

drink, was seldom if ever absent; at least, so he had seen it in England. Were such practices not absurd, and the greatest of folly? Total abstinence afforded Christians a ready way of doing good to their fellow men by example, and extended their influence for the great and important work of the diffusion of the gospel. The drunkard, while such, could scarcely ever be brought under the reach of the gospel; but when reformed, this end was often accomplished, and thus he benefitted himself; and, also, it might be, all those within his circle, by furthering the cause of God. Total abstaining Christians were enabled to do much more for the spread of the gospel, than those who had a long bill to pay for wine. If Christian churches were to act upon the abstinence principle, and give it to be understood that they looked upon moderate drinking as a vice, more would be reclaimed from the crime of intemperance, than there are at present. On looking over some church records, as far back as 1678, he found them dealing with a man who had become intemperate. One of the brethren recommended the defaulter to adopt the practice of Jonadah, the son of Rechab, as recorded in the xxxv. chapter of Jeremiah. This advice was acted upon for a twelvemonth, but after the expiry of that time, the man fell into his evil habit again. Had the total abstinence pledge been in existence then, in all probability the man would have been reclaimed altogether, if the church had first shown the example of adherence to the principle. It was the universal testimony of Christian ministers and missionaries, that intoxication was the great hinderance to the work of the gospel. Liquors were not required, for they had the best testimony for knowing that more labour could be done without their use, than with them. Intemperance increased the number of accidents, and filled our jails. From the first taste, the victims of intoxicating liquor were led, step by step, till they became blots on the fair face of the land. Cholera, it was expected, would soon reach the Province, and they might recollect what was the character of those who first and generally fell under so dire a scourge; it was the intemperate. When that disease was last in Montreal, it was ascertained that out of a thousand deaths, only two of that number were members of the Temperance Society; and in one town in Russia, lately, every drunkard in it had been swept off by this fearful disease. The Rev. gentleman concluded an excellent lecture, by calling upon all Christians not to let their right hands be slack, but to show themselves worthy of Christ who died for them, and who, while he was on earth, went continually about doing good.

The Second Lecture was delivered by Dr. Sewell, on the 21st ultimo—Subject, "Alcohol, the intoxicating principle in distilled and fermented liquors, at irreconcilable war with the healthy action of the vital organs, and especially the stomach and brain." The doctor said that the subject chosen by him to demonstrate, was of a nature to occupy eleven or twelve lectures; consequently, he could but touch on the various points connected with it, in one. That being his first public appearance in the cause of Temperance, it might be deemed necessary for him to make his confession of faith.

As a physician, he was brought more into contact with evils arising from intoxication, than many others, and during the ten years he had been connected with the General Hospital, many of such evils had come under his observation; indeed, he might almost say that the majority of the cases treated there, grew out of the use of intoxicating liquor. The result of his observation was, that he was impressed with the opinion that but for the use of these liquors, there would be few deaths in the colony between the ages of sixteen and sixty. He had witnessed their noxious effects amongst many of the members of the upper class of society. He could call to mind ten or twelve young men, who, some years ago, used to meet, after dinner, for the purpose of enjoying each others conversation. By not drinking before dinner, they extended their term of existence to a longer period than if they had met in the bar room of some tavern; but liquor was indulged in, and, as a consequence, the last but one of that intelligent and talented group, was laid in his grave five years ago; and the last survivor, but for an attack of dropsy, (which frightened him nearly out of his wits, and to save himself from the fatal results of which, he gave up the use of alcoholic liquors,) would have been dead too. In the year 1834, there was another little fellowship, consisting of about thirteen or fourteen young gentlemen of the highest intellect, and great promise, (and these, remarked Dr. Sewell, are the minds which are most likely to fall under the power of intemperance, and become its victims.) These he had seen at the intoxicating cup, morning, noon, and night; and, but three years ago, he saw the last of that once promising band carried to his grave. He had no hesitation in saying, that if these young gentlemen had been temperate, they might have been living yet. The clergy, he had seen, were not secure from its ravages, for many of them had yielded to the temptation, and bowed under its blighting influence. He had seen poverty, disease, and misery multiplied by it in the private family; for when the husband becomes addicted to intemperance, the plague often spreads throughout the rest of the members. The learned lecturer then referred to the number of members expelled from the fellowship of Christian churches, and said, that the section of the church of Christ with which he was connected, had rather been opposed to the Temperance Reformation, from the belief that it placed something else than love to Christ, as a motive for well doing. Lately, however, he had put the question to some of its ministers, "What was the greatest hinderance to the cause of religion?" The answer was—"drunkenness." This answer at once showed him that something more was required to be done, than this section of the church was doing for the suppression of this evil; and with this view, and because he thought that Christ was with them in the Temperance Reformation, he at once decided on the course he should pursue, although in subscribing to the pledge, he ran counter to the opinions of a large circle of acquaintance. (This "confession" of Dr. Sewell's was hailed with every demonstration of approbation, by the audience.)

The learned lecturer then quoted, from various eminent writers on materia medica, their opinions as to the hurtful ten-