

from a woman for good cause; and that from a
 man, recognized by the Lord in a marked manner.

When Moses was commissioned by the Lord to lead the
 children of Israel out of the bondage of Egypt,
 through the wilderness, and across the Red sea, into the
 promised land, Moses doubted his ability to do so great
 a work, and he said, "Oh my Lord, I am not eloquent,
 neither have I a voice since thou hast spoken unto thy
 servant; but I am slow of speech, and of a slow tongue."
 And he said, "and I pray thee, by the hand of him whom
 I will send." The reply was, "Is not Aaron the brother
 thy brother? I know that he can speak well." & 27. "And he
 shall be thy spokesman unto the people."

All history, sacred and profane, abounds in illustrations
 of the power of eloquence. When Peter spoke to the people
 on the day of Pentecost, "they that gladly received his word,
 were baptized; and the same day were added unto them
 about three thousand souls". Stephen, the first

martyr, in his great argument, by his eloquence, and logic,
 on the death and resurrection of the Jews, who had killed his
 Lord and Master, & stirred up their anger and malice, so
 that they set upon him and took his life.

Paul's sermon in the synagogue at Antioch, caused the
 gentiles to beseech him, "tho' at these words might be preached
 to them, the next Sabbath."

When he spoke before Felix the Governor, we are told
 that "Felix trembled."

And when King Agrippa heard him, that monarch
 said "almost thou persuadest me to be a Christian."

In other lands we learn the same lesson.

Demosthenes, in the face of difficulties that would have
 deterred almost any man; with a feeble body, a weak voice
 and a stammering tongue, by the power of his will and
 diligent application, overcame all obstacles; and after
 then speaking on the sea shore, to the waves, with a pebble in
 mouth, to prevent him from stammering, and practicing in

a wilderness study, which he had prepared, to avoid inter-
ruptions, he came out, and astonished and electrified the
Assembly and the people of Athens, with an eloquence, which
after the lapse of many centuries still pleases among the
greatest orators of the world.

Licero, in his oration before the Senate of Berne, and
in the Senate and before the people, has left models of eloquence
which will ^{be} ^{studied} ^{by} ^{the} ^{most} ^{skilful} ^{of} ^{us}.

Burke and Pitt in the British Parliament; Patrick
Henry and Alexander Hamilton, Clay, Webster and Calhoun,
and many others, furnish examples of the power of eloquence.

But eloquence, without ^{substance} ^{and} ^{argument}, may be as
"hissing brass and a sounding cymbal."

It may be said that it is like "puffing wind in the
mouth of a trumpet" and ^{is} ^{not} ^{to} ^{illuminate} ^{and} ^{adorn} ^{sound} ^{logic} ^{and} ^{solid} ^{arguments}, like a magnetic iron, it sweeps away all
obstacles to its progress. But when used to illuminate and
to adorn logic and solid arguments, it is like the mighty

and magnetic power which suffices to give all details to its
paraphrase

We, as well as the large audience present on the occasion,
were much gratified ^{and interested} at the discussion on yesterday.

The gentlemen who participated in it could not imagine that
their efforts were not appreciated. I assure them that their pre-
sence added a charm to the occasion that it always brings to

any occasion. My own particular appreciation is directed
notly for the paper, which I am sure for its intrinsic value,
but from the higher motive of attaining to the honor that
belongs in an intellectual contest to the winners.

Where all have done well it is difficult to decide between
them; but the majority of the committee have reached the
conclusion that ^{the} argument of one of you, from its ideas and
logical presentation of the subject involved, the exactness
of the facts, and the manner in which they were presented
deserve the first place.

M^r I have the honor to present to you this

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Patriotism is a principle that has taken deep root in the hearts of men in all ages and in all lands. It has grown up and been cherished alike in civilized and uncivilized nations. The inhabitants of China, among the earliest nations to encourage and cultivate the arts and sciences, and to introduce into the world one form of civilization, so loved their country that for many ages they refused to permit the people of other countries and other races to enter their territory, building their famous wall as a barrier against invasions from their northern neighbours, and closing their ports against the ships from other parts of the world, as far as possible they declined all intercourse with the outer world; and it is within the memory of us that the policy of that nation has been changed, and foreigners have been permitted to enter their country, many of them have gone abroad into other lands, and foreign trade and intercourse have been opened between them and others.

