TERRICA

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Miscellancous.

[From the Olive Leaf.]

Last Day of Warsaw. Warsaw's last champion her height surveyed; Wide o'er her fields a waste of ruin laid. "Oh Heaven," he cried, "my bleeding country

save ; Is there no hand on high to shield the brave?"

The morning of the memorable 18th of -, which was the last day of Poland's hopes, was ushered in with all the grandeur of an unclouded sky. The gargeous sun, as he rolled up above the distant mountains, darted forth his ray upon palace and cottage of the elevated city.

As yet. Warsiw had not been distract. withstanding its desolution had rolled for a long time, in tide-like tury over Lublin. Plock, and many other flourishing towns within the territory of Poland. Up to this time, the inhabitants of the Capitol had enjayed unremitting pence, excepting now and then being terrified at the report of some plundered village. Especially on this morning, all within looked gay and joyful. Soldiers were parading the streets, adorned in splendid equip age, with their pennons streaming, and their arms glistening in the morning sun. Officers on proncing steeds with b nding plunes, rode in stately pomp and the gathering troops, dispensing orders for the approaching tournament. All Warsaw was in motion. Here, battallions. forming, moving, and still increasing.-There, the gilded chariots of nobles-the neighing cavalcade with lively trumpers and waving bauners, and in every direction the fluttering veils of Warsaw's maidens. Indeed the mind cannot contemplate a more porgeous scene than Warsaw presented on this splendid, yet fatal morning.

The heavy cathedral belt had just tolled nine, when at a distance appeared a cloud of dust. " What is that yonder !" point. ing towards Cracow, sald Laplentz, to her gallant husband, the brave Kaskaskia. while promenading the upper balcony of the palace, " Indeed, I suspect goth ing," replied the warrior, and pressing a generous kiss upon her cheek, both moved on, enjoying the refreshing morning

Ay, generous Love! how nature smiles upon thee. Flowers deck thy path, and ivy wreaths adore

Soon the heavy tones of the abarm belt pended galleries. In a few moments, clangor. " How is this !" asked the tremb ling Laplentz, clinging more closely to her hasband's arm and turning pale as she spoke. "Look," replied the General, who had been for a time gazing towards Cracos . "your cloud Laplentz, has turned into an army of Russians." Laplentz trembled at the intimation; but this was no time for soft words or parting sighs. All helow was tumult. The best-wing of the bellsthe dashing of chariots, and at intervals, the loud harsh notes of the trumpet, thun dered upon the ear. The General, as was his custom, pressed his beloved Laplentz to his boson, gave the parting kiss and hastened to his head quarters. By this time all Warsaw was a complete bediam. " To arms, to arms!" responded in every part of the city: Citizens and soldiers, young and old, were mingling crowded in musses: The companies that had formed early in the morning for the approaching sournament remained at their post, and since the slarm, many of the citizens had joined their standard. About fifteen thousand hardy Poles were already under arms. As far as the eye could extend along the broad streets of the capito', might be seen glistening arms and waving plumes. Fifteen thousand warriors! What more impressive? From each fiery eye glares forth the stern resolve. Esch countenance is lightened up with the fire of battle, and within each iron breast lurks the irresistible spirit of Poland.

Now a company of horseman, arrayed in military costume, dashing over the paye. ments, announce the arrival of Kuskaseral has come," proclaimed a thousand you from rank to rank as he galloped in front of the enthusiastic soldiery. Every eye was rivetted upon him, and as he way ed his shining blade on high, as a signal of allence, not a whisper was heard in all the maks. Impressive silence reigned through-" Soldiers," said the General, after placing himself in a position to be heard by as many as possible, "the Russians are before our gates. The Capitol is in danger. Our wives and chi dren look to us for protection. Valient deeds may preserve them, but cow relies will subject them to slavery or death " Ere he could proceed further, " Dois garde a usted! Ra usted con dlos caballeo?" echord in valleved hunder along the ranks of the Poles. Kesffect, and without saying more-after giv. A splendid array this," said Sondenberg, shutting from human view the carnage of be mindful of our life, that when we shall of Christ," (1 Cor. ix. 4, 12.) And here we relieve the carnage of the well, then, thou presumptaous man, tell us what one of his fellow-officers, while aling a few hasty orders to the officers-rode off towards the main entrance of the city.

