

RAILROAD ADVERTISEMENT EXTRAORDINARY.

A new railroad has lately been brought to the notice of the public by Rev. S. W. Hanks, of the Boston Seaman's Friend Society. It is the **BLACK VALLEY RAILROAD**, which has been running a great while, though never before advertised in this manner. Mr. Hanks vouches for its low fares, ample accommodation, and sure speed. He also declares that accidents by collision are entirely avoided, no up trains are run over this road. The following is the time table:—

Sittington	6.00 A.M.
Fool's Corner	7.00
Breaklaw's Restaurant	7.30
Tippleton	7.45
Medicine Gorge	7.50
Topersville	8.05
Guzzler's Junction	8.07
Drunkard's Curve	8.10

Howdyville,
Quarrelville,
Biot Gully,
Fightington,
Debauch Slough,
Kill-conscience Gut,
Murder Hollow,
Prisonville,
Beggarsdown,
Pauper Desert,
Idiot Flats,
Demon Land,
Framens Deliriumton,
Hornetnest Thicket,
Screech Owl Forest,
Dismal Swamp,
Hobgoblin Woods,
Rattlesnake Ledge,
Dark Tunnel,
Whirlwind Cave,
Thunderland,
Black Valley,
Death River, arriving at

EXPRESS.
LIGHTNING EXPRESS.

DESTRUCTION, from—A.M. to P.M.

Intending passengers will please notice the following "stage directions," etc.

Stages from IDLETON via TOBACCOVILLE, connected with all the trains.—

From DRUNKARD'S CURVE the train is an Express—all TAKING in being done above that station, and principally of respectable people. Passengers for all places beyond are THROWN OUT without stopping the train. Persons desirous

of leaving the train will find the stage of the TEMPERANCE ALLIANCE at all the stations above Drunkard's Curve, ready to convey them free to any of the villages on COLD STREAM RIVER. Below Drunkard's Curve AMBULANCES will be used.

Persons living in the vicinity of this Road, must "look out for the engine," as no bell is rung or brakeman employed below Drunkard's Curve and the Company disclaim all responsibility for damages.—

All baggage at the risk of the owners. Widows and Orphans in pursuit of baggage lost by friends who have departed by

this Road, are informed that the Corporation will adhere strictly to the usages of the Road, and positively will not restore lost baggage. Smoking allowed in all the cars.

Passengers not allowed to stand on the platform, or put their heads out the windows below Drunkard's Curve—the Corporation not wishing to alarm persons who are not patrons of the road.—

Passengers in the sleeping cars, especially Stockholders, will be waked up at Screech Owl Forest, Thunderland, and at the end of the Road. (PRIVATE INFORMATION.) Stock in this Road pays from 75 to 150 per cent. TICKETS SOLD AT LIQUOR SHOPS THROUGH THE COUNTRY. Daily patrons of the road above Topersville, will be supplied with through tickets at half price.

RESTRAINT FOR THE YOUNG.

The eldest son of President Edwards, congratulating a friend on having a large family of sons, said to him with much earnestness, "Remember, there is but one mode of family government. I have brought up and educated fourteen boys, two of whom I brought, or rather suffered to grow up, without the rod. One of these was my youngest brother, and the other Aaron Burr, my sister's only son"—both of whom had lost their parents in their childhood—"and from both my observation and experience, I tell you, sir, maple sugar government will never answer. Beware how you let the first act of disobedience go unnoticed in your little boys, and unless evidence of repentance be manifest, unpunished." Of all the sermons I ever heard, long or short, this has been the most useful, so far as this world is concerned: It is a solemn lesson, to be prayerfully pondered by all parents and guardians. The Bible lays down four great rules, involving the four great elements of the successful religious training of children—prayer, instruction, example, and restraint. And it is useless to pray for or with your children, if you do not instruct them; and it will be in vain to instruct them if your own example contradicts your teaching; and in vain will be the prayer, the instruction, the example, if, like Eli, when your children do wrong, you "restrain them not."

CHARACTER.

Men are to be estimated, as Johnson says, by the mass of character. A block of tin may have a grain of silver, but still it is tin; and a block of silver may have an alloy of tin, but still it is silver. The mass of Elijah's character was excellence, yet he was not without alloy. The mass of Jehu's character was base, yet he had a portion of zeal which was directed by God's great ends. Bad men are made the same use of as scaffolds: they are employed as means to erect a building, and then are taken down and destroyed.—Cecil.

MODERATION.

Obviously no man can measure the results that will follow from a good example, but thus much we can say with confidence, that the tendency of the one course will be beneficial, and of the other injurious; there is a probability that by setting the example of abstinence we shall promote temperance around us, and that by the contrary practice we shall increase danger. This probability is sufficient, one would think, to determine any conscientious inquirer into this question as to the right course to be taken.

Perhaps the effects of example in this matter may seem to be very slow in appearing, and not to extend very far; but are we, therefore, to say that there is no effect at all? Yet, even so, if the thing was right it was right to do it whether results should appear or not; but there are effects and very real effects; not perhaps felt by the multitude at large; but to children, and to children's children. Who shall say what benefit has not arisen from the example of a parent's practice of abstinence sustained through many years?

There is a foolish notion abroad, fitly called by a writer in these pages, the 'Great Physical Superstition of the Nation,' a notion that the human system requires to be forced up to a certain point of vigour, and to be kept there by a continual supply of alcoholic stimulants. Now what answer can there be to this fallacy so forcible as the example of a parent who has put the matter to the proof by actual practice? But there is something worse than a foolish theory on foot; there is, moreover, a pernicious system rife among us. Temptation meets a man at every turn; the whole land is overrun with this sore evil; the national mind is impregnated with the love of drink—ten times more than in the days when the words were first committed to the sacred page—"Wine is a mocker, and strong drink is raging." What power, then, so potent to win the young to withdraw themselves from the contamination and danger, as a parent's example? Yes, friend, you are not without your measure of influence, for we be members all one of another, we shall all feel your influence, and be encouraged if you join our number. All who hear of your abstinence will feel your influence; all who visit at your house will feel it; your kindred and friends will feel it; the servants of your household will feel the influence of your example—and this even if you never stir abroad, even if your only advocacy is the silent protest of your glass of cold water at your side.—Those who are themselves abstainers will be confirmed by your fellowship and countenance, while those who are not will at least find a wholesome restraint in your example. If any around you fall among the slain of strong drink, you will have cleared yourself of their blood. If any who have fallen be strenuously to stand upright once more, your example of abstinence and words of Christian counsel, which your sympathy with his case has opened his heart to receive, may have been the cause