

was pour a more manon s ear, in a Clear, warm, impaissiond strain of eloquence, Which seem d to penetrate her inmost soul And thrill through over merve of that fair form. And promising eiternal constance, Would she but bless him with berefore, he ceas'd, Would she but bless him with herboys, he ceas'd But still a strain of eloquence pour,'d forth From his enamour'd supplicating eyes, As foully gazing on her lovely face So agitated now, that plainly show'd The deep emotions of her heat were rous'd. "Three she essay'd to speak, yet words cam

Thrice she essay'd to speak, yet words car not, For words but seldom forth the vehicle Of such a soul's pure, fervent, holy love. A tear stood trembling on each damask check to Gently she disengaged her snowy hands From his, and parting the full waving locks That shading cluster d o'er his forehead fair, And bending o'er him, set the seal of her Pure raby lips upon his burning brow. Enough, he cried, that seals thee mine for life, And clusp'd the blushing moiden to his heart.

'Rebecca, listen! When do you think your father will take us home?' Soon, William; soon, I know.' 'The sooner the better, if he does not vish to see us in the poor house! Oh, William ! do not talk so dreadfully, you make me so nervous !' 'If he does not take us home, and do the fair thing by us, I'll turn bandit or pirate, and be a terrible scourge to my race ! So saying, fiercely, the brave young man leads his blushing bride to their hotel. At the end of a month the board bill is presented; but, having no money, they are forced to leave. The young lady goes home, and her husband to Toxas, or some other in-yiting spar. And this is the end of one run-away match.

money, and how are we to live it your father don't take us home ?

lon't take us home? 'Hav'nt you any money, dear William? 'Not a cent, I owe already about thirty-lollars for board.'-'Never mind, dearest William, we will

buy a little cottage in the country on the banks of some romantic stream, and there

nd our days in bliss.' 'You're a tool !' How are we to buy a cottage without money, and what are we to do for the necessaries of life after we get

there ?

expressed much admiration of his fair cou-sin Louisa, who had been educated with the Annerelay with the not been extracted with the Annerelay with them and Rosalis. The Counters endeavored to increase the favora-ble sentiments with, which the Lady Louisa Vallatville was regarded by her son, but the more forcibly she urged the merits of Loui-sa, the more forcible were the contrasts prethe image of Rosalie had become established. Lady Julia who shared her mother's opinion; and had a remarcable degree of confidence in her lact and ingenuity, undertook to cor-recr what she formed the false impressions of her brother, and lead him a willing sacrifice to the shine of Lady Louisa. The latter was accordingly invited to Motvington Hall, and was hourly expected at the time when

she heard. My dear girl !' she exclaimed, 'I should as soon think of marrying the Emperor of China as Lord Clarence Amersley ! There are two great objections. T assure you: the first is, I don't like him thed the second is still more formidable, he don't like me. To give you still stronger assurance that I have not the least idea of entering juto rivalry not the least idea or entering but fivily with you, I will, in turn, make your heart a repository of my secret, for finxe one, I as-sure you, and 'the almost as reat as yours.— I have accepted an offer. from Lord Cran-brook; and as the newspapers say, the hap-py event will be solemaized in the course of a month.²

the now am 1 to buy a poney?' 'Well, suppose we travel.' 'Travel! You are destitute of sense! I tell you again, for the third time, I have not a copper?' 'What a queer man! I know you only.' 'What a queer man! I know you only.' 'Rebecca, listen! When do you, think 'Rebecca, listen! When do you, think 'Rebecca, listen! When do you, think 'Rebecca we want to terrify me for the joke of the ding?' 'Rebecca we want to terrify me for the joke of the ding?' 'Rebecca we want to terrify me for the the rebeat of the ding?' 'Rebecca we want to terrify me for the the rebeat of the ding?' 'Rebecca we want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat of the ding?' 'Rebecca want to terrify me for the rebeat want ding the the want the ding?' 'Rebecca want to terrify me for the rebeat want ding the the want the ding?' 'Rebecca want to terrify me for the rebeat want ding the the want to the want the best way of conquering this discussion. We allude to the decomment of the discussion. 'Real and conclusion of the discussion'' the dis Lady Julia's perfidy was soon made mani-

