

Evils of Drunkenness." He first directed his attention to the action of alcohol on the mental faculties, and showed, by a variety of illustrations taken from the statistics of social life, that the greatest vices and evils existing in society were to be traced directly or indirectly to Drunkenness. The abatement of this vice he considered to be one of the great moral and political questions of the day, and any one who could grapple with it successfully would he thought, be entitled to the appellation of a great statesman. The Professor then minutely examined the causes which induced the prevailing love for stimulants, and finding that these arose from the desire for happiness implanted in every human being, he proceeded to show the pernicious effects that flowed from the abuse of this natural and lawful desire, directing, as he proceeded, the attention of his audience to the fearful calamity of a diseased brain so often the product of intemperance. The lecture was remarkable chiefly for the width of its scope, and the firm, yet conciliatory, manner in which the Total Abstinence principles were presented. As a medical man Dr. Laycock admitted the beneficial use of alcoholic liquors in certain cases, but guarded himself against sanctioning their indiscriminate use.—*Scotch Paper.*

#### WHITFIELD.

The Act of Uniformity in 1662 violently ejected from their pulpits two thousand godly ministers, and continued in force about twenty-five years till most of the "burning and shining lights" of the seventeenth century were extinct; the Divine right of kings, priestly domination, clerical sanction of sports on the Lord's day, the evil influence of those high in rank and power, crushed out the spirit of the Gospel, and for near half a century, till 1736 when Whitfield was ordained, infidelity, profligacy and formalism, lamentably prevailed. The Rev. Mr. Kyle, of the Church of England, says: "The times when Whitfield lived, were the darkest age that England has passed through in the last three hundred years. Anything more deplorable than the condition of the country, as to religion, morality, and high principle, it is very difficult to conceive." "As to preaching the Gospel, the distinguishing doctrines of Christianity—the atonement, the work and office of Christ and the Spirit—were comparatively lost sight of. The vast majority of sermons were miserable moral essays, utterly devoid of anything calculated to awaken, convert, sanctify, or save souls."

Such was the state of things when Whitfield, in 1732, in his eighteenth year, entered the Oxford University, where were John and Charles Wesley, Ingham, and a little band who determined to live to God, whatever might be the earthly sacrifice; but for the sin of quietly visiting the prisoner, the sick and sorrowing, pointing them to Christ, and seeking the salvation of souls, they were the subjects of bitter persecution, and Whitfield returned to his friends in Gloucester.

Now it was that Whitfield was driven to the throne of grace, to the study of the Bible upon his knees, where the fire was kindled in him which blazed through Britain and America, and was rekindled in the hearts of hundreds of thousands. "Oh what sweet communion," he says, "had I daily vouchsafed with God in prayer—how often have I been carried beyond myself—how assuredly I felt that Christ dwelt in me and I in him, and how daily did I walk in the comfort of the Holy Ghost, and was edified and refreshed in the multitude of peace." "Upon this I had no rest in my soul till I wrote letters to my relations, telling them *there was such a thing as the New Birth!*" He received ordination from Bishop Benson, but found the churches closed against him. The Gospel was as "a burning fire shut up in his bones;" God had shown him his power in preaching his Gospel, and he resorted to the fields, embraced all opportunities; and for more than thirty years, from the time he first saw the marks of the tears on the cheeks of the Kingswood colliers, by whom he expected to have been stoned, until his death at Newburyport, in 1770, at the age of fifty-six, he probably addressed more souls, and was the means of the conversion of more sinners to God by the living voice, than any other man that has lived. It is testified of him, that "in the compass of a single week, and that for years, he spoke in general forty hours, and that to thousands; and after his labors, instead of taking any rest, he was engaged in offering up prayers and intercessions, with hymns and spiritual songs, as his manner was, in every house in which he was invited." A wild youth going to hear him