ternately g zing upon the retiring Gener al and the long dark columns of the citizens. Yes," replied the other, slapping his borse with his sword, " but we may have a hard contest before it is over." "That's true," said S indenberg, "but before those board. shall press my body and the bodies of my trusty granadiers." As he thus spoke, the fire of buttle kindled in his eyes and leaping from his horse he directed the troops to the chief entrance. The other officers followed his example, in a short time each division had arrived at the place

For a long time Luplentz, from the lofty balcony of the palace, where her husband had left her, had been watching the Russians as they moved in solemn grandeur along the winding road of Cracow, with a hourt throbbing with various emotions, colors waving and arms gleaning-

assigned by the commander in chief.

Onward the living masses move, Majestic! awful! grand!

A halt was made within cannon shot the city, as if in doubt where to attack, and as far the eye could reach, extended the ed by the immediate horrors of war, not, dark columns of well trained Russians of Fins and fiery Cossacks.

Just as the cuthedral clock was striking welve the first cannon of the Russians was heard echoing along the dark walls of the city. It was succeeded by a thousand voi ces and a continued rush. " Dois garge, school from the distant mountains. Every Russian was in motion. The Cossacks dashed over the plain with a tremendous yell. The artiflery from a commanding eminence, be lebed forth its thunder continually upon the walls and towers. Nothing seemed sufficient to withstand the fiery at tack. Now might be heard the crash of towers-the jarring of the cemented walls, or amid the general roar of battle, the agonizing shricks of some expiring female, who had ventured out a spectator of the scope. All without, confusion, attack and death; but within was presented a different cene. All were order and discipline. Every Pole, with a stern, determined counenance, remained unmoved at his post -In suffen wrath, they determined to resist uil death. Sondenberg, as if proud in the thought of dying for his country, strode like an Achilles before his valiant grenadies -The fire of battle still blazed in his eye .-He raised his sword and was about dashing out of the city with his trusty warriors, when an ill fated bullet pierced his heart. He died-without a struggle, evincing to the lust a bold, undaunted spirit-un Hercule-A universal wail arose throughout the

ranks of the granudiers. " Sondenberg, garde, garde, garde," was heard from every lip, and so great was their attachment ter him, that scarcely could the roar of the came sounding from a distance, ech ang in-Russian cannon, the danger of their situaing the arched roof and sus. Itom or the extreme importance of their asevery spire breathed forth its designing though Hopsberg, the second in command, succeeded in kindling anew their mortial spirit, and hastened to execute the unfinishorder of his predecessor. In a few moments the granudiers were without the city It was Hap-berg's aesign to cut around little hill and attack the Russians in the rear. He had nearly gained the hill, on the east side of which arose a dark forest, when a tremendous crash was heard in the direction of the main body of the Russians. -Hapsberg, supposing the cause, as quick as lightning, whereled his troops into the city, and hastened to the scene. The Russions had entered. A thousand Poles lay bleeding upon the ground. Hapsberg sick. ned at the sight; but there was no time for moralizing. Many companies had gathered around the breach, contending arin in arm with the exulting Russians. On each countenance sat the stern resolve. Though young Hapsberg caught the flame, his grenadiers were not behind. With theen. thusiasm of their leader, they rush date the contest-nothing stands before them. The Russians tall before them like grass before the scythe of the mower. But alas! for Hapsberg and his trusty grenadiers! They disappear before the countless number of their enemies, and thousands and thousands, like successive billows, pour into the city.

Kaskaskia who had been battling the Cossacks and Fins from another part of the walls, now gathered all-his flood of Rus-The loud volleys of musketry answered each other in successive round. Rush," " rush," was the constant thunder of a thousand voices, and gleaming clashed with each other in horror dia. Kaskaskia in the midst, did deadly execution.-Ten bairy Cossacks lay gasping at his feet. In an instant, another shared the same fate. But alas! for Kaskaskia! A rode Finn named a deady blow. He falls, and with him falls the boye of Poland. "And treedom shricked when Koskaskia tell. The remaining Poles, seeing their commander full, retreated, and the dark col umps of Russians poured into the city like so increasing mountain torrept,

The sun was just sinking behind the mountains when the lement was heard throughout the city-" Warsan is fallen. Warsaw is fallen, and the liberty of Polund is quenched forever!" Such lamentations. owever, were but short, for more serious cyils awaited them. The Russians by this kaskia saw that his speech had the desired time had passed through the city, slaving Pole that remained were Russian prisoners,

sound, within the cold, dark damp walls of their own prisons.

