

unbending mind. He walked forth upon the portico to catch the morning breeze, and cast his eye o'er flocks and fields, as he was wont to do, to see if all was right. His eye lit upon his reaped field! He started, as if he had lost his reckoning, and it was some other field. 'But, no, that's my field certainly!' But these shocks—what! how can this be? Amazement overcame him—he paused.—'Wife,' he cried, 'come here; do you see that field, reaped, bound and shocked—the whole of it? Do you see, my children?—Tell me who harvested this grain so neatly—who, wife? Children, who came in the night and cut my grain and put it up so handsomely for me into shocks?' All stood in speechless wonder for a moment, when he exclaimed: 'The Sons—THE SONS OF TEMPERANCE have done it! God bless the Sons of Temperance,' he exclaimed.—Each heart responded, 'God bless them,' while tears of gratitude stood in the eye of every member of the family circle.—*Kentucky Era.*

### Temperance Action.

There has never been a time in the history of our glorious reform, when action was more needed than now, or when judicious efforts, would be crowned with better results. Intemperance is still coming in like a flood, the fires of its wasting are sweeping over every land, and its wrecks are scattered along our rivers, and lakes, and on the waves of every sea. By this evil, the parents' trust is forsaken, and the affectionate wife robbed of her protector, and every earthly joy, and left to struggle alone thro' the difficulties of life. The child is deprived of parental care, and of intellectual and moral training. By it the soul is neglected and ruined—God blasphemed, and society perverted.

#### What measures will lessen the evils of intemperance?

We must all give an example that will be co-operative for good in this work. We can make some sacrifices to promote the common cause. We can assist in reclaiming the inebriate. We can enlist the young. We can assist in correcting public sentiment, by diffusing temperance truths. We can encourage the circulation of temperance papers—tracts—books and documents. The press may be a mighty engine in the spread of our principles.

#### Temperance Lectures.

Public Lectures and Discourses have ever been one of the great instrumentalities in the promotion of the cause. Other things being equal, those places and associations, that have been the most liberal and unremitting in giving to sustain temperance meetings and lecturers, have prospered most in the cause. The process is a simple one. Our cause is promoted by the instrumentality of truth, and an appeal to men's intelligence, and conscience, and exciting enthusiasm among the masses of the people. The public addresses is the great instrument of doing these things. Neglect it, and the cause declines, or dies out. And as a consequence of neglecting such means, apathy has crept over many communities, and the temperance associations are inefficient. While in other places with less advantages, by keeping up a regular fire on the enemy by efforts to enlist new recruits, and by exercising a watchful care over those already enlisted, and by various out-of-door efforts, the cause has been constantly progressing and a great good secured. By such means as these, these friends have prompted the remark even from opponents: "See how these men love one another,—what untiring efforts they make for the good of society, and the interests of their cause, surely they must be good men or they would not work so for the good of humanity."

Let all our villages, cities and neighborhoods, devise liberal things, for sustaining Temperance Lecturers, and the cause will immediately feel their inspiring effects. Our cause is a great and noble one, worthy of our best efforts. Let there be no collision between the different organizations;

for however different in name, or in the details of organization, they are one in spirit and in aim.

And let us resolve, friends of the cause, that if it do not progress rapidly, it shall not be for want of our co-operation; that our zeal and discretion shall go hand in hand, and that fervent prayer to God shall join with stern and indomitable effort to secure for it a triumph alike peaceful and permanent.—*Utica Teetotaler.*

### Wealth.

The error of life into which man most readily falls, is the pursuit of wealth as the highest good of existence. While riches command respect, win position, and secure comfort, it is expected that they will be regarded by all classes only with a strong and unsatisfied desire.—But the undue reverence which is everywhere manifested for wealth, the rank which is conceded it, the homage which is paid it, the perpetual worship which is offered it, all tend to magnify its desirableness and awaken longings for its possession in the minds of those born without inheritance. In society, as at present observed, acquisition of money would seem to be the height of human aim—the great object of living, to which all other purposes are made subordinate. Money, which exalts the lowly, and sheds honor upon the exalted—money, which makes sin appear goodness, and gives to viciousness the seeming of chastity—money, which silences evil report, opens wide the most praise—money which constitutes its possessor an oracle, to whom men listen with deference—money, which makes deformity beautiful, and sanctifies crime—money, which lets the guilty go unpunished, and wins forgiveness for wrong—money, which makes manhood and age respectable, and is commendation, surety, and good name for the young; how shall it be gained? by what schemes gathered in? by what sacrifice secured? These are the questions which absorb the mind, the practical answers of which engross the life of men. The schemes are too often those of fraud, and outrage upon the sacred obligations of being; the sacrifice, loss of the highest moral sense, the destruction of the purest susceptibilities of nature, and the neglect of eternal life and development, the utter and sad perversion of the true purposes of existence. Money is valued beyond its worth—it has gained a power vastly above its deserving. Wealth is courted so obsequiously, is flattered so servilely, is so influential in moulding opinions and judgment, has such a weight in the estimation of character, that men regard its acquisition as the most prudent aim of their endeavors, and its possession as absolute enjoyment and honour, rather than the means of honorable, useful, and happy life. While riches are thus over-estimated, and hold such power in community, men will forego ease and endure toil, sacrifice social pleasures and abandon principle, for the speedy and unlimited acquirement of property. Money will not be regarded as the means of living, but as the object of life. All nobler ends will be neglected in the eager haste to be rich. No higher pursuit will be recognized than the pursuit of gold—no attainment deemed so desirable as the attainment of wealth. While the great man of every circle is the rich man, in the common mind, wealth becomes the synonyme of greatness. No condition is discernible superior to that which money confers; no loftier idea of manhood is entertained than that which embraces the extent of one's possessions.

There is a wealth of heart better than gold, and an interior decoration fairer than outward ornament. There is a splendor in upright life, beside which gems are lustreless; and a firmness of spirit whose beauty outvies the glitter of diamonds. Man's true riches are hidden in his nature, and in their development and increase will he find his surest happiness.—*Eclectic.*