

known that you can join your friends in a social glass, you will be surrounded with many companions, and solicited to drink at every house, and upon every occasion.

Recollect that no person ever become a drunkard at once. In almost every case the progress is slow and imperceptible, and probably no one ever felt the least apprehension of danger when he began to fall. But he advances by degrees, and at every step his path becomes more steep, and every day adds a new and a stronger link to the chain that binds him beyond the hope of deliverance.

How many an unwary traveller in our profession has thus fallen! and how affecting to see a cultivated mind lose its polish and its dignity, brilliant talents clouded, and strong powers enervated! to see the noblest work of the Deity shattered and laid in ruins by the terrible agency of ardent spirit!

Universal temperance is incumbent on you, not merely as essentially requisite to preserve your minds in that unclouded state, which may render you equally able at all times to pronounce on the cases you may be called to investigate, but because it is a virtue which you will often find it your duty to inculcate on your patients, and which you will enforce with but little effect, if it is not regularly exemplified in your own conduct.

Shun, gentlemen, the first temptation which may assail you, and when it shall be once known that you are inexorable, your acquaintance will cease their importunities, and no longer offer you those well meant but dangerous civilities.

7. Intimately connected with intemperance is the practice of gambling; a vice which, though less common, is not less destructive to the peace of society, and to domestic happiness and virtue.

Let me exhort you, gentlemen, to abstain from all games of chance, as a practice alike degrading to you as men, and inconsistent with the dignity, and the high and important duties of your profession.

8. Discountenance and abstain from the practice of duelling. It is highly creditable to our profession that so few of its members have exposed themselves in single combat. A few have exposed themselves, and some have fallen, and many more have been accessory to the crime, by attending the combatants to the field, and extending to them surgical aid.

How absurd, how inconsistent it is, for that man whose peculiar province, and let me say privilege it is to preserve life, voluntarily to mingle his blood with that of his fellow!

Never forget, gentlemen, that you have been this day received as members of the Medical profession, have taken upon you its vows, and assumed its responsibilities. You are no longer at your own disposal: you are the property of the profession, of the public, and more particularly of that community who shall give you a residence, and confide to your hands their lives and health. To tear yourself from them by an act of self-destruction, would involve a violation of the highest principles of honour, of gratitude, of justice, and of truth.

In all this I say nothing of the obligations which bind you to your family and friends—nothing of your obligations to your country and to your God. Here let conscience decide. And when you have made the decision, gentlemen, let your country see that you have too high a sense of moral rectitude to embroil your hands in human blood. Let the world see that you have too much elevation of soul, too much independence of spirit, to be awed by the clamour of unprincipled men, and induced to yield to this unhallowed practice.

Finally, gentlemen, keep constantly in view the moral obligations you are under to your patients and to the community. Your profession, while it will give you, if properly sustained, an extensive influence in society, will present you with frequent opportunities of exerting a controlling power in private, and in circumstances the most important.

The moral and religious influence of sickness is, no doubt, highly beneficial to the best interests of man, and of society. At this time the stoutest heart is softened, old animosities are forgotten, the mind looks back with regret upon the errors of past times and extends itself forward with new and better resolutions to the future; old vices are broken off, and the mind then, if ever, is open to the convictions of truth.

The frequent opportunities you will enjoy of promoting and strengthening the good resolutions of your patients, and especially if suffering under the

consequences of vicious conduct, ought never to be neglected. Your counsel and reproof will be listened to with respect, and received as tokens of friendship, whenever they are imparted at proper seasons, and evince a sincere interest in the welfare of the individual to whom they are addressed.

You will sometimes be made the depository of secrets, and such, too, as deeply concern the happiness of families, and the welfare of society. Whatever you thus receive, preserve inviolable.

You will often have it in your power to prevent family discord, and to heal family feuds. You will hold the reputation of many in your hands. In such cases, it will be your duty to throw the mantle of charity over the frailties of human nature, and "to do to others as you would that they should do to you."

Thus armed with the panoply of virtue, we fear not to bid you go. Go, gentlemen, enter the abodes of wretchedness and distress, and while you dispense the powers of the healing art, forget not to comfort the aching heart, to calm the heaving breast, and to wipe away the tear of sorrow. Let the widow, and the orphan, find in you a guide and protector; the youth, a bright example of moral virtue; and the aged, a staff to sustain him in his decrepitude. And when each of you, after a long life of eminent services, shall have sunk to the grave, may the traveller who passes by, point to your tomb and say.—There lies the dust of an honest man, one who loved truth, was just to the poor, was pure, kind and courteous; revered the sabbath, discountenanced infidelity, repelled drunkenness, gambling, and duelling, and practised and enforced all the moral virtues.

MISCELLANY.

ANCIENT OFFERINGS.

Gen. iv. 3.—Cain brought of the fruit of the ground an offering unto the Lord.