Thus ended the last day of Poland iope of liberty. Warshw had emphatially fallen, and with it thousands of its brave warriors. The rich, the gay, the beautiful and lovely alike strewed the gury field. Alus! Warsaw, for the!

[From the Lady's Book.] "Popping the Question."

It must be admitted by every one who is practically or otherwise acquainted with the opic that 'popping the question,' as it is fanuliarly called, is one of the thrilling circumstances in the life of 'a man of real ensibility.' Imagine a youngster of two and twenty, or thereabout, with a tallowolored face, an agitating deportment, and scated by the side of a simpering dams !, who is laboring strenuously to make it appear that she has no suspicion concerning wenty to one, however, that she might reieve his embarrassment and abbreviate the period of pulpitation by frankly telling him that she knows precisely what he intends to say. But etiquette and the usage of the sex will not sunction this piece of humanity. She cannot even be supposed to understand his hints if he attempts to approach the offair by circumlocation. He wonders that such a divine creature can so dull of compreheasion.

Finding, at last that he must either weak or die, he nerves himself heroicalfor the task, his countenance becomes pater, if possible, one hand grasps his had or cone convulsively, the other is usually laid on his heart, as if to still the tumultuous beatings of that troublesome little organ. Then from between his closed teeth and quivering lips, comes a scarcely articulate and almost inaudable sound, like the voice of a terrapin, in alarm, as it closes Remember, too, that "When ye sin against the portals of its crustaceous habitation .-Only two or three words can be distinguished, but these are sufficiently explicit to justity the lady in comprehending what is meant.

The answer depends entirely on circuminness. If it be unequivocally in the negative, the lover starts up, clasps his hat, and without the customary formalities of parting, leaves the house and hastens, it may be, towards the river, resolved on extinguishing his flames by a most infalliable expedient. But, on his way, he usually finds some reason to decline acting on this resolution, and sometimes compounds for the intended secrefice to Capid, by an extra libation to Bacchus.

If the lady be more favorably disposed, he sometimes tortures the youth mischiev. thought on the subject of matrimony; when the probability is that she has thought of nothing else from her twelfth year opwards. This is a very naughty and unantiable piece of duplicity. Almost invaribly, the nymph appears to be rather averse to the propoal, be it ever so advantageous, or else so surprisingly careless about it; that it seems be but the toss of a sixpence whether she shall be married or not. Some young men are so chicken-hearted

hich may be construed as a denial is suffi cient to close the negotiation at once; and he inconsiderate belle is, perhaps, as much mself. No doubt, the torrors amendant on 'popping the question,' are so numerous that the very timidity of some men causes ite. These poor fellows are objects of sity, and should not be included in those

general anothemas which are promulgated against the fraternity of old Bachelors.

Retrospection.

Is there one who has attained the age of maturny who can look back without a melmeholy pleasure upon the hours and years that have fled forever? When we find the omantic and visionary dreams of youth the greatest and most powerful obstruction to the happointed by the cold realities of advanced years, there are moments when our minds, relaxed from the toils of business or the gaiety of pleasure, sink into aughtation, like a beautiful calm after a form of the warring elements. Although we muy be surrounded by all the luxuries wealth can bestow, and all the blandish ments of life, memory will still sigh for those youthful hours we can never realize in manhood's changing and perplexing cares. It is the past that reminds us of the present, and compares with it those sabres, recking with the blood of victims, days spent under our paternal rouls, endeared by the tender caresses and watchtol eyes of doring parents and the disinter. sted love of trothers and sisters; the fond xchange of hearts beating high with youth. ful anticipations, uncorrupted by interourse with the heartless world. It is the present that recalls the past, as we look round upon the beautiful expanse of nature and ask - Where are those who once gazed on these delighted seepes with as! But go to you churchyard-there where you behold the sculptured pile and the lowly grave without a stone to mark the sleeper's only great source of paupersm and crime from rest-here are our earthly, friends. and gaze one thy resting place; for therethou too must soon dwell, with the rich and proud, the poor and humble. As we have looked forward to the morrow with the ardent assurances of auspicious hope. alas! how often has the morrow brought or taking prisoners all they met. Every disappointment! It is thus that the delu sive hopes of life hurry us down the rapid

give us courage on entering the unknown world .- New Yorker.

