

without number, for the pit. *Wine takes away the heart.* It neither, in moderation, excites devout emotions, fits the preacher to preach, or the hearer to hear, or the worshipper to offer a spiritual sacrifice, or make melody in heart to the Lord. It does all the reverse. So thousands, converted and reformed, have testified; and so thousands will continue to testify while the church is deluded. And hereby God is dishonored and souls perish. While the sinner writhes under a sense of the plague of his own heart, he feels better as he drinks. While the Christian is reproved for his backslidings, he feels better as he drinks. While he is urged onward to earnestness in religion, he feels he has enough as he drinks. And while the Christian minister warns men to "er from the wrath to come, he is, as he takes his wine, though ever so prudently, the song of the drunkard. His influence is broken. He sows to the wind. It is often far easier getting a drunkard to the house of God than the moderate drinker. There is no yielding of his soul to moral or spiritual influence, and often the most stubborn infidelity and hardness prevails within him.

9. Moderate drinking is a fearful shortener of human life. It may be that but little is taken, yet

"Swift as quicksilver, it courses through
The natural gates and alleys of the body,
And with accursed poison, it doth infect
The thin and wholesome blood."

Every part feels its influence. It warms the feet. It rouses the stomach. It propels the heart. It excites the brain. It quickens the tongue. And every part is injured. The balance of circulation is destroyed. Excitement and collapse become the law of existence; and if the overwrought machinery is not wasted before its time, as it often is, one disease after another is engendered and all diseases are often rendered more incurable. The moderate drinker has deprived himself, in part, of the power of resisting the cholera. The blood of the beer drinker, oozing out of the smallest wound, gives evidence of corruption and often bids defiance to medicine. Let two Life Insurance companies be formed, one on the principle of total abstinence, and the other insuring moderate drinkers, and a marked difference will exist in the lists of mortality. During eight years, the deaths in the London Temperance Provident Institution have been less than half, in proportion, of all other companies in the kingdom. Five hundred distinguished medical practitioners in Great Britain have declared, that the use of ardent spirits as an article of diet, especially among the poorer classes, was the direct cause of an incalculable amount of disease and death. As the declaration was shown to the eminent Dr. Farre, he said, "It is strictly so in regard to the destruction of life. Alcohol destroys life by the destruction of the balance of circulation, by excitement and subsequent collapse, or the disorganization resulting on the re-action therefrom." And Dr. Gordon, of the London hospital, not long since stated that, from accurate observation on his own patients, he knew that seventy-five cases of disease out of every hundred could be traced to drinking. Most of the bodies of moderate drinkers which he had opened in Edinburgh, were found diseased in the liver, and these symptoms had appeared also in the bodies of temperate people whom he had examined in the West Indies. He more than once says, "The bodies whose liver he had found diseased, were those of moral and religious people."

Moderate Drinker! whoever you are, look at these things. God has placed you in the world with noble capacities for long life, for usefulness and happiness. He has given you all things needful, richly to enjoy. And what are you doing? For a momentary gratification or a compliance with the laws of fashion, taking that into your system which fearfully shortens life, quenches the spirit of piety in your soul, and may bring you to the drunkard's grave. What are you doing? Wasting property, time, influence, health, comfort,

and upholding a traffic which riots in the blood of thousands and millions. Pause and reflect. The voice of God bids you pause. The voice of conscience, the voice of a world influenced by you to the right or wrong, the good or the evil, bids you pause and put away the destructive practice.—*Jour. Am. Temp. Union.*

Questions for Liquor Dealers.

BY PRESIDENT WAYLAND.

1st. Can it be right for me to derive my living from that which is spreading disease, poverty, and premature death through my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague and leprosy around me?

2d. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug, which produces misery or madness; which excited the passions and brutalized the mind, and ruined the souls of my fellow men?

3d. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

4th. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

5th. Can it be right for me to derive my living from that which accomplishes all these at once, and which it does without ceasing?

6th. Do you say that you do not know that the liquor which you are selling will produce these results? Do you not know that nine hundred and ninety-nine gallons produce these effects for one which is used innocently. I ask then,

7th. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?

8th. Do you say that you are not responsible for the acts of your neighbors? Is this clearly so? Is not he who furnishes a murderer with a weapon considered as an accomplice?

If these things be so—and that they are so, who can dispute?—I ask you, my respected fellow citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why then should we not altogether abandon it? If any man think otherwise, and choose to continue it, I have but one word to say: My brother, when you order a cargo of intoxicating drinks, think how much misery you are importing into the community. As you store it up, think how many curses you may be heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fireside, wife, and your little ones, then look up to Him who judgeth righteously, and ask yourself, my brother, is it right?

Important Movement Conducive to Temperance.

It will, no doubt, be cheering to Teetotalers to find that the following are among the regulations, as to refreshments, in the Crystal Palace, now in the course of erection for the Industrial Exhibition, of 1851.

Three areas are to be fitted up for the sale and consumption of refreshments, which are not to be taken out of the areas:—

• Area No. 1 (in the centre of the building) for ices, pastry, and sandwiches, patties, fruits, tea, coffee, chocolate, cocoa,