

above characteristic difference (Lev. xxvi. and Isaiah i, 19, 20)—a difference involving violation of Nature's laws and its never failing punishment, as we shall now proceed very fully to show.

*Immorality is ruinous to both body and mind.* Those who indulge in vice of any kind are guilty of a species of self-destruction; for, apart from the momentous question of everlasting punishment in a world of spirits, they impair their physical and intellectual faculties during the currency of their lifetime on earth, and they greatly shorten the mortal period of duration. The nervous, muscular, and osseous systems are soon broken up, and rendered unfit to perform their respective functions in the moral economy; and as a natural consequence, the body of the agricultural labourer becomes weak and less able to execute its daily task. Thus the nervous tissues become relaxed, and consequently they lose their natural tone. The sensual pleasures of the voluptuary cease to be relaxing. And were this all, the loss would be small; but the nerves have other functions to perform than those connected with the senses: it is now an established fact that all those processes in connection with digestion and the action of the body are greatly dependant upon the healthy action of the nerves, while all the motions of the body, voluntary and involuntary, are entirely under their control, so that when they cease to perform their functions, so also, necessarily, must the latter. But the tissues of the muscles also become relaxed, and thereby their contractile powers; so that the labourer, by immorality, not only sacrifices his muscular strength, so essentially necessary at the heavy work of agriculture, but the muscles of the heart, and all the involuntary muscles engaged in the performance of the other vital processes, also lose their contractile force, consequently they cease to perform their functions naturally. Hence the prostrate condition of the labourer after a night's debauch, and the rapidity with which infirmity of every kind overtakes—even the withering hand of old age before it reaches the natural meridian of life.

With regard to the intellectual faculties of the labourer, they also become impaired in a similar manner; the professional skill, judgment, discrimination, memory, &c., of the agricultural labourer becoming of a lower and lower standard as the physical system is broken up by immorality. It is now an established fact that, in the cultivation of the mind, as in the education of the youth, the body must at the same time be physically trained before successful results can be realized. And just so in the *vice versa* philosophy; for if you lower the standard of the physical functions, you at the same time lay waste with them the more ennobling faculties of the mind.

Which is the very general outline of the effects produced upon the body and mind of the agri-

cultural labourer by immorality. In many respects, the details are of a nature such as to prevent their discussion, practically, in the columns of an agricultural journal. The subject divides itself into three heads—the physical, the intellectual, and the religious, or spiritual; and these, in practice, can and ought never to be separated the one from the others; for their combined action is essentially necessary to make the cottage of the labourer virtuous, industrious, and happy; and therefore each of them requires to be thoroughly understood, and brought home to every cottage hearth, as a practical question of daily life, for professional consideration. No doubt, in a purely professional light, the skill and the handicraft of the labourer, or the science and practice of his profession, are mainly included in the former two; but in the reformation of the morals of the people religion cannot occupy a secondary place in the cottage of the poor man, any more than in the palace of the prince; for according to the purity of the religious standard, so will be found the morality of the family, high and low, rich and poor.—Now as the physical and intellectual standards are dependent upon the moral, as has already been shown, the importance of religion is manifest. Much is now being said about the low standard of morality in Scotch bothies; but, unfortunately, this low standard is not confined to bothies, and the bothy system did not arise until a falling-off of religious principle and morality was first experienced. So long, for example, as the farm-servants of the father of the writer attended and respected family worship regularly every night, there was no clamour for a bothy; but when they began to sneer at the "Big-Ha-Bible" and those who kept family worship, and to absent themselves on Sunday evenings, so as to avoid being examined, or as Burns had it, "targed tightly," on the "Shorter Catechism," and thus have their ignorance of religious truth exposed, and otherwise to live an irreligious and immoral life, nothing would satisfy them but "a bothy and their meal," and as their conduct in the kitchen could no longer be tolerated, a bothy was consequently built for them. And now that a revival of religion has taken place, and that family worship is again beginning to be respected by all, and cherished by very many, in the castle, farm-house, and cottage, this vital work of Grace is beginning to produce its legitimate fruits, so that the moral work of reformation thus begun cannot fail, in due course of time, of extending itself to bothies, when the more thoughtless unmarried labourers, male and female, wherever they live, will be obliged to succumb to the authority and example of the better-behaved. As yet, however, it is no easy matter to select virtuous, intelligent, and industrious farm-servants; and this is equally true, whether they are married or single. At the same time a separation of the sheep from the goats is evidently taking place in every rank of society,