(The following is the conclusion of on article in the Southern Monitor, on " The duty of Professors of Religion with respect to the Temperance Ca is to

The law of love requires that all professors of religion should abstain from the use of intoxicat-ing liquors as a beyorage, and that they abould discountenance their use throughout the world. While the members of the churches of Christ continue the practice of drinking, however mode rately, every drunkard in the land will plead their example, and drink to excess and die. It is the duty of christians, this being the case, to give up the indulgence. For when the evil of any cus tom vastly overcomes the good, it is your duty, your imperative duty, to set your fac s as flints against such custom. And the good that intoxi-cating liquors do, when compared to the evil resolting from their use, is as a drop to the ocean You must give your hand and your heart to the total abstinence cause, before the men of the world will turn away from the bewitching, souldestroying liquors so freely and so frequently used the subject about to be introduced. It is by so large a portion of our fellow-men-liquors which are sapping the very vitals of our civil and before there will be a faint hope of this mass of human beings even listening to the eloquent pleadings of H m who went about doing good-You may say that it is your liberty to do as you please in a matter of this kind. So it is. "But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak."
Paul, telling the Romans how to use constitute liberty, says very explicitly, "It is good neither to eat flesh, nor drink wine, nor any thing where. by thy brother stumbleth, or is offended, or is weak," (Romans xiv. 21.) And again he says, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," viii. 13.) Now, christian friend, if you are not vet persuaded to be a tectotaler, but are determined to drink a little, remember that your example will be quoted by every drunkard in the land, us a license for their indulging to excess as a guide, and rush on to the interminable vortex of ruin. "And through thy knowledge shall the brethren, and wound their weak conscience, ye in against Christ."

The leab tool use of intoxicating liquors on the part of influential professors of religion, is now one of the greatest obstacles in the way total abstinence cause. "As we have therefore opportunity let us do good unto all men." Prossors of religion, what is your duty? him that knoweth to do good and douth it not, to him it is sin." "Be not deceived; God is not mocked: for what soever a man soweth, that shall he also reap." Then, beware, lest in the great day of accounts your brother's blood be found on

It is a consolation to know that thousands o those who profess the christian religion, have nobly engaged in the work of disenthralling the country from the fatal, delusive grasp of that curse of curses, intemperance, and are now labor. ing with a commendable zeal, to better the moral condition of the human family in general. But while the co-operation of these has been accured, usly, remarking that she never once there are others who are disposed, doubtless from prejudice, to doubt the practicability of the cause. With such we know it is hard to reason. They look at but one side of the subject, and are consequently incapable of judging as to the merits or d merits of the total abstinence cause. they will acknowledge that the excessive intoxicating liquors is a frightful evil, yet they will not join in any in asure for its suppression. What can be the meening of this? Has not intemperance been one of the greatest curses to the church? And now, when God has placed before you a weapon by which it may be exterminated will you, dare you hesitate? Do you not pray for the prosperity of Zion? Can she prosper affairs of all this sort, that the least word while intemperance is making such havor in the world, and causing her to bleed at every pore Have you no compassion for your fellow-men? Do you not pity the drunkard in his wretched condition 7 "As you would that men should do grieved at the result as the chap-fallen lover to you, do ye also to them likewise." Stretch forth your hand, then, and help him out of the slough of i temperance. Dwe no man any thing but to love one another : for he that loveth another bath fulfilled the law," (Romans xiii. 8. them to remain in unblessed singleness for How can you love your fellow-men, when you see them posting the downward road to death and destruction, and will not speak a kind word or lend your influence to arrest them ere it be forever and eternally too late? "Love worketh no

ill to his neighbor." The prosperity of Zion requires your co-opera tion in this cause—that you should abstain from the least appearance of sin. And it is the tendency of the temperance cause to remove from our land no inconsiderable portion of the screet evils under which humanity is soft ring; it di. rectly tends to break up and put out of the way, spread and reception of the gospel of Christ.-Come out of her, my people, that ye partake not of her sins." The safety and prosperity of the church, then, demands that professors of religion should abstain from the use of intoxicating li-quors. "Can a man take fire in his bosom, and not be burnt? Can he walk on hot coals, and his ect not be burned ?" It were far better for the professor of religion, "that a mi ltone were hanged about his neck, and he cast into the depth of the sea," than that he should become a stumbling block, over which his fellow-beings fall into hopeless ruin. Christianity must go forth in her purer, holier garb, proclaiming her utter abhor-