But even now they are jealous and restless at the presence of foreigners among them, as is manifested by deeds of violence in the destruction of their property, and in violent personal assaults upon them, sometimes ending in the destruction of their life; and when they go to foreign land in search of employment and the means of subsistence, they never cease to look forward to a return to their own country, and the last request of those who die abroad is, that their remains shall be taken home and buried in the soil of the land where they first saw the light.

The wild and untamed Indians of America loved the hills and the valleys, the mountains, the forests and the streams of the land where they roamed at will, and sought the means of subsistence with their bows and red-fishing implements, and resisting the injustice of being driven by the white people from their hunting grounds, fought to the death to repel the encroachments made upon them.

The ancient Greeks loved their homes, and afforded a noted and noble illustration of patriotism at Thermopole, where a few hundred brave men, in resistance to invasion, withstood the assaults of many thousands of their enemies, and fought them until the last man of their devoted band yielded up his life on the altar of patriotism.

Roman history too affords many instances of patriotic devotion, and that nation left as a legacy to the world the oft quoted motto, it is sweet and honorable to die for one's country. The Jews of all the nations give us the most striking and exalted examples

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25-
a pious address
to a young man's
association

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In thinking of a suitable subject upon which to address you, in response to your kind invitation to do so, it has occurred to me that some remarks upon your organization, its objects and purposes, and upon the field of its operations, would not be inappropriate to the occasion.

First allow me to congratulate the Town of Berryville upon the organization and existence of this association in her midst; and you, that God has put it in your hearts to undertake the work that you have commenced so auspiciously.

The Town, because such an association, if its work is well and faithfully done, as in the sight of God and in the true spirit of His gospel, ^{it} proposes possibilities for good greater and more far reaching than is understood and appreciated, it may be even by many of its members.

And you, because the act of engaging in the Master's work, quickens and animates the

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zeal of the workers and expands and strengthens their religious character. I believe that no man ever engaged in any good work, one upon which he could invoke God's blessing, in humble confidence that his prayer would be answered, that ^{he} was not made a better man as the result of his so doing.

The opening of this hall for the purposes for which you have met, and the meetings here for prayer and praise and for aiding and encouraging one another in good works, are but the preparations for and the beginnings of your work.

Important as they are; encouraging as they are to you; stimulating as they are to your personal religion; efficient as they are, to call down upon you God's blessing, yet if this is all you do, your labor is but vain, so far as the advancement of the work of your association is concerned.

A miser who labors through long years to acquire wealth, that he may lock it up in his strong

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boy, to look at it and gloat over it, dwarfs his manhood, destroys his true happiness, and does the world no good.

A student who spends his days in his study, and burns the midnight lamp to acquire learning; and then uses it not for the good of mankind, has spent his toil and labor in vain, and leaves the world no wiser or better, from his efforts, than he found it.

You meet here Sunday after Sunday to ask, and if you ask aright to receive that wealth of grace which God alone imparts; to be educated in that which far surpasses in value all the learning of the world, that wisdom which communion with God and with his true followers imparts. But if like the miser with his Gold, you hug the wealth you have thus acquired to your bosoms and use it not for the good of others; if like the unprofitable student you lock up in the secret chamber of your mind, the wisdom you have thus acquired, then all you

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have gained and learned here is useless and worthless to your fellow men, and you yourselves stand in danger of the condemnation of him who wrapped his Master's talent in a napkin and hid it away, out of sight.

Your work, as I have said begins here, where you meet to receive the inspirations which should abide with you always, and be manifested in your daily walk and conversation.

Do not misunderstand me. Our religion does not require us to give up the legitimate pursuits of life; on the contrary among the precepts laid down for our guidance in life, to be diligent in business has a prominent place. Nor does it command us to turn our backs on the lawful and permissible pleasures of life; for the blessed Saviour himself and his disciples gave us the example of moderate indulgence in social pleasures and of enjoying them.

But it is required of us that wherever we may be, whether at home or abroad, in

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the store or the work shop, the field or the office; whether engaged in serious work or social enjoyments, we should always be fervent in spirit, serving the Lord, and should never for one moment forget whose we are and whom we profess to serve.