That such are the circumstances of the oge, that according to Gospel principles, the use of fermented or alcoholic drinks, is a maximal is an immorbilly, and an evil. 1. And in order that we may at once ex-hibit the foundation of our entire argument, we utterly disclaim the usual mode, of re-ferring to the tolerated morality of the old Testament, as final and conclusive authority in the case. We here assume a position, which to some may appear starting, and which has hitherto femalined unnoticed in the other to female and conclusive autoprity

code, suited to other climes and darker ages, to learn lessons of virtue and temperance i is it rational, that in the 19th century, surroun-ded by the full biaze of Gospel light, we should go back to old. Lot to learn the art of tempe-rance; or to wicked Ham, to obtain essons about distilling wine; or even to good old Nosh, to receive instruction how to curse a son! With the same propriety, we might resort to the same source to obtain permission to put awy our wires, for trivial causes; and with equal propriety we might resort to bought with a price, therefore glorify God, in your *Jodica*, and in your spirits which are his-lat Cor, vr. 15-20. And, ander the same circumstances, the use

the same same is nives, for trivial-causes; and with a pice, interiore giving Uod, in sour bodies, and in your spirits which are body and then appeal to Moses, to sanction the un-hallowed deed. Is. it not therefore just as absurd, in view of the foregoing statements, to plead for the moderate number of wires, on a sim-ilar authority ? For if the former is tolerated in witnessed the effect produced by the char-cell for a moderate number of wires, on a sim-ilar authority ? For if the former is tolerated is a time and produced by the char-ter and conduct of men, upon those around the second the s

Enough, he cried, that seals the mine for life, And clasp'd the blushing moiden to his heart. Oh, witness now, ye Angel hosts that dwell *Amid yon twinkling stars, and hear my vow, And register it there in some bright spot Upon the portale of Eternal truth; Thou shalt be thus enshrin'd within this heart Above all other things that cluster there, Except the power that caus'd it first to beat, "Till its pulsations shall have cess'd forever. And eter a the second moon had come and gone. He led her forth to Hymen s'altur, where In holy wedlock they because one flesh, And all that appertains to human life. How silent flap'd the filting wing of. Time, As flow those few short blasful years that they. Yogether sail d dwyt the bright stream of life. Yearafter year: fold don, But ere the eighth had hell its circuit run '' Twas in a soft and mellow twilight hour, The moon and stars were beeping out as bright A shey wire wont, in former happy years, Again Leaw him kneel, with aching heart, Boside a monument of purcet white.

As they were wont, in former happy years, Again I saw him kneel, with aching heart, Beside a monument of purcet white. Before him, waving in the gentle breeze Of dying day, a blooming rose hush atoud, Yielding its perfume to the zephyrs' breath, A fitting emblem of that lovely one Before whom he in former years had knelt, Who now in silence lay, beneath the spot On which that rose-bush grew. Deep agonizing sighs and groans went forth Upon the evening breeze, as he now bent O'er the cold bed of her who was his life; And as the stern realities of his Heart's desolation roll'd before his mind; The world with all its pomp and pageantry Seem'd but a dreary, waste or blackest might, And coll'd him, faming, and in his heart, And coll'd him; fating, the would have long'd to Hio.

For the Herald and Exposit TO IRENE IN INEAVEN.

IRENE, my lost departed EVE; My first my barly love, Say doth thy spirit ever leave Those blissful realms above t

Doat thou e'er wing thy airy flight Down to this world of care. And pole d op pinions plum d in white Note the transactions here T

And hover near my path of wee, Which I have weary trod, Since thou weat laid, long years ago, Beneath the silent and f

Troughtines fancy thou art near. And will not from me part, Dar almost feel the falling tear. When sorrow rings my beart

I'm sure if spirits over are Permitted thus to roam. The love which thou for me once hore Would tempt thes here to come. In slumber oft thy face I see, "Dreat in that pencerul amile Which won and bound my heart to thee, "When thou wast but a girl.

When thus, in visions of the night, My thoughts are turned to thus, Is it that the pure spirit bright Is whispering to me /

My life is a rough troubled ses. In my sid wakeful hours, But when I sleep ind dragin of thes 'T is bliesful Eden's bowers.