Moderate drinking is the stepping stone to drunkenness, for all drunkards commenced their career in moderation. Ard a large number of the moderate drinkers are daily filling up the vacuum in the ranks of the intemperate, occa sioned by the deaths of drunkards. Excerience must teach all that moderate drinking is the sure precursor of intemperance. The fundamental principal of the temperance reform, total abstinnence from all that can intoxicate, aims a fatal blow at the destroyer of the body and the soul. And if professors of religion would discountennee even the moderate use of intoxicating liquors, the desolating tide of intemperance is at once arrested. Let this be their precept, and we see not why the temperance reform is not destined to remove the our country, and make this nation a land realizing the beautiful picture drawn by the Palmist; "Our sons will be as plants grown up in their youth, our daughters as corner stones polished affording all manner of story, our sheep bringing breaking in, nor going out, nor complaining in our

Have we not power to eat and to drink. . . Nevertheless we have not used this power; but

scriptures, to be evidently the duty of profes of religion to discard the intoxicating, alcoh gion to discard the intoxicating, alcoholic found in our country, in the celebration of very small proportion of the juice of the grape, and a great portion of them some at all. We be-lieve that the Bible sanctions the use of none other for this purpose, than the unfermented juice of the grape, which the Saviour calls "the fruit of the vine," and of which the scriptures uniformly speak with approbation. This, we believe, was per. It is a strange delusion to suppose that the wines used at the sucharist are free from alcohol. Can it be right, then, for the churches to put such a cup to the lips of their member? Shall "the cup of salvation" become "the cup of damna-tion?" and "the cup of the Lord" be made iden-"the cup of devils?" The churches are bound to look into this matter, and to have a care that the guilt of apostacy of some f their members be not inducedy by the damnation" administered in the consecrated chaice. Here is one of the solemn rites of religion, behind which the lovers of that alcoholic mixture called wine retreat, and whence they hurl their missile objections to the temperance cause.

How can you expect christisnity to be propa-gated among the heathers—an abstemious and temperate people as many of the Asiatic Pagans and Mahometans are-temperate alike from precept and from habit, when hundreds and thousands of nominal christians are daily indulging in intoxicating liquors, and many of them to excess, which in their eyes, is always associated with ir Some of our country religion and abomination? men who send their liquors to heathen lands, have had it in their power to boast, and did boast, that their liquor went to the heathens well insured, because, while it filled the hold of the ship. the missionary walked the deck as its guardian How can you expect to allure the Mahometan and Pagan to Christ, while the traf-"Stand off, thou wine fic is thus carried on? drinking sensualist," says one, "Come not to our shores with your fire-waters, plagues, and death," says the other. The church may have flourished and had revivals, when its member held fellowship with intemperance. "The times of this ignorance God winked at, but now commandeth all men every where to repent." The tendency of all intoxicating liquors to derange the bodily functions, to lead to drunhenness, to harden the icart, to sear the conscience, to destroy domeaworst of crimes, to waste human life and human happiness, and to destroy the soul; and the rebukes and warnings of God in relation to them, in cannection with every law of self-preservation solemn meral obligation to cease at once and forever, from their manufacture, sale, or use as a beverage. If those who profess to be the people of God do not adopt the fundamental principle of the temperance cause, total abstinence, the will be cursed with drunken ministers, and drunken communicants, and drunken baptis. ed off-pring; with stupidity and contention, wrath speaking. Brother after brother, and sister after sister, will awfully fall; the Holy Spirit will be grieved and vexed, and judgment will descend without mercy." The religion you profess will become a hiss and a by-word, and instead of beauty there will be burning, and in-