If the forty young men whose names are enrolled as members of this association would make up their minds to lose no opportunity of influencing for good, both by precept and example, those with whom they come in contact in their daily walks in life; if they would all determine not to be afraid or ashamed to speak a word in season, not obtrusively but modestly and lovingly and as opportunity offered to those around them; to visit the sick; to relieve the afflicted and distressed; to comfort the weak hearted, and to raise up the fallen; if they would encourage and aid men around them and within their reach, to attend the ministrations of the churches of which they themselves are members, and in every other way seek to bring men

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under the influence of the gospel; if they would at all times act consistently with their professions, and so by their lives shed forth the light of the gospel, instead of yielding to the temptations of the world, the flesh and the devil, and thus bring reproach upon the name they bear and the Master they profess to serve; and if they would above all pray without ceasing for God's help to sustain ~~in~~ guide them in all their efforts to obey His will and do His work; then the effect upon this community would be such as would surprise and astonish us all; and Berryville would be like a city set upon a hill, shedding its light far and wide around.

These duties rest upon us all, who bear the Christian name, but alas! how far we all come short of performing them! But especially do they rest upon you, young men, who have enrolled yourselves as workers in the Master's field. The work may be hard at first, but it is sure to bring its reward, and when once begun it will grow sweeter and more attractive every day,

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until at last you will wonder how it is that men will not give up the transitory pleasures of the world, for the privilege and pleasure of engaging ⁱⁿ the in such ennobling and enduring

work. The apathy and indifference of Christian men, who are so often contented with the hope and belief that their own salvation is assured, and are never known to speak a word of warning or encouragement or to lend a helping hand to those who are blindly groping on in darkness, not knowing or caring for the things that make for their eternal peace, have alas; too much to do with the causes that induce so many men to stand aloof and disregard the warnings and invitations of the gospel.

When asked by the Master "where is thy brother", think you it will be a sufficient answer to enquire "am I my brother's keeper". Will we not surely be held responsible for the sin of omission, in that we have so signally failed to do our duty to our neighbours

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by using all the means in our power to induce them to turn from their sins and chose the better part that cannot be taken from them?

Men ought to think of these things more than they do; and the fact of the organization and existence of this association is an encouraging evidence that you, its members, are not unmindful of them; that you have determined to clear yourselves from responsibility in the matter, and have joined hands for the purpose of an aggressive and a determined warfare against the sins and injustices that so boldly lift their heads around you.

The field of your operations is a wide one, and there is much for you to do.

The works of the Devil in their most repulsive forms may be plainly seen around us.

Go out upon the streets and look upon, as you may plainly see any day, the men made in the image of the creator and endowed by Him with immortal souls, who are

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destroying themselves in soul and body, and degrading themselves to the level, may below the level of brutes, and bringing ruin and misery and shame upon their families, by giving themselves up to that most potent instrument of Satan for man's destruction, strong drink.

Temperance societies and prohibitory laws have been tried in vain to stem the tide of this great evil; and I verily believe that nothing but the grace of God can do what man without his aid has so long tried in vain to accomplish.

I know that I may be told that this sin of drunkenness has even invaded the churches, and dragged men from their pinnacles to the gutter. Alas! it is so! But this gives us the stronger reason why as Christian men we should unite in our efforts to suppress and overthrow this great and monstrous enemy; and using the instruments that God has given us, should relax not our efforts until, with His help, we shall

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~~prevail, as we can and will do if we look to him for aid and guidance in the work.~~

~~It is the duty of every Christian man~~

It is the duty of every Christian man - indeed I may go farther and say, of every

good citizen, to aid in the effort to suppress this evil. How to do it in the most efficient

manner is a problem hard to solve. It maybe that the case is one which admits of

the application of no general rule, and that each individual case must be treated in

accordance with its circumstances and surroundings.

I have great faith in the efficacy of prayer. It is clearly taught in scripture, and the experience of many men is such as to convince them of its power.

Permit me to relate one case in my own experience. I once knew a man of fine talents, of good education, and possessing those qualities of mind and heart which are calculated to make a man useful and successful; but he was fast destroying himself

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with drink. His friends used every means in their power to restrain him, but in vain.

Argument, entreaty, remonstrance, all failed, and the case seemed a hopeless one.

At last some of his friends agreed together, that they would pray for him every day, and in accordance with that agreement their united petitions ascended to the throne of grace,

morning and night, day after day, earnestly praying that he might be saved from his evil

habits. Soon a reformation came, and the man was restored and in his right mind.

He never knew through what agency the change was brought about, but his friends recognized the hand of God in it, and returned to Him most grateful thanks for His answer to their prayers.

Believe me that fervent prayer and earnest and well directed efforts.

will accomplish much; and if those prayers and efforts are directed to an object which God

approves, we may surely rely upon an answer to them in His own good time.

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But this sin of drunkenness is not the only one with which you have to contend.

