



From the Portland Transcript.

TO AN INTEMPERATE HUSBAND. Oh, do not touch the tempting glass, You must not drink it up—

LOSS OF LIFE BY WAR.

Only a small part of the victims in war perish by the cannon and the sword. In France, the mortality among soldiers...

How it destroys even peaceful inhabitants! In the war of 1756, there were in one instance no less than twenty contiguous villages left without man or beast.

Look at the havoc of single battles!—At Austerlitz, 20,000; at Dresden, 30,000; at Waterloo, 40,000; at Eylau, 50,000; at Borodino, 80,000 still worse in ancient times...

The incidental losses of war are from three to five times as great as its direct expenses; and yet its ships, and fortifications; and arms, and their engines of death and devastation, cost an incredible amount of money.

The expenses of a single war ship in actual service are more than one thousand dollars a day, and there are in Christendom between two and three thousand such ships.

Just think how much good might be done with such a sum. To keep every family on earth supplied with a Bible at one dollar a piece, would not take \$10-

000,000 a year; the expenses of a common education for all the children on the globe, would not exceed \$250,000,000 a year, nor those for the higher branches, \$150,000,000, ministers of the Gospel, with an average salary of \$500 dollars each could be furnished one to every thousand souls for \$400,000,000, in all, \$810,000,000; while the bare interest at six per cent. on the war expenses of Christendom for only twenty-two years, would bring an annual income of \$900,000,000; ninety millions more than would be requisite to support the institutions of learning and the Christian religion for the whole world!

Did you ever inquire how much we had spent for war? In eighteen years from 1816, a period of peace, we paid for war purposes nearly \$400,000,000, and less than one-sixth of that sum for the peaceful operations of Government. In forty-one years from 1791, our entire expenses amounted to more than \$842,000,000, of which only a little more than \$37,000,000, one twenty-third part of the whole were for civil officers. The war system cost us, in one way and another, not less than \$500,000,000 a year even in peace; an average of more than \$137,000 every day!

Who pay all this? Who endure all the other evils of war? Who can, if they will, put an end to this full destroyer? The people. And will they not do it! Let them all resolve to have it cease, and it will cease.—New Hampshire Observer.

IMPORTANCE OF UNION.—Mr. Madison I submit to you, my fellow-citizens, these considerations, in full confidence that the good sense, which has so often marked your decisions, will allow them their due weight and effect; and that you will never slight difficulties, however formidable in appearance, or however fashionable the error on which they may be founded, to drive you into the gloomy and perilous scenes, into which the advocates for disunion would conduct you.

No, my countrymen! shut your ears against this unhallowed language. Shut your heart against the poison which it conveys; the kindred blood, which flows in the veins of American citizens, the mingled blood, which they have shed in defence of their sacred rights, consecrate their union, and excite horror at the idea of their becoming aliens, rivals, enemies.

If God made a moral government, free and accountable, we shall naturally expect to find somewhere the precepts and sanctions of that government as the means of securing to man his individual and social well-being. And if we cannot discover it in the constitution of things by the light of nature, we must look for it from above.

Millions wasted their days, unpaid and unperched, in her quairs, or in laying up those vast piles of folly, and monuments of oppression. The noblest specimens of ancient architecture, whose stupendous ruins excite our wonder, are but the memorials of an iron handed despotism, which crushed the nations that built them.

A terrific gravitation to the earth, of mind and body, has marked the history of man when abandoned to human preservation alone. And no light of nature, no power of philosophy, or energy of government has been able to bid him rise. What is the matter?

Has the past history of the world been such as might be anticipated from the unperverted wisdom and goodness of God? No. It has been a history of ignorance, and despotism, and pollution, and debasement. The whole creation has groaned and travelled together in pain until now.

EXTRACTS FROM DR. BEECHER'S DISCOURSE TO THE MECHANICS OF CINCINNATI.

I remember the time when there was no such thing as infidelity openly advocated in the land. It was imported from France during the revolutionary struggle. After that the first public assault that was made upon the Bible was by Thomas Paine, in his "Age of Reason."

A principal cause of doubt, is the alleged sufficiency of the light of nature to secure the well-being of man for time and eternity. And, doubtless, if the light of nature be sufficient, and a revelation is superfluous, then none has been given.

By the light of nature are understood that knowledge of God, and of the means of our present and future happiness, which may be learned from his works; and the necessity of a revelation includes not only such information as could be obtained only from God, but a more definite knowledge concerning things duly seen, attended with more powerful sanctions, and including the means of their preservation and universal extension, and practical efficacy in the actual reformation and elevation of our race.

The heavenly bodies, and men, and devils, and animals, and reptiles—gods of wood and stone, have been worshipped; and the constitutions of this worship have been just as bloody. The temple a brothel—a slaughter-house, and a sink of pollution.

And yet it is hailed as the rising of a new sun upon the christian world. To dispel its darkness—wash away its pollution, and emancipate its enslaved devotees of superstition, and elevate the priest-ridden multitude to intelligence and virtue.

But on what page of history are such triumphs of nature's light recorded? In Pagan nations, is there no priesthood there? no priest-ridden people. The priests of the pagan worship are multitudinous. But it is not part of their object to enlighten, but rather to darken the human mind, that they may reap the harvest of duplicity.

Events have been ascribed to chance, or to fate an immutable certainty in the nature of things, or to oblivious of two conflicting divinities or to myriads of local Gods, inhabiting as their empire, earth, air and sea, polluting the world by their corrupt example, and agitating it with their constant quarrels.

The Greeks and the Romans had their Elysian Fields, where the spirits of their mighty dead assembled to talk over the deeds of time; and their Tartarus, a place of punishment for the vulgar wicked.

The mind of man is too limited, and experience is too slow, and the obligations of the heart are too injury and powerful to lay out a pure and comprehensive chart of universal duty.

Admit that a few men, of transcendent powers, might grasp a correct system of religion and morals; their discoveries

could not supersede the necessity of instruction, and they could not give ubiquity to their knowledge. Much is said of the attainments of the ancient philosophers.—Suppose they did attain all the wisdom and virtue that is ascribed to them; there were but a few of them in an age; and what could three, or four, or twenty schoolmasters, in a generation, do to educate the people of the United States?

The gladiatorial shows—the treatment of women, the abandonment of infants by their parents, and parents by their children—the treatment of slaves—and the contempt and oppression of the common people by the rich and learned, are illustrations of this position.

The light of nature has no sanction sufficient to form and sustain a pure and happy state of society.

The experience of the whole world shows that the constitutional advantages of virtue and evils of crime, are impotent for the formation of moral principles, and a pure and efficacious public sentiment against presumptuous sins; and human laws are limited and feeble in their power to reform and elevate society.

But what has the light of nature done to reverse this condition of the Pagan World? Nothing!

2. In the absence of the Christian Revelation, no just and cheering conceptions of the providential government of God have prevailed.

3. In the absence of the Bible, a dark uncertainty has prevailed respecting the immortality of the soul in the future state.

4. The light of nature has never developed and maintained an accurate and universal system of morals.

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Mr. Biddle's Letter.

TO THE HON. JOHN QUINCY ADAMS, WASHINGTON.

MY DEAR SIR: I propose to say a few words on the question whether the banks should resume specie payments in May next. I do this because my position seems to justify, if not require it. For nineteen years I have been connected with the institution which caused the last resumption, and during all that period my efforts have been directed to secure to the country the benefits of a sound currency, and to banish from circulation every thing but the precious metals and notes always convertible into them.