stead of a sweet smell, a steach."
Christian friends, it is your duty to pray for the extension of the total abstinence cause throughout You have the promise that your prayers will be answered, for the Lord has said, "What things seever ye desire, when ye pray, believe that ye receive them, and ye shall reuse every lawful exertion to put an end to internperance. The scriptures are plans choose, point. There is not a single passage in the Bible, point. which proves that God has approved of intexi-cating bequers as a drink. You must abstain, and your prayers must be for the success of the temperance cauce, "lest the curse of Morez be upon you." Upon your action is suspended the universal prevalence of the religion you profess. The temperance reform is giving to the church an ability to carry on her works of benevolence which she never before had. And in the providence of God, the total abstinence cause will bid Then what is your duty? her onward. member that He whom you profess to follow has said to all christians-"Verily I say unto you, Whatsoever ye shall bind on earth, shall bound in heaven, and whatsoever ye shall loos: on earth, shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Hea-ven," (Matthew xviii. 18, 19.) When all proven," (Matthew xviii. 16, 15.)
lessors of religion shall have adopted the principles of total abstinence, "every valley ed, every mountain made low," every obstruction to the spread and reception of the gospel removed, "and the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High God," and the cup containing the narcotic posson will every where be dashed to the earth, and the accursed traffic-the scourge of the world-which tempts the appetite, nour ishes the stream of intemperance, tears the dearest ties, kills the body and then kills the soul, will be suppressed by that which is stronger than all human laws—the voice of a free and vir-

How can christians, witnessing the desolation which intemperance has spread over the land, do otherwise than make one united effort to free the country from so harrible a vice? How can they withhold their influence from an enterprise which has for its object the amelioration of so many thousands of our fellow beings, and the removal of the source of nine-tenths of all the pauperism, crime, and suffering in the land? How can they withhold the influence of their names from cause that is destined to dry up the tears, and cause the heart of every drunkard's wife to lear for joy? How can they stand off and look with cold indifference upon a cause that will clothe and feed the ragged and famished offspring of the drunkard, and make his house the scene of domestic bliss? How can they refuse to aid in the efforts which are now being made, to extricate the hundreds of thousands of their fellow men who are entangled in the meshes of the deadliest for to the human race ever known in the world? Considerations like these, to say nothing of the thousands of evils that grow out o intemperance, are sufficient of themselves to enlist the better feelings and secure the united, persevering energies of those whose duty it is to pronote morality and good order. There are scores of professors of religion who

tell us that they are in favor of temperance, and as much opposed to drunkenness as any person. But when we wish to test their sincerity in this matter, and ask them to sign the pledge, their auswer is, "No, I will drink a little, because it after the similitude of a palace, our garners full, does me good !" Christian reader, if you are one of this number, you are not in favor of the temforth thousands and tens of thousands in our perance cause, because there is no neutrality in streets, our oxen strong to labor, and there be no the cause. "He that is not for us is against us, breaking in, nor going out, nor complaining in our and he that gathereth not with us scattereth abroad." But you who profess to be temperance men, yet drink a little, are in favor of the prudent "I do not think," says one of these use of liquor? prudent-use men, "that a little liquor occasional-

is the prudent use of liquer. Every man thinks he drinks prudently, whether he takes one, two, country, in the celebration of three, or five glasses per day. You see where the These wines contain but a principle leads. It is one that no true christian ought to adopt. All use of intoxicating liquors as a beverage, is an abuuse, and tends directly to as a beyonge, is an abuse, in the excess. Now we submit it to every considerate man, whether there is any such thing as a prudent use of these narcotic stimulants. If there is, where is the beacon which says to the moderate drinker, "Thus far shalt thou go and no farther?" The truth is, this prudent use is that indefinite, indefinable, indescribable something, which imposes little or no restraint upon the appetites of cian was once called in to see a toper after a de bauch. "Why don't you place a mark to go to when you are drinking?" said the doctor. "I do," replied the toper, "but I always get drunk before I reach it." And if every man is left to "chalk out the lines" of prudent use for himself, a great number will find their cases similar to that of the toper's. Thoughtless, self-sufficient man, say not that you are safe while you continue to taste the deadly poison, however moderately. That poor inebriate, wallowing in his own pollution, once stood where you now stand, boasted as you boast; had as fair a character and as bright hopes of heaven as you have, but with all his power of self-control, an appetite for the accursed destroyer stole upon him unawares, and when his feverish stomach cried, "Give, give," he repeated the dose, until he became a confirmed sot. And you are just as liable to become a drunkard as he was, when he stood where you now stand. The doctrine of prudent use is the basis of all intemperance, because temperate drinking has made every drunkard in the land. Over this gateway of rum should be written in large capitals, "THE WAY TO HELL, LEADING DOWN O THE CHAMBERS OF DEATH."