~~The spirit of gambling is~~

The spirit of gambling is abroad in our midst, and there are men here who frequent ruinous and disreputable gambling dens, which in spite of the law, or by evasions of the law are conducted under disguise. They imagine that the fact that they do so is not known, but although we may not have the evidence to convict them before a jury, yet we know to a moral certainty who they are, where they go, and what they do there.

It needs no argument to prove to you that this vice is one of the most demoralizing and degrading of all vices; and that it is impossible for a man to give himself up to it without lowering and depreciating his moral character, and forfeiting the respect of his fellow men.

In this connection I will speak of a matter, which I do with reluctance because some of my best friends are engaged in it; but regarding it as an evil, and knowing the effects

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it has had upon this community, I am convinced that it is time that someone should speak out against it. I refer to the annual gatherings here at the races held upon the grounds of the Driving Park Association. In the races themselves we see no harm, but all of their surroundings are of a low and degrading character. Very many of the people who are attracted here from all parts of the country to attend them, belong to a class who would bring discredit upon any community, and their conduct and deportment afford an example which some of our people, especially young men and boys are quick to follow, to their ruin and disgrace. X

There are other things done in secret, of which it is a shame even to speak.

You cannot pass along our streets, without meeting mulattos, some of them of so light a color that it ^{is} difficult to tell whether they belong to the white or black race. This gives

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evidence of illicit intercourse which is forbidden by the laws of God, and of the State and of society. X

Now I know that I may be told that these vices, with their seductive allurements, even invade the precincts of the churches and drag men from there to the gutter, or the gambling den or the bawdy house. Alas! this is true! But it is so because they have not the grace of God in them, and are willing ~~victims~~ captives of the Devil.

This instead of discouraging us, ought to make us the more determined and resolute to confront the evils and spare no effort to suppress and overthrow them: and using the instruments that God has given us, we should not relax our efforts until, with His help we shall prevail, as we can and will do if we look to His aid and guidance in the good work.

These are some of the enemies you have to encounter, and it will require all your courage, and your strength and skill to meet and contend with them; but if you go forth from your homes to meet them, clothed with the armor of God, and nerved with the strength he gives,

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You can and will be victorious over them all.

Go on then, young men, in your good work; pray without ceasing; keep yourselves unspotted from the world; work unceasingly for the Master; and may His blessing rest upon you now and forever, as it will do, for He has promised it, and His word fails not,

One suggestion more and I will close. Do not allow the work of this association ^{to} interfere in any way with your duty to the churches of which you are members.

Subordinate all you do here to your work there. The church is a divine institution, and upon its work God's blessing is first bestowed. Your association is ordained of men, and all its work should be but auxiliary to the work of the churches.

The church is one great army, and its various branches are but its divisions, led by different leaders, who take their marching orders from their great captain.

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You should be the pickets of the church, thrown out to watch the enemy and give warning of ~~their~~^{his} approach; the skirmish line, to receive his advance, and hold him in check. But you should at all times be true and loyal to the church to which you belong, and act under the guidance and advice of its minister, and then you will have a better assurance that your efforts are moving in the right direction, and the results of your labors will receive God's blessing.

O God, the Father Almighty, Maker of Heaven & Earth, grant unto the members of this Association thy strengthening grace that they may glorify thee with their bodies and their spirits, which are thine. Enable them in every thing to submit themselves to thy holy will; and do thou draw them to thyself by the power of thy great love, that they may count nothing dear that thou hast, nor anything hard which thou dost command.

Bring their every wish and every thought into captivity to the obedience of Christ.

Bless every effort they may make to promote thy glory and the good of their fellow men; and give ^{them} the great peace and joy that result from earnest and successful efforts to win souls to Christ.

We ask it in the name and for the sake of him, whose we are and whom we serve, thy Son our Saviour Jesus Christ. Amen.

O Lord our Heavenly Father, bless we pray thee the members of his assembly
Thou hast put it into their hearts to engage in thy work. Give them zeal to do with
all their hearts, what thou hast given them to do - directions point out to them
the best mode in which to do that work, and vnderfirm on high to teach
them Thy will. May they have courage and strength to resist and overcome
evil, in whatever form it may present itself to them; and grant that their
conduct, words, and works may be such as to be instrumental in Thy
hands in bringing many of those around them to give their hearts to Thee and to
devote their lives to Thy service.

Lord pardon the sins of this people Deal not with them in ^{Thy wrath} anger
but in mercy help them to ^{repent} and in measure of life, to seek and
find that better path which cannot be taken from them.

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