To offer to the source of all our comforts the first fruits of the herbage, and of the different kinds of grain and fruits, was the practice of mankind from the beginning. The earliest instance of these oblations in record is that of Cain, the eldest Son of the first great Husbandman, who doubtless following paternal precedent, brought of the fruit of the ground an offering unto the Lord. Thus the Jews consecrated the first fruits of their oil, their wine, and their wheat; and, by Divine institution, whatsoever opened the womb, whether of man or of beast, was sacred to the Lord. This same custom prevailed among the Gentiles, who, when they had gathered in their fruits, offered solemn sacrifices with thanks to God for his blessings. According to Porphyry, an ancient festival was annually celebrated at Athens, to the honour of the Sun, in which the simplicity of the offerings resembled the practice of the first ages. Consecrated grain was carried about, in which the kernels of olives were wrapped up together with figs, all kinds of pulse, oaken leaves, with acorns, and cakes composed of the meal of wheat and barley, heaped up in a pyramidal form, allusive to the beams which ripened the grain.—*Burder*.

—The sacrifices of God are a broken Spirit: a broken and a contrite heart, O God, thou wilt not despise. PSAL. 51, 17.

TRANSLATION OF ENOCH.

Gen. V. 24.—God took him.

Burder says, the following singular tradition may possibly have some reference to the translation of Enoch; "the Hutmacks, among other idols, worship in a peculiar manner one, which they call *exacamuni*. They say that four thousand years ago, he was only a sovereign Prince in India; but, on account of his unparalleled sanctity, God had taken him up to heaven alive."—*Von Strahlenberg*.

THE HEAVENLY INHABITANTS.—After the excellence of the place, consider the nobleness of the inhabitants; whose number, whose sanctity, whose riches and beauty exceed all of which it is possible to conceive. What can there be more admirable, or what, if well considered, can excite so great astonishment! And if every one of those benevolent spirits, although it be the most inferior of them, be more beautiful to behold, than the whole of this visible world: what would it be to see so great a number of beautiful spirits, and behold their perfection and the offices they fulfil! There the angels discourse, the archangels serve, the principalities triumph, and the humble souls rejoice, the authorities rule; the virtues

glisten, and thrones sparkle, the cherubim shine, and seraphs burn, and all sing praises to God. And if the company and intercourse of those good beings is so sweet and so amiable; what would it be to have intercourse there with all the good, to speak with the apostles, to converse with the prophets, with the martyrs, and with all the chosen! And if it be so great a glory to enjoy the company of the good, what will it be to enjoy the company and presence of Him, to whom the morning stars sing praises, and whose beauty the sun and moon wonder, and before whom the angels and sovereign spirits of heaven kneel down! What will it be to behold the Universal Good, in whom is all good? What, to behold that greater world, in which are all worlds? And what to behold Him, who being one, is at the same time, every thing; and who, in knowing the most simple perfection, embraces all perfections.—*Spanish work*.

In Roscrea, in the south of Ireland, walking in the fields one evening. I observed a little girl watching clothes which were drying; while she read in a book. I asked what book do you read? "The Bible, Sir." So you are fond of reading the Bible—"I am, Sir." Where did you learn to read the Bible? "In the Sunday School." In what book are you reading now? "The book of Job." To other questions satisfactory answers were returned. Sometime after I was called on to visit a sick person, and I was greatly struck at finding my little Sunday School friend sinking under a rapid declivity. She had learned the grand outlines of gospel doctrine, what we call the plan of salvation, but she had not obtained the consolations of religion. She was encouraged to look for these, and she soon obtained them, and continued in possession of them till her last hour. Observe the process:—the Sunday School led her to the Bible—the Bible led her to Jesus Christ, and Jesus Christ led her to heaven.

In a late Sunday School examination, the teacher mentioned that direction of the wise man, "Buy the truth and sell it not." He remarked that he that buys the truth makes a good bargain; and enquired, if any of them recollected any instance in Scripture of a bad bargain? I do, replied a boy, Esau made a bad bargain when he sold his birthright for a meal of pottage. A second said, Judas made a bad bargain, when he sold his Lord for thirty pieces of silver. A third said, "Our Lord tells us that he makes a bad bargain, who, to gain the whole world, loses his own soul." Sunday School instruction goes farther still; in many cases it renews the heart and life.—[*Sunday Sch. Mag.*]

When we feel a strong desire to thrust our advice upon others, it is usually because we suspect their weakness: but we ought rather to suspect our own.

The young fancy that their follies are mistaken by the old, for happiness; and the old fancy that their gravity is mistaken by the young, for wisdom. And yet each are wrong in supposing this of the other. The misapprehension is mutual, but I shall not attempt to set either of them right, because their respective error is reciprocally consolatory to both. I would not be so severe on the old, as the lively Frenchman, who said, that if they were fond of giving good advice, it was only because they were no longer able to set a bad example; but for their own sake, no less than of others, I would recommend cheerfulness to the old, in the room of austerity, knowing that heaviness is much more often synonymous with ignorance, than gravity with wisdom.—Cheerfulness ought to be the *viaticum vite* of the life to the old; age without cheerfulness, is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth, if we would wish to have the benefit of it in our old age; time will make a generous wine more mellow; but it will turn that which is early on the fret, to vinegar.

EXAMINE CAREFULLY BEFORE YOU DECIDE.—The only secret I have found to prevent the evils of life, is, to do nothing without having well examined beforehand in what we are going to embark. In most things we undertake the beginnings, are agreeable: they seduce us, but we should think of the end.—They are paths strewn with flowers. Where these paths lead to is the most important question.—*Dobson's Petrarch*.