

have erected a new one for every family there, and built schools to accommodate all the children in that country.

Had the money spent by the English people during the past 50 years for liquors, been invested in securities realizing five percent per annum, principal and interest would now exceed by \$5,000,000,000 the entire capitalized value of all the wealth of the United Kingdom, including its money, lands, railways, collieries, ironworks, quarries, mines, houses, mills, and every other description of property.

Now all these things have grown and developed under the fostering care of legalized crime. In other words, intemperance in England, and intemperance in the United States, if not the offspring of legalized crime is at least the bloated pauper of a system of license that encourages drunkenness. And for this reason, having shown you some of the fearful effects of intemperance, I unhesitatingly condemn the system of license under which it has grown to such proportions. In contrast I cite you to statistics, compiled by the best authority, showing that drunkenness has decreased from 40 to 90 percent in the State of Maine, where prohibition has been enforced. [The lecturer here read from the writings of Hepworth Dixon, a beautiful description of the happy condition of the people of St. Johnsbury, Vermont, who had adopted "prohibition," and concluded by adopting as his sentiments the following sound principles of Dr. Albert Barnes, enunciated in his sermon, "The Thorne of Iniquity."]

"I lay it down as a sound principle in regard to legislation that society should not by its laws *protect evil*. This, perhaps, is sufficiently

clear from the remarks already made; but the importance of the principle in itself, and the application which I intend to make of it, require that it should be made a little more distinct and prominent. The position is that the purpose of society in organizing a government, and the purpose of a government under such organization, should not be to protect evil in any form. The law is made for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons (1 Tim. 1:9), and not to protect those who practice these vices, or protect anything which will give facility in practicing them. The true object of legislation is to *prevent*, not to *protect* evil. God never instituted a government on earth with a view to its throwing a protecting shield over vice and immorality. He has never commissioned men to sit in high places to accomplish any such work. The end of government, so far as it bears on that point at all, is to suppress crime, to punish wrongdoers, to remove iniquity, to promote that which is just and true. And it matters not what the evil is, nor how lucrative it may be, nor how much capital may be invested in it, nor how much revenue may be derived from it, nor how many persons may have an interest in its continuance—the business of the lawgiver is to suppress it—not to protect it; to bring it to as speedy an end as possible, not to become the panderer to it, or the patron of it. What would be thought of a government that should, under any pretext whatever, take under its protecting care thieves, counterfeiters, and burglars? A third principle in regard to legisla-