

them to define their position—to choose whether they take the side of vice and crime, or virtue and humanity. He trusted they would choose the latter, and give their aid in helping on the Temperance Reformation.

Mr. John Wood read the 3rd resolution:—

*Resolved*, That as past legislation and efforts have failed to remove the evil we deplore, this meeting rejoices in the recent enactment, by the state of Maine, of a law for exterminating the traffic in intoxicating liquors as a beverage, and from the happy effects resulting from it, recommends the Temperance community, at once to prepare the way for such a law in Canada.

He was in favor of legislating on the traffic. He would exterminate it. The liquor seller could not see what the legislation had to do with it. True—neither could he see through a sovereign. But when a bad half dollar or a Yankee flash note was presented, he could see through that. If the legislature interfered with this business there was a cry that they interfered with their liberties. Why this talk about liberty? liberty to do what? To sell poison to the people. No man, he maintained, had a right to do so. Government tries to prevent evils, and is not this one of the greatest evils? Government taxes us to punish crime. Better to tax us for the prevention of crime—for it is better to prevent crime than to check it after it exists. Government licenses that which produces crime. It acts like an old law in England. If a criminal commits murder when he is drunk, they wait until he is sober, and then hang him. Government must put a stop to the selling of liquor—they must exterminate it, for they have failed in regulating the traffic. Some say the Maine law goes too far; and that Government has no right to legislate on the matter. But we say, if Government has a right to support the traffic by licensing it, it has also the right to suppress it. It is time the government should come to this, for we have had nothing to thank the Government for in suppressing the vice of drunkenness, private effort has done all that has been done. Tavern keepers say if they don't sell, others will, people will buy wherever they can get it. This is just what we want. Government must suppress the traffic so that the liquor cannot be got. They will have it, therefore, we want to keep it from them.

Mr. P. LeSueur seconded the resolution. In so doing he gave a graphic sketch of a disorder which has afflicted old mother England, and all her children. Her children on this side of the water tried various means of getting rid of the disease, but in vain, until sister Maine had discovered the remedy, and, by casting out the spirit entirely, got rid of it at once, thus setting an example that all others should follow, and if they should do so, the disease would soon cease throughout the length and breadth of the land.

Dr. Jewett followed. He did not intend to give a regular speech, but he would say a few words, which had been suggested by the proceedings of the evening. He read the following from the report: "The Committee desire to avail themselves of this public opportunity to deny, most emphatically, the charge, which is not infrequently brought against temperance societies, that they consider total abstinence societies as a substitute for the gospel, or as being, in any point of view, equal to it." He was surprised that any should make such a remark. Who is it that says so? It is those religious men who like a little drop of wine. It was hypocritical to say so. If these gentlemen were to ask those who promote benevolent institutions, what most hinders them? The answer would be, strong drink! Ask the missionaries what most retards their labors? They would point to the cargoes of New England rum, and the unseemly numbers of drunken sailors landed on their shores. Is it to be expected

that even heathens should receive a religion from Christians who send out such things? Ask the seamen's friends society, established to find a home and a refuge for sailors, ask them what hinders them most in their labors, and they will answer strong drink and grog shops. Ask the Bible Society the same question, and they too will answer, strong drink! and thus we might go through the whole catalogue of benevolent institutions, and still the answer would be strong drink.

Those that make the charge that we are putting Temperance in the place of religion, are not intelligent men—they do not keep up with the times, or they would know better. I wish these men would show their zeal for the cause of religion, by aiding these young men here engaged in the Temperance cause. He believed the men who made these objections were honest men, but they had got a wrong idea. Another cause of the injury done to the Temperance cause by religious men, is the introduction of sectarian principles. He, Dr. J. was in one place where the Temperance society got split up into parts, and they had a Methodist Temperance Society a Congregational Temperance Society, &c., but in this broken up way they could accomplish but little good. He got them to unite again, into a Union Society, and now they are going along well and doing much good. We are laboring in a cause to go before the gospel—we are, as it were, the John the Baptist preparing the way for the gospel. In proof of this, where Temperance has triumphed, in a great many instances it has been followed by revivals, and many were added to the churches. It so happened in the town he belonged to. A resolution was passed instructing our select men to prosecute all selling of liquors: in consequence a great revival took place. And yet we are told that we put Temperance in advance of religion. He believed the gospel to be the final remedy for all sin. But the gospel is not always the immediate remedy. Here is a man almost dead through drunkenness—the lamp of life burns feebly within him—he is utterly degraded and in the depths of sin—what will we do? Send for the minister? No, send for the Doctor; and he gives him a dose of *opium*. Now he is recovered, send for the minister. It would have been utterly useless to send for the minister first in this case. Here is another. He is laying on the roadside speechless—or can't speak a sensible word. What are we to do? Send for a christian elder? It would have no effect on him. You must use a physical remedy. Take him to the pump—pour plenty of water on his head—duck him thoroughly and walk him about for exercise. When he gets sober, then take him to church and give him a good Temperance lecture, and you may do him good. The Doctor said, with all respect, he was second to none in his respect for the gospel. The Temperance Society was objected to because there were infidels, and all kinds of men mixed up with it. Now suppose one of these objector's houses was on fire, would he send to the church for aid? No, he would not think of such a thing. He would send for the fire engine—and it was no matter to him though the engine was worked by Infidels, Jews and Mahomedans if his house was saved. He would never stop to enquire what their religion was. When we bring on our cold water engine—O horror! the workers are all composed of Infidels, &c. &c.; and they could not think of joining us. One of the speakers made allusion to the evil spirits, and that put him in mind of how they had acted in Galilee. When they were in the men, they were cutting and tearing themselves, and living among the tombs, and were so exceeding fierce that no man could come near them. Would the ladies dare to pass through a street after nightfall which was lined on each side with groggeries. No, they would be afraid to come near it for fear of the