

and drunk away their money and their senses, are turned out, destitute, upon the streets, without a shelter from the weather, and perhaps without ability or means to procure one. Why, in the next place, is there halt the number of tavern licenses granted? Some will perhaps reply, that numbers are able to support themselves in this way, who would otherwise be on the Parish. Better, and cheaper far, would it be for the Parish to support every Retailer in it, than to permit the third part of the houses now selling spirits, to continue to do so. Were an appropriate sign to be devised, for these taverns and dram-shops, generally, as at present regulated, it would be this "BEGGAR'S MADE HERE," and underneath should be inscribed, "THIS IS THE WAY TO HELL, GOING DOWN TO THE CHAMBERS OF DEATH;" for how few who once become the habitual inmates of these haunts of dissipation, ever again return to the path of life!

3d.—The inhabitants, generally, of this Parish, are not guiltless of *supporting* the present system, and of thus *indirectly* furnishing their neighbours with the means of intemperance in this way; that they could do much to suppress it by giving information against those who keep irregular houses, or sell without license, and they do it not. It is impossible that Magistrates can see one of a hundred instances in which the laws are violated in this way. It is certainly the imperative duty of every good man, or every man who desires the prosperity of this growing settlement, to inform against those who transgress the laws and injure others in this manner, as readily as he would inform against a person he saw stealing his neighbors goods. The latter is not a worse member of Society, nor is he violating the laws of God and his country, more than is the former. Besides, the sober part of society here, or those who call themselves so, are blameable for appearing in such places, among the intemperate. It gives them countenance. It encourages the inconsiderate to believe that there can be nothing immoral and nothing dangerous in frequenting these haunts, when those who are looked up to as men of sobriety and respectability are found in them.

In prospect of that solemn hour, when we must all stand before a higher tribunal than any on earth, to account for our faithfulness or unfaithfulness, in the various situations which we now respectively occupy, I here conclude, by protesting, as a Minister of Religion, against this indiscriminate mode of issuing Licenses, and against these houses, as they are now conducted,—and I solemnly call upon you all. Magistrates, Parents, Christians, Church Members, and all good men, to unite, and sweep these nurseries of idleness, dissipation, and ruin, from the face of this community. As you love your neighbour, as you love your children, as you love the prosperity of your adopted country, as you love the Church of Christ, as you love the Saviour who died to Redeem you, as you love your own souls—spare them not. Let the practice of drinking in stores and shops, be utterly suppressed. Let there be fewer Tavern Licenses granted, a very few is sufficient for all the purposes of accommodation. Let those licenses be given only to those who will remember the Sabbath, to sanctify it, and to close their doors on that day, against all but travelers. Let them be given to none but those who will make their houses places of entertainment only, and not of rioting and drunkenness. Let the Magistrates make it their business, occasionally, to step into the taverns which they establish, and observe how they are conducted. Let every conscientious man promptly inform upon all who, in defiance of such regulations, attempt to retail without a license, or, having licenses, refuse to keep orderly houses,—let all offenders be indiscriminately and promptly treated as the law directs, and the moral aspect of society here, will, very soon, undergo a salutary change.

They who complain of, or oppose such measures, must be either persons who are themselves intemperate, and wish not to be deprived of their usual places of resort, or they must be persons who are now deriving gain from the intemperance of others; and certainly no attention should be paid to the voice of either the one or the other of these classes of persons, upon the subject. We cannot make men religious, but we can prevent them from systematically poisoning and ruining others, for the sake of gain. We cannot make drunkards sober men, but we can shut up the nurseries of dissipation, and thus prevent others from entering and becoming so. We cannot constrain men to sanctify the Sabbath, but we can prevent them from disturbing others, when endeavoring to keep it holy. We cannot save men who care not for their own souls from going down to perdition, but we can