

quently placed before an audience that evidently felt and appreciated the force of the keen logic of Mr. Ross and the resistless eloquence of Bishop Baldwin. It is much to be regretted that verbatim reports were not made of the excellent speeches. We subjoin the carefully condensed report of the *Toronto Mail* :

A concourse of nearly two thousand people gathered under the roof of the pavilion, Horticultural gardens, last night in a rally for the temperance cause. The meeting was called under the auspices of the church of England Temperance Society, Toronto diocese, and was attended by representatives and members of nearly every temperance society and religious denomination in the city. On the platform were Bishop Baldwin, Rev. Canon Dumoulin, Canon Osler, of York Mills; Canon Tremaine, of Mimico; Hugh Johnston, John Langtry, Septimus Jones, John Davidson, Uxbridge; A. J. Broughall, Prof. Boyes, I. W. Taylor, Scott Howard, A. J. Fiddler, Whitby; J. S. Kirkpatrick, S. Weston Jones, of Lindsay; A. Baldwin, Cameron, Reid, Sweeney, Lewis, and Green, and Messrs. J. Dyson Hague, N. W. Hoyles, Dr. Snelling, G. M. Rose, F. S. Spence, John Macmillan, and Hon. G. W. Ross, Minister of Education.

Bishop Sweetman took the chair shortly after eight, and opened the proceedings of the evening by announcing the hymn, "All hail the power of Jesus name." The audience sang with a will, and the grand cadences of that inspiring hymn swelling from two thousand throats filled the building. After a short prayer was offered by the Rev. Canon Dumoulin.

Bishop Sweetman in rising to address the meeting said the present was a grand gathering in a grand cause. It was highly gratifying to temperance people that they were able to carry out on a common platform regardless of religious difference the great duty which devolved upon them. He welcomed all ministers from other denominations who were on the platform. This was a great work the church had to do. It was a grand thing that all were to fight side by side in the same cause. The principles of the society under which the meeting was called afforded an equal right and privilege to all to join its standard. This society was the first one which recognized temperance work as a distinctively religious work. No organization could carry on this work better than an organization of christian ministers. It was to be hoped that temperance societies and Bands of Hope would soon be integral portions of every congregation in the land. He announced as the first speaker of the evening Hon. G. W. Ross.

Mr. Ross, on rising, said he was glad to cast in his word for the temperance cause. There was a time, he said, when it was a highly respectable thing to deal in, or drink, intoxicating liquors. But now times were changed. It was to be hoped that the liquor traffic, so long restrained, would be soon wiped out of existence altogether. He believed in prohibition. That underlied all legislation. The Parliaments of Canada had long ago admitted the principle of prohibition in passing such enactments as

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The courts, high and low, had affirmed the soundness of this principle. Temperance men then were not enacting fancy legislation. Prohibition was involved in the license law, for the reason that in giving license to some it prohibited others from selling. Now when the principle was admitted in so many instances why could it not be extended? Prohibition was not a chimerical idea. Some said it was interfering with the liberty of the subject. But did not every law of the land encroach on the liberty of the subject? A few citizens might be affected by an enactment, but we must ever recognize the maxim—"the greatest good to the greatest number." There were two sides to the question. When it was the wish of a nation that a certain object be attained it should not be for a small minority to set up their small interests against it. Prohibition might be detrimental to a few liquor sellers, but who could deny that it would be a blessing to the land. Liquor sellers contended that they have vested rights which temperance people have no right to disturb. But there are two sides to this question also. Had the liquor seller any vested right to take our men and our women and drag them down to degradation and ruin? As far as restraining the traffic was concerned, all that could be done has been done. All that remained for the temperance was, with one fell swoop, to wipe it out of existence. Some said prohibition would be a failure if it were introduced. But the license law itself was not a success. And surely a few transgressions should not in any way detract from its dignity as a law of the land—the embodiment of the wishes of the people.

BISHOP BALDWIN'S ADDRESS.

Bishop Baldwin, of the Huron diocese, was the next speaker. He delivered a most eloquent address in his characteristic style—

strong, earnest and sympathetic. On rising he was received with a warm ovation. He said his heart was in Toronto's welfare. He could not but feel for his native place in all its interests, material and spiritual. It was his hearts wish that Toronto would deliver itself from the incubus of three hundred taverns which weighed it down and clogged its moral growth. Our city had come through a cholera visitation, and no doubt could endure another, but no city could stand three hundred taverns in its midst. When we see on all sides men rushing headlong to ruin through this terrible curse it behooves us as Christians to stem the tide and work our utmost for the amelioration of our fellows in this direction. Legislation has done much that was to be commended. But it has not fully met the end desired nor fought the battle to the gate. We can point to the cemeteries, to the sleeping graveyards, and to the graves of hundreds who have gone down, in too many cases, without an arm to help them. Why does this horrid evil exist among us? It exists because we let it exist. We need education on the subject. We must labor to have a place at all in the land. May the God of all grace help us, and may they be swept out as the moles and bats of a bygone age. This is a matter with which religion and the Church has to do. Christ is our strength and our living power; the conqueror who will bring the issue to the gate. Self-sacrifice was the living principle of the religion of Christ. Christians should do their utmost by their lives, their example and every other means in their power. They should remember that the Great Apostle of the Gentiles himself took no meat nor drink, if in so doing it should cause his weaker brother to be offended. Has their ever been in the world a power to break up happy homes, blast bright hopes, and drag men and women to crime, ruin and the deepest slough of infamy equal to strong drink? It is one of the abominations of society, and not a moment would we endure it could we grasp it in all its horrors. Look

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and say it is not. Let us remember that it is the one fertile source of nearly all the sin and wrongdoing in the land. In conclusion, the Bishop urged on all who had the weal of their fellows at heart to throw their best energies into the cause. Moderate drinking was the rock on which many a life ship was wrecked, and here the attacks of the opponents of the evil should be directed. If Christ was our Saviour we should show our gratitude and love to Him by every act of virtue and self-denial in aiding to further His kingdom.

Rev. J. M. Cameron followed with a few pointed remarks. He said that difficulties were sure to be encountered at every step in carrying on the work. In canvassing for the grocers' license by-law he noticed that even those who were not opposed to the by-law were in too many cases bigger stumbling blocks than anti-temperance people. What the country wanted was prohibition. In the meantime he would commend the pledge to all and particularly the young. He hoped that the temperance feeling would keep on growing till the cursed traffic would be swept from the land. He believed their was a power in the country in regard to this matter which people did not exercise as they might. There was a power in prayer. If all the ministers would unite in fervent prayer for this object it would not take long. It would not take till 1888 before the liquor traffic would be abandoned.

The meeting closed with the doxology and benediction.

Contributed Articles.

THE PROHIBITORY RESOLUTION.

BY PROF. G. E. FOSTER, M.P.

At the Annual Meeting of the Dominion Alliance held at Ottawa January 1884, it was, after pretty full discussion, resolved to submit to Parliament a resolution affirming the principle of prohibition as applied to the manufacture, importation and sale of intoxicating liquors as beverages.

Professor Foster was selected to introduce the resolution and Mr. Fisher as seconder.

The resolution agreed upon by a committee of temperance members was as follows:

"That the object of good government is to promote the general welfare of the people by a careful encouragement and protection of whatever makes for the public good, and by an equally careful discouragement and suppression of whatever tends to the public disadvantage.

"That the traffic in alcoholic liquors as beverages is productive of serious injury to the moral, social and industrial welfare of the people of Canada.