

To give a license to deal out that which intoxicates, is virtually licensing intoxication, and all the mischiefs which follow, and these are many and awful. When that deadly foe is brought to a place, however peaceable it might have been before, evils begin. Without any sign, you may know it by a number of horses standing near, often cold and hungry: so that the cruelty it occasions to these noble useful creatures, though nothing else were taken into the account, by far outweighs, in the estimation of God, all the good it ever did, or can do. Within, attracted by the report of their favorite drink being brought to the place, are the foolish, the idle and the vicious, spending their time and money, and labour for that which satisfieth not: but, on the contrary, creates a craving insatiable as the grave, and ruinous as hell; thus spending what ought to feed and clothe their families, or perhaps what ought to pay their debts. In the meantime, babbling, contention and horrid oaths begin, and, not unfrequently, strokes, and wounds, and blood, and yelling, alarming the neighbourhood at the distance of a mile: and, to crown all, sometimes death! This creates works for courts and lawyers, and takes men often far from home, at their own expense, as jurymen, to settle these drunken broils. These are some of the fruits of licensing this traffic; and to look for any good fruit from such a business, would be to look for "grapes from thorns, and figs from thistles."

Can men then make this traffic lawful? Men, in former times, God grant that those times may not return! gave a license or authority to hang or burn their fellow-men for reading and believing the Bible, instead of believing what the Church, i. e., the clergy taught them; but did that make the killing of these men a lawful business? If it were possible to hold a convention of all the rulers on earth, and they were to be unanimous in granting licenses to carry on the traffic in maddening drinks; they could not make it any thing but just what it is—an enormous ruinous evil. Those who are engaged in it, ought, in order to be safe, to examine it according to the law of God, and not please themselves with merely having the laws of men on their side. They may now keep their consciences easy with the latter; but let them remember that they and the victims of their trade must soon meet at the bar of Christ, the perfect final judge; let them produce or plead their license, and see what it will avail them. They will then find that a license from men and a license from their judge are very different things.

What is a license, but an indulgence, authorizing all the evils for which drink fits men? Would it not be very proper for men in authority, to consider that to God they are responsible for the exercise of it—that all lawful authority must be derived from him, and that all they do in their official, as well as in private, character, ought to be done for his glory and the good of his creatures? They cannot but know, that much evil, moral and physical, will be prevented, or encouraged, according as they act in this matter. Neither would it be unworthy of their attention, to inquire who are most worthy of being gratified, those who apply for an indulgence to deal out poison among their fellow-men, or those who would restrain this evil: the former can hardly pretend to be actuated either by love to God or man; but by a selfish desire to gain property; while the latter certainly deserve credit for very different motives.

What purpose can intoxicating drink answer, but to smooth the way to hell, by blinding men's minds, searing their conscience; producing such views and feelings, as lead them to think that they are strong when they cannot stand; rich, when they are penniless and in rags; happy when they are wretched and miserable, the scorn of their fellow-men, a disgrace to humanity, a curse to their connections, and near eternal ruin? What is the

use of this agent of Satan but to gratify the unnatural craving of dark, dreary, desolate souls, astray from the fountain of life, because living without Christ, without God, and without hope in the world? Oh what a substitute this for the favour of God—the water of life, to which sinners are freely invited, and to which many more would come, but for this wretched substitute!

If ever men were led to commit too evils, forsaking God the fountain of living waters, and hewing them out cisterns, broken cisterns, (digging holes or pits) which can hold no water; they are led to do so by the use of this beverage. God speaks of men's turning their back to him, as a most awful evil; and whatever men may say or think now, they must sooner or later find things to be just what he declares them to be. They may call evil good, and good evil, He will not. Let God then be heard. "Be astonished O ye heavens, at this, and be horribly afraid, be ye very desolate saith the Lord; for my people have committed two evils, &c."—Jer. ii. 12, 13.

As an excuse for the evils arising from this business, men plead the necessity of taverns. That houses for the entertainment of travellers are necessary is admitted. But how absurd must it be to argue, that because such houses are needed, therefore, alcohol is also necessary! Is not this, as Cowper says, to

"Fling at your head conviction in the lump,  
And gain remote conclusions at a jump."

logic indeed worthy of the cause which it is intended to serve. If the delusion in which custom and the love of intoxication, involved the minds of men were dispelled, they would see that intoxicating drink in a tavern, is in no degree more necessary to travellers than a gallows in the back yard would be. If intoxication be not necessary, that which produces it cannot be so. How widely different is that which men often really do, from what they design to do. In licensing taverns on the present plan they are virtually setting up temples to bacchus, and thereby increasing his worshippers, who are more numerous than the worshippers of Jehovah; and we may say of them, as Dr. Harris says of the worshippers of Mammon, "That there is no hypocrite among them."

#### TEMPERANCE PUBLIC HOUSES.

To the Editor of the Canada Temperance Advocate.

Sir,—It appears from a late number of the *Advocate*, that at a recent meeting of the Essex Temperance Union, "it became a matter of enquiry, if a person could keep a temperance house of entertainment without a license." You have answered that you "know of no legal impediment," which I have long considered to be the fact. This subject has been frequently conversed about, among temperance friends in the Western District. I am not aware that the question has been started in other parts of the country, arising from the fact, as I suppose, that a license has not been enforced by Magistrates in other Districts. Here, however, as is stated by the Rev. R. Peden, it has been enforced, and the taxation exacted, under threats of prosecution. I could mention the names of parties aggrieved, and comfortable temperance houses have been shut up, and several others not opened, that would have been, but for the knowledge of the fact, that in this District a license duty would be demanded by the Inspector; whether under instructions from the Magistrates, or not, has not appeared.

Previously to the last Session of the Magistrates, when the licenses are granted, I addressed a Memorial to the Bench, in the hope of awakening attention to the question, and, if possible, preventing the continuance of what is really an injury to the temperance cause. It is doubtful whether any Magistrate saw the Memorial, though its receipt was acknowledged by a scribe in the