Can a man be virtuous and knowingly pro note vice? is an inquiry that arises here. tainly not. Now these men who profess to be christians and who use intoxicating liquors modcratchy, will not for a moment, dony that intemperance is an eyil. And they can only be clear of the guilt of spreading intemperance through the land, by entire abstinence from all that can in-toxicate. "Ye are the light of the world," and the world will follow your example. And before you attempt to reform the drunkard, you must first cast out the beam out of thine own eve; and then shalt thou see clearly to cast out th mote out of thy brother's eye." called temperate mon-for there is no temperate use of intoxicating liquors-until they entirely abstain from the use of them as a beverage. We call upon these prudent-drinking christians to anc of love, impose upon all professors of religion | pause and reflect for a moment upon the tremendous weight of responsibility that must inevitably rest upon them, for entailing drunkenness upon the country. It will not do for them to say that they are not guilty. The drunkard pleads their conduct in extenuation of his own. And until they entirely abstain from all use of intoxicating liquors as a beverage, and unite with the friends of the total abstinence c use, heart and hand, in banishing intemperance from the land, their skirts will not be clear of the drunkard's blood. Let those professors of religion who drink a little intoxicat ng liquors beware, lest they fall into the pit of intemperance, too. They must abandon the moderate use. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We congratulate those professors of religion, and those non-professors, too, who have taken a decided stand in favor of total abstinence, and have evinced an unalterable determination to panish intemperance from our highly favored land. You are doing a great, a noble work for this country, and future generations will call you blessed. Let your watchword be omeard, and a complete, a triumphant victory will be yours. astonishing reformation, is beyond the power of calculation. Oh! let the name of the originator of total abstinence be embalmed with the names of the benefactors of mankind. What a change has this talismanic principle wrought in this cour try in a few years! Husbands, fathers, and sons ave been restored to sobnety and the enjoyments of society again. Peace, happiness, and plenty now reign in the house that was once cursed with contention, discord, and poverty, Onward, then, with the glorious work. We are rejoiced to perceive that during the

progress of this noble work, the considerations of we hope we shall continue to be exempted from them. The cause is too sacred, and the ground them. upon which we wage our uncompromisin war-fare, is too holy to be polluted by such unhieden footsteps. Let it ever be our aim to soar above the foul atmosphere of all such considerations, and breathe the pure, free air of justice and humanity. Professors of religion, you are doubtless aware that millions of your fellow-beings are now watching with the most anxious and intense solicitude, the result of your movements. Upon your action is suspended the fate of hundreds of thousands of those among whom and with who you have to struggle in your onward march to the dreary tomb, including every age, sex, and con-dition. It is not the drunkard alone that has felt the dosolating fury of that storm, which has the desolating fury of that storm, which has swept for years like a tornado, over the fair soil of our own happy America. The old and the young, male and female, have also shared in the blithing niscries it has inflicted; and now from lisping infancy to tottering age, an appeal is made to your humanity, enough to penetrate even hearts of stone. Shall it go unanswered? Will you permit the unwelcome memory of the past, and the blighted hopes of the future, to hurry the victims of intemperence to despair? Many have already gone beyond your sympathy. Prostrated, brokenhearted, desperate from "hope deferred," they have reached within a step of

"The undiscovered country, from whose bourn No traveller returns.

But you have it in your power to minister consolation to him who still lies in the gutter or reefs about the dramshops, and by your faithful warnfings and unimpeachable conduct, to save the youth of our land-from the unutterable misery of the drunkard. Save then, we beseech you, save the energetic, the enterprising young man, on re exertions depend the support of age parents and tender offspring. Place an impentrable barrier between the rising generation and the evils of intemperance, that they may sid the country in its onward march to prosperity and greatness, and above all, that they may aid the ause of God in christianizing the world. This you can do, christian friends, by your united action in the total abstinence cause. In it are inthe future and eternal interests of hundreds of thousands who have become entangled in the meshes of intemperance. In your hands is the issue of happiness or misery to millions of your fellow beings of every age and sex. And we trust you will so dispose of it, that the cause of it, that the cause of humanity and religion will be promoted by the discharge of a moral and religious duty.

With those professors of religion, who oppose the total abstinence cause, we leave it to judge whether, in the light of the irrefragable argumenta we have adduced from the scriptures, they are right or wrong. If they can reconcile it to their con,