THOUGHTS AFTER THE ABOVE. 'Children, obey your parents.' In nine cases out of ten, no good comes to those who oppose the wishes of parents or guar-dians. Runaway matches generally result

INFLUENCE OF YOUNG MEN .- Throw a stone into the water and mark how the cir-cles, widen until they are lost. Such is influence-your influence young men. On which side will you throw it, virtue or vice? You have the power of partially redeeming the world, or making it ten-told (more wic-ked. Which will you do? With a judgnent day before you, and a long eternity for reflection, tell us how you will labor? It is a fearful thing to live, and a terrible thing to die, with the ghosts of worse than wasted moments and debased talents staring us in the face. When the Roman liberties were allempted to be destroyed, Cataline, knowwork by corrupting their minds, and leading them to the commission of daring crimes. This last chows that he understood, human nature. With the countenance and support of young men, we could regenerate the world. Without their support comparative-ity futile would be our eithors. If such is your influence beware where you throw it Lave to elevate and blogs, and not curse and destroy. Feel that you are living for other worlds, and that you are living for other work by corrupting their minds, and leading

worlds, and that your immortal destiny de pends upon how you live, move and act. BORROWING BABIES-An amusing inciden

occurred lately in Boston. A genileman, and lady in that city were blessed with a beautiful ohild; of about a year old, which bors, that he young ladies, frequently sent over to borrow the baby.' After being obli-ged to send for the child several times Mr. her songs were sung with all her wonted

us of Ernest Travers and that there would, in all probability, be a marriage in conser-guence. The young hopes he had formed—the beautiful castles he had built in his imagina-tion—the home of love which he had pic-tured, and of which Resalie May was the presiding spirit—were broken and dispelled by the tow word. He had deemed that he word. He had deemed that he by that on

alone possessed the priceless treasure, the heart of Rosalie; and that heart he was now assured was another's. And ere the ladies had joined their friends in the boat, for their customary evening di-yersion, Lady Julia had taken an opportunity of intimating to Rosahe the probability of the marriage of her brother and Lady Louisa

vallanville taking place very shortly; and that it indeed was for the arangement of the preliminaries that the visit of Lady Louisa was about to take place. And what was this to R-salie? A week had not elapsed since, moved by the importunities of Lord Charence, she had contessed to him the sedians. <u>Runaway</u>, marcoge generatly result unhappily. Love, respect, gratitude, duty, command obedience, besides: clandestine marriages are always viewed by the world with suspicion. Rather remain single than not be married fairly and openly with the concurrence of your parents.

bade him live for her alone-and heard the music of his gentle voice breathe the sacred promise to be unto her a faithful guide, and true protector; though all the world should be inconstant ; and in sunshine and in storm. in mirth and sadness, in favor or disgrace, to, be the only true star of her existence. And now she licard he was on the point of mar-rage with another. His sister told her so. What was left for Rosalie? Ste knew What was jett for Kosalie , SLO snew, how much the birth and fortune of Lord Clarence Americally raised him above, her, own condition. She had herself urged that difference when he sough her love, but he had cust distriction down; and said he, val-ued title and fortune only because they ena-bled him to reward her virtues;

And you, my dean Rosallie, said Lady Julia, will be gratified by this match as well as we ourselves, because our people are actually saying that Clarence is fascinated by you; and it might have been necessary to take steps to get rid of the scandal; but now, she added, with a smile, fall fear, on that point is over.

and added, with a statisty and a seel upon the . The words tell like pointed steel upon the beart of Rosalie. Her woman's pride was assailed. Her loye was pure, entire, and high, but she knew what the dignity of her honor demand-

ed ; she resolved to be true to herself at any sacrifice; and to allow no eye to see the barbed arrow that was featering her heart. Rosalie accompanied Lady Julia to the

our enemies is by confronting them. They tell me that the wild animals are subdued by looking them boldly in the face; and with all her faults, I do not believe that Lady Julia is in a wild state, or past repentance.-So come with me to the drawing-room, and let all that has passed here be a secret to our

own dear selves.' Submitting to the entreaties of Lady Louisa, Rosalie returned with her to the draw-ing-room; but more bitter disappointment, and still more poignant anguish awaited her. Lord Clarence was cold and formal in his manner, and when Lady Louisa had engaged im in conversation with Rosalie, he suddenly paused, and begging her pardon for detaining her from Mr. Travers, hastily withdrew from the room. 'Can this be love !' she exclaimed, as she

hrew herself again upon the couch in her still small room, in despair. The friend whom she had found in he

