON THE THE EVILS OF INTEMPERANCE.

The physical and moral influence of this sin upon its victims, has of necessity been disclosed in giving an account of the causes and symptoms of this criminal disease. We shall therefore take a more comprehensive view of the subject, and consider the effect of intemperance upon national prosperity. To this view of the subject the text leads us. It announces the general principle, that communities which rise by a violation of the laws of humanity and equity, shall not prosper, and especially that wealth amassed by promoting intemperance, will bring upon the community intemperance, and poverty, and shame, as a providential retribution.

1. The effects of intemperance upon the health and physical energies of a nation, are not to be overlooked, or lightly esteemed.

No fact is more certain than the transmission of temperament and of physical constitution, according to the predominant moral condition of society, from age to age. Luxury produces effeminacy, and transmits to other generations imbecility and disease. . .

The duration of human life, and the relative amount of health or disease will manifestly vary, according to the amount of ardent spirits consumed in the land. Even now, no small proportion of the deaths which annually make up our national bills of mortality, are cases of those who have been brought to an untimely end, and who have, directly or indirectly, fallen victims to the deleterious influence of ardent spirits. . .

2. The injurious influence of general intemperance upon national intellect, is equally certain, and not less to be deprecated.

3. The effect of intemperance upon the military prowess of a nation, cannot but be great and evil. The mortality in the seasoning of recruits, already half destroyed by intemperance, will be double to that experienced among hardy and temperate men.

4. The effect of intemperance upon the patriotism of a nation is neither obscure nor doubtful.

5. Upon the national conscience or moral principle the effects of intemperance are deadly.

It obliterates the fear of the Lord, and a sense of accountability, paralyzes the power of conscience, and hardens the heart, and turns out upon society a sordid, selfish, ferocious animal.

6. Upon national industry the effects of intemperance are manifest and mischievous.

The results of national industry depend on the amount of well directed intellectual and physical power. But intemperance paralyzes and prevents both these springs of human action.