

out to them the fatal drug, morely because you might as well have their money ns allow others to have it,—while the houses around you were filling with the dying and the dead, the victims of your avarice? Certainly not. Doubtless, you would say, we cannot take money on condition of furnishing our neighbors with the means of self-destruction; whatever others do in the matter, our hands shall be free from the blood of these men. But here are men destroying themselves utterly, both body and soul, and are your hands free from their blood, while you are readily and deliberately, every day, supplying them with the means of accomplishing it?

LET me here ask you, do you believe that all the wretched beings who are reeling, and quarrelling, and swearing and blaspheming among you, in your drinking rooms, at your counters, are on the way to Heaven? You cannot. If you believe in the existence of a God and a future state of rewards and punishments, you must believe that their feet go down to death, and their steps take hold on hell. Let me ask you in the second place, are you then prepared to meet all these hapless and ruined beings at the judgment seat of Christ, [for there you must meet them,] and say, when you have cheerfully helped them down to everlasting perdition, for the sake of gain, that you are innocent of their blood? Can you read the curse here denounced, from generation to generation, in the book of God,—“Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken,” and then satisfy yourself that this curse is not denounced against you? Now is the time to ponder these things. There is yet room for repentance, and amendment, and forgiveness. The woe here denounced, is frequently begun to be experienced in the present world; and there is but too much ground to fear, that numbers here are already experiencing the commencement of it, though they know or regard it not. You will ask how? It is a part of the word of God verified in every day’s experience, that “evil communications corrupt good manners or morals;” in other words, that they who associate habitually with the irreligious and depraved, are ever in danger of becoming irreligious and profane themselves. In this manner, God in his righteous providence frequently allows those who pollute, and poison, and ruin others, for the sake of gain, to be themselves polluted, and poisoned, and ruined, by the dissolute and profane company which their own avarice collects around them; and to have their children frequently, or other relatives, contaminated or ruined also. And