

do so, and to hold your tongue when it is prudent you should do so. Have the courage to tell a man why you will not lend him your money. Have the courage to "cut" the most agreeable acquaintance you have, when you are convinced that he lacks principle:

"A friend should bear a friend's infirmities"—

but not his vices. Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonesty and duplicity, by whomsoever exhibited. Have the courage to wear your old clothes, until you can pay for new ones. Have the courage to obey your Maker, at the risk of being ridiculed by man.

Some men seem most severe when they are in reality most affected, as snow turns to ice when on the point of melting.

Abundance is a trouble, want, a misery, honor, a burden, and advancement dangerous, but competency, happiness.

CHOICE OF A NEW YEAR'S PRESENT.—A Quaker in Paris, on New-year's day, being called on by four young men whom he employed, offered each of them either fifteen francs, or a Bible, both of which he placed before them. "I don't know how to read," said the first, and took the francs. "I can read, but I'm pressing wants," said the second, and took the francs. "The third also chose the francs. The fourth, who was a lad of thirteen, said, "I will take the book, and read it to my mother." He took the Bible, opened it, and it contained a gold piece of more than thirty francs. Thus he who chooses God's truth and heavenly wisdom, secures both the life that now is, and that which is to come. I am Webster's last audible prayer was, "Heavenly Father, forgive my sins and receive me to thyself, through Jesus Christ." The finest talents, the most exalted station, the greatest deeds, cannot give one a passport to the favor of God; to obtain it, there is but *one way*—*one way* alike to the high and the low, the rich and the poor, the learned and the ignorant, the child and the man, and that is through the Mediator Jesus Christ, who declares himself the Way, the Truth, and the Life.

If the sun were a globe of gold, and each star a diamond, the moon a ball of silver, and the earth a pearl of great value, *one soul* would be worth more than all; and yet the sinner values his soul less than he does a few rusty silver dollars, or the transitory pleasures of sin for a season.

WHICH IS THE WORST?—A liquor seller in a heated discussion about the Maine Law, exclaimed, "These Temperance men carry matters altogether too far. We never compel men to buy or use liquor, but if they are fools enough to do it, it is their look out, not ours."

"Sir," said a by-stander, "Do you say a man is a fool who buys and drinks liquor to excess?"

Said the liquor dealer, "Yes, any man is a fool to do it. I don't care who he is!"

"Well, sir," replied the by-stander, "I will not dispute you. But if the man who drinks is fool enough to spend his time and money in a way that is ruining his property, character, health, happiness, family, soul and body—what must be the character of the man who will take advantage of his folly, because he can make money by it? If the one is a fool, is not the other a knave?"—*Selected.*

Most women had rather have any of their good qualities slighted than their beauty. Yet that is the most inconsiderable accomplishment of a woman of real merit.

The true reason why the world is not reformed is, because every man would have others make a beginning and never thinks of himself.

The pursuit in which we cannot ask God's protection must be criminal; the pleasure for which we dare not thank him, cannot be innocent.

A MAN SCALPED.—On Saturday last, as the train was passing at a rapid rate, near Sciotoville, an object was seen ahead, lying in close contact, if not really on the rail. The engineer and conductor discovered it in time, but thinking it was nothing but a log! took no precaution to check the speed of the locomotive when dashing on at full speed, they discovered the object to be a man, or at least in the shape of one. Every effort was made to stop, but on she went, amidst the most intense excitement, right over him to all appearance. Very soon a halt was effected, and on going to him it was found that the wheel had just scalped him, without injuring the skull. He was too drunk to walk, and had doubtless fallen down in the position he lay. Thoroughly aroused by the close rub which the iron horse had given him, and partly

sobered by the profuse bleeding of his wounded scalp, the brute expended his rage in curses, and blackguard abuse of those who were kindly engaged in carrying him to Sciotoville for shelter and attention. Justice requires us to say, that the liquor seller who furnished the means of intoxication to this man, had done his full part towards making a quick finish of the work of death. One inch more, and another would have been added to the list whose blood cry out for vengeance against the business.—*Exchange.*

A JUMBLE.—A political man writing from Rhode Island, as to the aspect of political matters in the state, says:—"All political matters are so jumbled up here, that it is almost impossible for a man to know to which parties he belongs, but we hope to come out straight two weeks from Tuesday, with a good Whig State Legislature and an un repealed liquor law."

Now we like to see just such jumbles, and hope they will continue until politicians shall, in self defence, put the disturbing liquor question out of the way, by setting it down as a fixed fact, that prohibition must and will prevail. And we are happy to see that moral considerations are every where gaining force, and loosening the ties which have hitherto fastened men claiming to be free, to the car party.—*Albany Reclibie.*

F. W. Kellogg.

This talented Temperance Lecturer is again amongst us, after an absence of several years, in all the freshness and vigor of the unshorn giant. Though he has ever been an acceptable Temperance Lecturer, yet we can observe, that he has made good use of his tour in Scotland and England, and may now be reckoned as one of our first-rate Lecturers. The two Lectures which he delivered here were of a high order, and would compare favorably with any we have yet heard, either with regard to the eloquence or the logic. We submit the opinion of one of our city contemporaries; by the way, we think it no more than due to the *Sun*, which seems to be "all right" on the subject of Temperance, to wish it success.

"We had the pleasure, on Thursday evening last, of hearing a defence of the *Maine Law*, by Mr. F. W. Kellogg, in the American Presbyterian Church, and in our opinion the discourse was perfectly successful. Mr. Kellogg stated the principal objections which have been urged against that statute, and honestly examined and refuted them. But he did not confine himself to a defence; he maintained the appropriateness, the necessity, and the efficiency of the law for the purpose it was intended to serve, viz: the disentanglement of society from the curse of intemperance; and demonstrated the absolute right inhering in every community to adopt and enforce such measures as it may deem best suited to that end. That the traffic in alcoholic liquors was the chief cause of intemperance, was clearly and logically proved. Two conditions were necessary for the production of this vice—1st. A craving appetite for strong drink; 2nd. The means of procuring strong drink. The first was created by the moderate use, which itself was consequent upon the supply of liquor, and inebriety resulted from the same facility of supply. Cut off the supply, he said, and you would starve the appetite or prevent its acquisition, and, of course, confirmed drunkenness would become a thing impossible. That the law of Maine did not interfere with individual liberty to drink, as its enemies pretend, was also asserted. Men might drink if they chose; but it was absurd to say that they had a right to sell any thing they chose, or to create such a thing for sale to others. They might make it for themselves, but that was a very different matter from claiming to sell to others. That the right to drink does not include the right to compel other people to provide the drink, needs scarcely to be argued. An epicurean without a cent in his pocket is not deprived of the natural right to eat ortolans if he can get them; nor with his purse well lined can he assert the right to have things which the sense of the community has decreed to be injurious. If he can make for himself what he wants, then he may possibly—and only possibly—have the right to eat or drink them.