

And now, although I wish to add more, I close my asking, whether, in view of the above facts, and the volumes of others that have been spread before the community of the same kind, any stronger evidence of infatuation can be exhibited, than for reflecting men to vote in favour of licensing the sale of that which produces such an immense amount of evil, without a single counterbalancing good? In fact, is it too strong language to say, that either voting for, or receiving a license, is an exhibition of madness, and might be characterized as

"Guilt's blunder, and the loudest laugh of hell."

LEROY, April 1, 1847.

THE TEMPERANCE CAUSE.

The following timely and excellent remarks appeared recently in the *Christian Advocate and Journal*. With pleasure we give them a place in the *Advocate*.

Every true philanthropist must wish well to the cause of temperance, and must greatly deplore the existence of any circumstances, which shall in any way deter its progress, or prevent its final triumph. But, however deplorable such circumstances may be, I think they rarely do exist to an alarming degree. Among these hinderances to the success of the temperance reform, I consider the manner of holding temperance meetings in many places, a powerful one.

1. I find that, in many places, it is becoming very common to dispense with prayer at the opening of temperance meetings. I believe that nothing can prosper without the blessing of God, and that it is our duty to implore that blessing on all the works of our hands, and on all the enterprises in which we engage. We are commanded, whatever we do, to "do it in the name of the Lord," and to "acknowledge him in all our ways." Especially should we do this in a matter so important as the temperance cause—a cause which has encountered so much opposition—opposition which lies deep in the human heart, extends through all the ramifications of society, and is strengthened by early and long continued habits of by far the largest portion of the community, in the present as well as in past ages.

2. Not only is prayer dispensed with at the opening of temperance meetings, but, as far as I have observed, for some time past, in most temperance meetings which I have attended, an evident disposition has been manifested to banish all religious influence and feelings from the assembly. With many of our temperance people, any reference to the Holy Scriptures, which may be made by the speaker, especially any reference to the sanction of Divine law—a law which threatens drunkards with future and eternal ruin in hell—would be considered highly improper, and to some exceedingly offensive. This I regard as a great error, because, to think of deterring men from sin, and reforming them to the practise of virtue by mere moral suasion, as it is called, without the influence of moral principle, and the sanction of our holy religion, is a vain and hopeless task; for human nature is too much depraved to be reclaimed by mere moral suasion. The world is quite too wicked to be governed by this method; this is not the principle on which God governs the world. There is authority in the Divine requirements, and there is a fearful penalty accompanying their violation, and these should be brought out fully to view, that men may fear. Religion, with all its claims, should be brought to bear on men's consciences when we would reform them from any vice, or bring them to the practise of any virtue.

3. Not only is prayer excluded and religion banished to a great degree from our temperance meetings, in many places, but they are often made the occasion of great mirth and laughter, inasmuch that many people of respectability choose not to attend them. Sometimes they are conducted with theatrical representations. Bar-room scenes are acted off, and the brutal conduct of drunkards is exhibited for the

purpose of exciting laughter, and making sport for the company; scenes which too often occur in real life to need a recital in dramatic performance to make them known; scenes over which humanity ought rather to weep than to laugh.

If theatrical representations are not introduced, anecdotes and observations of the most laughable kind are. And indeed it has come to this in many places, that unless a speaker indulge in these things he is not at all popular, and is listened to with scarce any interest on these occasions by a large portion of those who attend. In some instances, in order to gain popularity with such, some ministers have let themselves down to this vitiated taste, and made sport for a temperance meeting. I would, therefore, advise such to quit this practice, or lay aside their pretence to be ministers of the gospel.

I cannot but regard the above things to which I have alluded, as among the hinderances of the temperance reform. They tend to drive away from these meetings, and prevent their co-operation in the cause of temperance, the serious and more respectable part of the community, that part whose influence we need, and whose presence and talent would be of vast importance to the cause, giving it respectability and prominence.

So far as my observations have extended of late respecting temperance meetings, very few men of business and influence attend them; not because they feel no interest in this subject, but because they are displeased with the manner of holding them. If one were to visit almost any of our cities or villages on the evening when a temperance meeting is held, he might call at almost any store in the place, and see the man of business in his counting-room, and perhaps hear him complaining of the times, caused, in a great measure, by intemperance. Such a one that was owing him, by neglecting his business, has failed; in consequence of crimes, the courts and jails are crowded, the county poor-house is full to overflowing, and the taxes he has to pay are almost intolerable. If the visitor was to inquire why he was not attending the meeting of our temperance society, and assisting in devising means to put down intemperance, and in this way better the times, he would probably reply, that he did not know that such a meeting was to be held that evening, or that he formerly used to attend temperance meetings, but the manner of conducting them had become disgusting to him, on account of the nonsense in which the speakers indulged, and the stamping and hurraing of the youngsters who attend as a matter of sport.

I am far from justifying the religious and more influential part of the community in their neglect; they ought to rally around the cause; they ought to seize the helm, and guide the ship safe into the port, and not leave this to be done by less experienced men, although they may be real friends to the cause, and equally sincere.

RESPONSIBILITIES OF RUMSELLERS.

The following petition to the Legislature of this State, with a form of law annexed, is from the pen of Rev. Nathaniel Hewett, D.D., of Bridgeport, who, it is well known throughout the world, was one of the original pioneers of the temperance enterprise.

(The Petition is omitted.)

Sec. 1. Be it enacted by the Senate and House of Representatives, in General Assembly convened. That whenever a parent shall be deprived of the services, care or attention of a child, and whenever a husband shall be deprived of the services, care or attention of a wife, through the intemperance of such child or wife, and such intemperance shall have been maliciously or for the sake of gain, knowingly caused or promoted by the sale or gift of intoxicating liquor to such