Lady Louisa did not approach the unation of the line and though the Lady Louisa did not approach the curate's daughter again that night, she was not un-profitably employed; for having caught the name of Travers when it fell from the lips of Clarence, she concluded, that Lady Julia

of Clarence, she concluded, that Lady Julia had been making mischiel in another quarter, and directly taxing her with it, elioited the truth. Travers being an old friend of fier family, she had no hesitation in requesting, his assistance in clearing up the mystery that seperated two excellent hearts. The next day the party were assembled at

dinner, and a happy spell seemed to have fallen upon all. The dowager Countess even participated in the minh; and in the counenance of Lady Julia there was reflected something like amiability of heart. Lady Louisa was, the liveliest of the party; she, enjoyed the satisfaction of doing good. The ladies were about to retire, when Lord Cla-

rance detained them; 'I have a lavor to beg of you,' he 'ex-claimed'; 'and although it is not a oustomary, thing, yet we may waive eliquette when our. affections are concerned. I would request all who love me, to drink the health of the future Lady Clarence Anneisley !! 'My son !' exclaimed the dowager Countess. The future Lady Clarence Annersley !

repeated his Lordship, and the sentence was) schood by the other genilemen, as they filled glasses for the ladies. 'And pray who is the lady whom I am to have the honor of calling daughter ?' inquired

the Countess. Romlie May? was her son's reply. The astonishment of two of the ladies was

extremely great; but marvellous were the powers of the third; for by dint of persuapowers of the initial lot of difficult of persa-tion, and an emphatic reference to certain fabrications, which, whatever they might say for the ingenuity of their inventors, were not creditable, to their reputations, she pre-vailed upon the mother and sister. The heart's mialeaders, to correct their errors, and accept the challenge of Lord Clarence... The night density the hearings of the family diride

edged and obvious distinction between the atan-dard of morality which obtained in the Old Testament, and that which is required by the more finished and developed system of the New. And on this, perhaps novel position, New. Nets. And on this, permais lover position, we base our first argument;—a position, which amiu the excitement of partisan v ar-fare and intellectual gladiatorship, has been too much neglected. We shall assign to it its proper place, and hold it up in all its practical moment. And from it, we will show, that if the O. T. in its *iltral* sense and argument is to deside the morality of our day. practice, is to decide the morality of our day, the foundation of civil life, and the very ele-ments of human society would be convulsed. In order to form a proper view of this sub-In order to form a proper view of this sub-ject, we must consider a characteristic fes-ture which has distinguished the administra-tion of God, in the world. What theologian --what intelligent christian does not know, that God, from the beginning graduated his revelations according to the existing state of human society. In proportion as the moral, physical and intellectual powers of man were developed, in the same proportion he extend-ed and enlarged his revelations. Thus, the 'Adamic covenant' was admirably suited to that primitive state of simplicity, innocense and happiness. And when in process of time, the circumstances of human life were essentially changed, and the human powers; by these circumstances were pressed into a by these circumstances were pressed into a more enlarged and developed exercise, the more enlarged and useroped enrices, the patriarchal constitution, as corresponding with that stage of improvement, was confer-red upor man. And when, in later ages, tho human race had reached a still higher grade. of intellectual developement, the Mosaic in-stitutes were given, which in their require-ments were daspred to the age for which they mare desired and these were intended ments were adapted to the age for which they were designed, and these were intend-ed to be preparatory to a final and perfect code of morals, which was to be revealed to man, when once the world would be prepared for it. Accordingly we find, when the Au-gestan age arrived; when philosophy had more; fully enlarged the human intellect; when the arts and sciences had been more extensively cultivated; the rights and wants of humanity, more distinctly understood, and when the immortal longings of the soul, re-quired a more satisfactory solution of human quired a more satisfactory solution of human destiny, and rosponsibility, --then, the last glorious and finished dispensation, the Gos-pel, was bestowed. And in this, there is pei, was bestowed. And in this there is given to us a most pure, perfect, comprehen-sive and allaufficient code of morals, by which our lives are to be regulated. And does not reason, analogy, civil develope-ments, and the mode of the divine legislation, all prove that the final dispensation would embrace a more spiritual and comprehensive morality f

morality " Having now seen that God gradually en-larged and unfolded has revealed purposes, Heb. 1: 1, 9, in proportion as time and soci-sty advanced, let us now proceed to exhibit the distinction siluded to, and the more spir-itial nature and superior obligation of the morality 👫

