

Last summer I was called on business to visit the neighborhood where Anna lived. On inquiring for her, I was grieved to learn that she had eloped with and married a stage driver, and he was now keeping a dram-solling tavern in the village where she was born, of wealthy, high-minded, and virtuous parents. What a fall! How the profane oaths, the impious jests, and drunken songs most sound in her ears! How sad she must be, when she recalls the days of her beauty and innocence, when she loved the Sabbath school, and was the favorite of all the teachers and scholars! Think of her, when her husband is asleep, or away from home, and she is obliged to stand in the bar, and give dirty drunkards their three cents' worth of rum, and brandy and gin! Oh, as she retires to her chamber, how she must weep at her condition, and in vain wish she had listened to me before it was too late, and had joined the temperance society, which would have saved her from bad society, and rescued her in the hour of temptation.

Dear children, do be warned by her example. If you do not promise us not to drink any wine, who can tell but you may in some evil hour make a false step, which will make you forever miserable.—*Youth's Temperance Advocate.*

ON THE LAW OF LICENCE.

Some view the license laws as a source of revenue, and there are not a few who, admitting that the traffic in intoxicating drinks is prolific in the production of pauperism and crime, are still the advocates of these laws on the ground that they furnish the means of reimbursing the state for the expenses to which she is thus subjected.

If, as shown in a former article, these laws increase the traffic, and thus of necessity increase intemperance, pauperism, crime, disease, and death—if they thus contribute to fill the land with desolation, to break down and lay in ruins our domestic altars, to load the hearts of fathers and mothers, and brothers and sisters, and wives and children, with untold and unutterable sorrows, to fill the republic itself with mourning for the gifted and generous among its sons, to prostrate intellect, morality and religion among us, to sink the standard of our national character, is not the argument that they are a source of gain, a cruel and unnatural one? Can government have a right to sell the happiness, the lives, the souls of its subjects for gold? Can these commodities become either directly or indirectly a source of revenue? They cannot.—And the assumption that they are a productive source of revenue is false. If there ever was a penny wise and pound foolish conception, the license laws viewed as a source of revenue, are an embodied personification of it.

In 1832, the sale of intoxicating drinks cost the city of New York alone the sum of \$400,000.—The licenses under which the expense was brought upon us yielded to the City Treasury the sum of \$22,000!!!

At about the same period the sale of intoxicating drinks cost the city of Washington \$100,000. The licenses under which they were sold brought the same city \$6,000!!!

The average between the expense occasioned by, and the revenue accruing under these laws, holds very nearly the same through different parts of the Union where investigation has been prosecuted.

In the face of facts like these, no man in his senses can imagine for a moment that the license laws are a source of revenue, and if they are not, as heretofore shown, they are unlawful, and are worse than valueless, even as sumptuary laws.—We say again as we have said before, LET THEM BE REPEALED.—*Olive Leaf.*

THE AWFUL SACRIFICE.

An intelligent gentleman stated in our hearing at a public meeting a few weeks since, that he had known several vendors of intoxicating drinks who had entirely sacrificed their religion in their business. The statement fell upon our mind like the knell of death. We were at once hurried away into the world of retribution, where we saw these miserable men who had made the sacrifice of all that makes existence desirable, not to ferocious appetite, not to a sudden gust of passion, not to the high honors of earth, but to a sordid love of money; and to the gain of that money by dragging down to everlasting contempt others of their fellow beings who might with them have been heirs of glory. Ah, wretched professors of religion, down there in the lowest deep,

looking upward and reading on the eternal arches of hell, "What shall it profit a man to gain the whole world and lose his own soul?" Perhaps one reason why these cases have not been more marked has been, that the religion of vendors has not been severely tested. Few churches will admit the liquor dealer to communion, yet few, if any, will expel one from communion. Perhaps in above cases they were brought to the test, whether they would give up their business or relinquish the fellowship of saints; and, choosing the latter, they turned bitter enemies of the cross of Christ. But, whatever the circumstances might have been, what a business is this for a professor of religion to engage in; a business which not only fills up hell with ruined victims, but so corrupts the heart, so deadens all the moral sensibilities of the soul, that he who once prayed and wept for his sins, and rejoiced in hope, can turn his back on his Saviour, and go with a scoffing, Sabbath-breaking, blaspheming crew, and set at defiance every malediction of Jehovah. We do not preach. But we entreat every professor of religion selling rum, and we know many who are, to think on these things. "No drunkard hath any inheritance in the kingdom of God." And what shall be said of the man who, in this age of light, makes him a drunkard? What is included in that woe which issued against such, ages ago, from the throne of God? We dare not say.—*Journal of the American Temperance Union.*

DIRECTIONS FOR MAKING DRUNKARDS.

Drunkards may be made in various ways. The easiest and most effectual way is to corrupt the appetites of your children. This may be done by giving them, while infants, "hot toddy," "sweetened spirits," wine, &c. &c., or in the less objectionable way of giving them highly seasoned food. Give them a good deal of meat, (and this you must do under pretence of making them robust and hearty,) and you will be sure to beget in them a hankering for stimulating drinks. Always have a large castor on the table, with the bottles well filled with peppers, mustard, ketchup, vinegar, etc., and for example sake, use them freely yourself, and never refuse them to your children. In this way, with such other little expedients as will naturally suggest themselves to your minds, you may rest assured of laying the foundation for an unconquerable thirst for intoxicating liquors. There are many other excellent stimulants to prepare the appetite for strong drink. All these things you can give without producing any alarm, or creating the least suspicion even in the minds of your most scrupulous and discerning neighbours.—*Olive Leaf.*

TO THE MAKERS AND VENDERS OF ALCOHOL.

Why was Jeroboam denounced as an enemy to his people and to his God, and his family utterly and shockingly destroyed? Because he not only sinned himself, but "he made Israel to sin." It was declared by the prophet, that "him that dieth of Jeroboam in the city, shall the dogs eat; and him that dieth in the field, shall the fowls of the air eat." The succeeding wicked Kings are described as walking "in all the ways of Jeroboam, and in his sin, wherewith he made Israel to sin." The posterity of this royal offender miserably perished, and the nation was sorely punished and cut off, chiefly for their idolatry, and *Jeroboam was the cause of it.*

Whiskey distiller: rum, cider and beer seller, do you see nothing that concerns you in the above? Would intemperance with its frightful train of evils and crimes exist if your trade was discontinued? If Jeroboam had not led the Israelites astray, would they have given themselves up to idolatry? If you neither made nor vended intoxicating liquors, where could the fire of intemperance find fuel? How many *Jeroboams* are there in Albany; how many in the state and nation? Do you say we are not intemperate, and we are not accountable for others? Then remember, "there is an evil in tempting others to sin, more than in sinning ourselves; hereby we do that which we cannot undo by our own repentance."—*American Temperance Union.*

TO PROFESSORS OF RELIGION.

It is a fact not to be covered, that the laborious friends of temperance meet with no other obstacles so formidable, as that many of the professed disciples of Christ, either traffic directly or indi-