

them to commit those flagitious acts, with which the false gods of Paganism are delighted. Now, here we beg leave to ask, how is this long and close alliance between alcohol and idolatry to be accounted for, except upon the principle of *affinity*? How comes it, that alcohol has been found for so long a time, in bad company, and even under a sentence of expulsion from good company; and that it travels through all the pages of history in the closest intimacy with what is false, and wicked, and calamitous, and seems to avoid coming in contact with the light of virtue and truth? And at the present day, how comes it that alcohol is a close attendant upon fairs, balls, horse-races, prize-fights, club-dinners, funeral-wakes, &c. &c., and that it delights to fix its abode in the vicinity of theatres, opera-houses, gambling-houses, brothels, &c. &c.?—In such scenes as these it seems to be at home—there it rejoices and rages in full mastery, and puts forth, prolific as the locust, the deplorable but characteristic effects of its dominion, while at the same time it avoids with the greatest care, assemblies of people that are brought together for religious exercises, and those localities in which it would be brought frequently into juxtaposition with such assemblies. May we not discover, in all this, a principle of *elective affinity* between alcohol and evil, and of hostility to what is good? and may we not infer from it, that it is more likely to lend its assistance to those who would break this, and other commands of God's law, than to those who would keep them?

3. The *third* commandment forbids the profanation of God's holy name. Here the argument in favour of our principle is clear, powerful, irresistible. There is not a more fruitful source of blasphemy than the stimulation of intoxicating drinks. It loosens the tongue of man, it stirs up all that is ungodly in his heart, it emboldens him to cast the fear of God behind his back, and then, his tongue pours forth blasphemy as a fountain casteth forth its waters! Oh, what fearful oaths have been belched forth by the drunkard! What foul dishonour has he cast upon that venerable name, which commands at once the highest reverence, and most ardent love of angels in heaven, and saints on earth. As the sound of his imprecations falls grating upon the ear, it awakens a sensation of horror; and might almost lead us to suspect that we have unexpectedly come upon the spot described by the immortal author of the *Pilgrim's Progress*—the *dark cavern*, at the foot of a mountain, from which the fearful sounds of the *pit* reached.

And the *Tavernkeeper* must listen to it all, and even seem pleased with it! If any one who is engaged in this business, and is at the same time a professor of the Christian religion, should see this article, we ask him, how can you possibly reconcile this with the reverence which you are bound to show to the sacred name of God. The drink, with which you supply your customers, causes them to profane that name, which you profess to love and honour above all others. At your bar, they "set their mouth against the heavens, and their tongue walketh through the earth!" You are compelled to listen to their oaths, and obscenity, day after day, without daring to reprove it, or seem displeased with it. Your ears are polluted with it, your house is polluted with it, and your family is polluted with it. There is not another spot on this wide earth, where so much wicked blasphemy is heard as at the tavern bar, and yet you open your house to it, and even personally labour, from morning to night, in a service which produces it; and still when the spirit of your guests seems to droop and flag, you readily supply them anew with the accursed stimulant, which again awakens the devil within them, and causes the dark tide of blasphemy and sin to rise and swell again. And can you, after this, pretend to have any regard for the honour of God's name. Is

not the inconsistency too glaring to pass without rebuke in the review of your own conscience? We do not write thus in anger, but when we see men who make your professions, and possess your characters, following it as their *business*, to supply the public with a drink, which both sinks men into the deepest dishonour, and causes them to cast the vilest contumely upon the everblessed God, we cannot express ourselves without warmth, and we cannot help entreating you to abandon such an occupation. The omnious threatening, with which this commandment concludes, menaces not only the blasphemer, but those who cause him to blaspheme. Your "license" may protect you before men, but, *however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment!*

We conclude then, that, if the reader is really desirous of honouring the name of God, he *ought* to refrain from the use of intoxicating stimulants; for, guard them as he will, there is still a high degree of possibility, that their ensnaring influence may lead him in some heedless moment, to speak "unadvisedly with his lips," and they will certainly lead others to do so.

4. The *fourth* commandment requires us to *sanctify the Sabbath day*. Here we shall not have much trouble in proving our position; for no person we think who does not shut his eyes against the evidence of facts, can resist the conviction, that the use of intoxicating drinks, by the public, exerts an influence unfavourable to the sanctification of the Lord's day. It might be concluded *a priori*, from the well known principles which guide human nature, that if, when business is suspended, and the whole population is turned out of their workshops and counting-houses to spend the day as they please, they are to be encouraged to resort to these fiery stimulants, or (which amounts to the same thing,) have every facility presented to them for doing so, *insubordination and crime* will be the necessary result. There is much truth in the proverb, *the devil sets the idle man to work*; but if idle men are delivered up to the influence of alcohol, as well as the temptations of the Devil, it is morally certain that they will soon become active in mischief. Without, however, dwelling on these general reasonings, let us pass at once to facts, and make our appeal to experience and observation. What is the actual, most prevalent cause of Sabbath desecration? The question has been anxiously discussed, and the whole subject carefully investigated, by the corporations of most of the large cities and boroughs in the United Kingdom; and in all the reports which they have published, as the results of their inquiries, which have fallen into our hands, they have unanimously signalized the *number of public houses* as the chief cause of breaches of this commandment, and other kindred vices. The Magistrates of Liverpool, Dublin, Glasgow, Edinburgh and Dumfries, have deplored the increase of Sabbath desecration, as compared with former times, and have ascribed it to the increase of houses for the retail of spirituous liquors, as its chief cause. A similar opinion has been declared, more or less openly, in numerous Police reports, reports of Jail committees, Presentments of Grand Juries, and indeed by almost all whose office or station puts it into their power to become acquainted with the statistics of crime. We are presented therefore with a vast body of evidence, given by men of all parties and ranks in society, after a patient and candid investigation of the subject, that *the use of intoxicating drinks throughout the community is one of the chief causes of the sin of Sabbath desecration*. And who, with this evidence before him, can give countenance to the use of these drinks, and at the same time manifest a sincere regard for the authority of this commandment, and the honour of God's holy day? From this evidence, it is a fair and unavoidable