

power. These ways and means are FOOD and REST; food, such as individual experience ascertains to be the most congenial and nutritious; and rest, in its two natural forms—first, that of short cessations during the day from severe labour, in a recumbent posture, or at least with the legs supported in a horizontal position; and, secondly, that of “tired nature’s sweet restorer, balmily sleep.”

—*Dr. Fye Smith.*

SOUND SENTIMENTS.

There is not in the whole world, a more melancholy spectacle to our eyes than a class of dissipated boys whom we frequently meet in our walks, who seem to pride themselves in throwing off all restraint and indulging in smoking, drinking, and profane swearing. All this they consider to be manly and a mark of something above the common herd, who are trained up in puritan habits. Some of these lads are sons of wealthy parents, who have the means of giving them a good education; but that they despise. Some are the sons of pious parents, who would train them up in the service of God; but they say “It is a vain thing to serve God.” Some are the sons of ingenious, industrious mechanics and manufacturers, who would give them a valuable trade, or place them at the head of some important establishment; but they seem determined that they never will be doomed to get their bread by the sweat of their brow; they learn the low art of trickery, and gambling, and fraud; and soon begin to believe that they shall always have money enough without such degrading employments. But it is but a little while before we shall expect to see some of these lads caught in a spree, breaking windows, or insulting people in the street, and then comfortably lodged in a watch-house. —Early drunkenness will be their portion, and before they are twenty or twenty-five, not a few of them will be tenants of a state prison. This assuredly will be their course, as that the sun rises and sets.—There is no mistake about it. At then the hearts of fathers and mothers will be broken. Sisters now doating upon them, will be ashamed, and partake of their disgrace, and what expiation can they make? What reparation for the mischief done? And how can they go back into reputable society, or find the means of support? From dissipation they go to crime, from crime to beggary; and from beggary to an early grave. Then they find that the way of the transgressor is hard; and oh! with what bitter tears do they lament the folly which we now see, but which they do so much affect to despise.

INTEMPERANCE DESTROYS THE SOUL.

It is of vast moment to observe the solemn, the unequivocal sentence of Eternal Truth pronounced against this sin, “Drunkards shall not inherit the kingdom of God.” Nor is it at all difficult to justify this terrific threatening. When we mark how this vice impoisons society, stifles affection, scandalises morals and religion, defies the authority of the Great Lawgiver, and openly violates his holy laws, can we wonder that such a penalty should be attached to such peculiar wickedness? Or, if we look at the history and proceduro of the intem-

perate, there is no difficulty in discovering how his habits disqualify and unfit him for a kingdom of holiness, as they necessarily shut him out from the very means and instrumentality by which he might be prepared for the presence, the judgment, and the glory of the Lord. What can a drunkard discharge of commanded Christian duty? What can he be expected to feel of the power of precious revealed truth? Can he pray for pardon, for grace, for life? His prayers would be but the babblings of impurity, and with such prayers a holy God can have no communion. Is he likely to appreciate the offices of redeeming love in Christ Jesus, or yield to the suasive influence of the Holy Spirit.” Alas! no. Without limiting the Holy One, we must not conceal it, that his usual course, even where the influence of early education have been at the side of the Bible, is, first occasionally to neglect the stated instructions of the sanctuary, to remit the private exercises of devotion, then to become dissatisfied with the overstrictness of the doctrines and precepts that are inculcated in the House of God; then to sneer at ministers, and cavil at sacred things, and eventually, if he does not become an open scoffer, he lapses into an utter neglect of means and ordinances altogether. His time rolls on; his habits strengthen, his boon companions drop one after another into an unhallowed grave, and, at length, the sentence goes forth, “Thy soul is required of thee! The cup to which even on a death bed he resorted for a miserable consolation, drops from his nerveless grasp; his silver cord is loosed; and the spirit, doomed to immortality, is swept on to judgment, unpardoned, unsanctified, unsaved.”

Progress of the Cause.

SCOTLAND.

WICK.—*Visit of Dr. Lees of Leeds.*—The friends of the Total Abstinence cause in this place are enjoying the unrivalled assistance of that celebrated champion of its principles, Dr. Frederick Richard Lees of Leeds, a gentleman who has long distinguished himself as one of the most effective exponents of that principle. The visit of Dr. Lees was taken advantage of by the Abstinence Society’s Committee, who announced that the Doctor’s first appearance on the Wick platform would be at a soiree which came off on the evening of Tuesday. In the absence of Bailie Waters, the President of the Society, the chair was occupied by Mr. Mackie, one of its vice Presidents. In addition to Dr. Lees, there were on the platform the Rev. Messrs. Lillie, Key, and Drummond. After refreshments, in the shape of an abundant supply of fruit, had been partaken of, the chairman opened the proceedings in a short speech, after which Mr. Key addressed the meeting on the evils of intemperance, and the necessity which exists for its overthrow. Thereafter the audience, which approached 600, enjoyed a promenade, after which Mr. Drummond gave an address on the duty of professing Christians in regard to the abstinence question, and was followed by Mr. Lillie, in a speech of similar import. The temperance Ode, “In Eden’s green re-