We refer you to our Lord's own 'exposiher songs were sung with all her worted teoling: "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think, who delight in her sirals. "Ab' little they think and the sirals. "Ab' little they think and ther sirals. "Ab' little they think and they fell, "Ab' well-remembered tones, as they fell, lite opened to her ; "and the day of her mar-the challenge of the day of her mar-proseeded to place before them a number of ringe withessed also the numbers of the they day of her mar-proseeded to place before them a number of ringe withessed also the numbers of the the day of her true, particulars. Vallenville arrived, and

strate that such an example, having a tendency, is opposed to numerous passages of the Gospel 1 How can we pray : " lead us not into temp-

poligamy and retaliation — on the ground of the hardness of their hearts. And that all of them with other sins are embraced in the same category, and that their abeltors. Save their proper penalties assigned them, you will see in lat Cor. vt. 9, 10. And what intelligent Bible reader does not here it was it wominent design of the How can we pray : " lead us not into temp-tation," when at the same time we are know-ingly tempting others, by our example, fo an indulgence that may prove their ruin ? We see the intemperate around us; we know how quickly they seize upon every thing that coun-tenances their immorel habits; we know they will be ancoursed by our example : we know

know, that it was a prominent design of the Saviour, by means of his word, to elevate the standard of morality among men t Hence he furnished a more sublime and exalted system, furnished a more sublime and exalted system, and illustrated the more spiritual excellence of his precepts, by his ennobling example. This stances, in the fact, that whild Moses permits retailation, the Savi ur not only probibits retailation, the Savi ur not only probibits is subject to know more of the qualities of the should return good for evil. forgive our enemies its subject to know more of the qualities of the cup, than of the nature of prayer 1

revenge and hatred, but even directs that we should return good for evil, forgive our endmiss, and pray for them ! This instance characterizes his whole system, and displays its perfection. And have we by such means made no ad-vance in christian morals ! Has the world existed in vain for the last two thousand years ! Have not human science and which is the start cup, than of the nature of prayer 1 (The following among other texts, were in-troduced in the address, the application of which is here omitted for the sake of previty : Luke v1. 31, 1st Thes. v. 22, 1st Cor XIII 0, Rom. xiv. 13, 1st Tim. v. 22.) But we need not multiply passages. These among others are sufficient to show that we cannot innocently indulge a habit which inflicts as escious an injury on others. We add the existed in vain for the last two thousand years 1 Have, not human science and christian experi-ence, the fulfillment of prophecy, the develope-ment of history, researches of travellers and the investigation of pious talent, furnished in-creased facilities for biblical interpretation 1—

so serious an injury on others. We add the direct proof, that suck a habit, under such cir-

• The theologian ared not be reminded, that we do not allude to those reternal laws of morality, which are always binding upon map, such as are scattered in the decalogie; but to that Lowran in the decalogie; but to that Lowran in the decalogie; but to that Lowran in the decalogie; but to the decalogie; but to the decalogies of the de

the investigation of pious talent, farmished in-creased facilities for biblical interpretation 1— Are not the plans and purposes of God more clearly 'understood, and moral duty more distinctly defined 1. If not, then might we go back to the age of the inquisition to discover the science of toriuring heretics; or even to the saily history of New England, to learn the most approved method of burning witches. Now, have we not shown that as buman society advanced, the plans of God were more apiri-tual and comprehensive morality of the society the whole tissue of false argumentation, which has been founded upon the supportion that the rule of his life, is one thousand, eight hundred and forty eight years behind the age. 2 The results at which we have arrived, will be amply sustained, by the following argument, in support of our main theme, that scaling circumanances, on Gospel principles, render the habitual use of intoxicating liquor an immora-lin order to make our way clear as we pro-lin order to make our way clear as we pro-lin order to make our way clear as we pro-in order to make our way clear as we pro-in order to make our way clear as we pro-licumanances, on Gospel principles, render the habitual use of intoxicating liquor an immora-ling when ye an as against the breathrean, and wound the whole to make our way clear as we pro-licumanana we and the principles, render the habitual use of intoxicating liquor an immora-licumanana we against the breathrean, and wound the we whole to make our way clear as we pro-licumanana we against the breathrean, and wound the invest to make concerned to the principles, render the habitual use of intoxicating liquor an immore lity. In order to make our way clear as we pro-lity.