

are drawing around you, become yourselves regardless of religion and the concerns of eternity, despisers of the Gospel of Christ, and so familiarized with vice, as neither to hate nor to shun it; and find yourselves, at death, excluded from the Kingdom of Heaven, with the same companions with whom you so willingly associated on earth? And will not the woe here threatened, be still further realized in your unhappy experience, should you also, (which is but too probable,) see your own children at a future period, or perhaps your other relatives, drinking deep of the same cup, which you have measured out to others, and descending with them, besotted, into eternal misery. These are some of the ways in which a righteous God generally inflicts the curse here pending; but he can do it in a thousand other ways; and be assured, the judgements of Heaven will not always sleep. There is a time of retribution coming. Jehovah has said it, and it must come to pass. Woe must overtake, sooner or later, him who persists, in defiance of this proclamation, "in giving drink to his neighbour, in putting his bottle to him, and making him drunken," for in so doing, he is destroying his health, his character, his property, his usefulness, his temporal life, and what is of more value than all these, his immortal soul, for drunkards cannot inherit the Kingdom of God.

If we judge men by their fruits, or their conduct, which is the criterion given by Christ, there is certainly much ground to fear, that the retailers of ardent spirits here, are themselves experiencing a re-action of that moral pestilence which they are spreading around them? Is religion prospering among them? We have certainly no evidence of it; but much of a contrary kind. Many are becoming themselves the victims of intemperance; and who among all this class of persons, show anything like anxiety about the advancement of religion around them, in the community? Who comes forward with any degree of zeal or liberality, to devise and execute measures for furthering the Gospel of Christ—for training up the young in the fear of God, or for the advancement of any thing that involves the best interests of mankind? Surely it is none of these. Nor is this to be expected. The man who makes his house or shop the constant resort for the intemperate and profane, must be continually surrounded with reviling, and quarrelling, and drunkenness, and blasphemy. It would be wonderful indeed, if in such a situation, he either became, or continued long, a zealous friend and promoter of religion, or possessed of a desire, even to witness its advancement. He is not only exposed to the most contaminating example, but also, wilfully excluding himself from the benefit of the ordinary means of personal holiness and salvation. Can the man who has been all day measuring out drink to his neighbors, to intoxicate, debase, and ruin them, go to his knees at night, and supplicate a blessing on his worldly business? Can he, in the morning, ask the guidance of God and prosperity to attend him in the avocations of another day, when it is to be spent in the same employment? No—to pray for prosperity in such a business, is to pray for the temporal and eternal ruin of others. Can he pray with sincerity and fervency for the salvation of his own soul, when he has no regard or sympathy for the souls of his neighbours? Can he go with clean hands and a pure heart to the sanctuary of God, on the Sabbath, after a week spent in this manner, and pray with fervency for the progress of godliness around him, for the prosperity of the Church of Christ, or the salvation of sinners; when his whole conduct throughout the week, is utterly opposed to the interests of the Redeemer's cause, subversive of all religion, and only leading men down to perdition? It is impossible. Prayers from a person acting in this way, can only be a solemn mockery in the sight of that Great and Pure being who requires "truth in the inward parts."

2d.—Magistrates who grant Licenses to these Tavern and Retail Shops, are, to a certain extent, guilty of *indirectly* furnishing their neighbors with drink to become intemperate. Those who vend liquors to the inhabitants and others, in this indiscriminate way, vend under a license from them, which they could withhold at pleasure, and the instant any house is known by them to be disorderly, they have power to suppress it. Magistrates are the official and legal guardians of the public morals. Their commissions are granted to them expressly to authorize and empower them to devise and execute measures for the public good, and to punish and suppress whatever is opposed to the civil and religious interests of society, provided it be punishable by the laws of the country; and they have yet to render an account to God, of the way in which they discharge the duties of this important office. Among