Poetry.

SHEAVES OF TIME'S HARVEST. BY ELIZABETH C. WRIGHT.

Time passed his hand o'er the brow of youth, And ploughed deep furrows where once twas smoot And ploughed deep furrows where once twas sm
Then he wrote great lines of thought and care
In the place of the smiles it used to wear;
Then sprinkled the ebon locks with gray,
And faded the light of the eyes away,
And the reaper smiled at the mourner's grief,
As he gathered home this ripened sheaf.

Time stood by a forest dim and old, As its thousand years were well nigh told, And its fallen kings lay mouldering there, Where the gray moss swung in the chilly air, From ocean to ocean's distant shore That trackless forest shadowed o'er; But a nation toils where those wild-wood leaves Were garnered once with that reaper's sheaves.

Time stood on Baalbee's giant walls, And paced through proud Palmyra's halls, And like the echo of his tread Came funereal wailings for the dead; And now the desert blasts alone Sigh o'er each fallen monarch's throne-The only spirit abroad that grieves Over those long since gathered sheaves.

Yet waiteth not that reaper dread, For the flower to wither and droop its head, For he cuts with his sickle sharp and keen, The golden ear and the leaflet green. babe that sports at its grandsire's knee, And the gray old man alike takes he, The starting bud and the withered leaf, He gathers to add to his well-grown sheaf.

The rose-tinged petals together rolled, And the bud untwisting each fragrant fold, The flower on its stem scarce fully blown, He bears with his sheaves to his harvest home The youthful while hope still paints on the air, Visions of glory enchantingly fair,
The reaper gathers nor heeds our grief—
He has need, perhaps, of this blooming sheaf.

Alone that silent reaper stands And binds his sheaves with his bony hands, And he scans the field of his harvest o'er As he scanned it a thousand years before— And he laughs as he watches the puny toil Of those whose labors he makes his spoil, For the world and its creatures, like autumn leaves He binds together—Time's harvest sheaves.

For the American Presbyterian. CHEAP WAY OF DOING GOOD. To our Church Members:

The luxury of doing good! Perhaps many of your readers have but little knowledge of this luxury-nevertheless it exists, and may be enjoyed. There may be some who would not hesitate at the who are ever ready to engage in a good work, respective offices—declining re-election. The sowhen the way is pointed out, the writer wishes to ciety, however, in the exercise of its superiority. indicate one among the many; and it is the fol- withheld its release; and it affords us great plealowing, in which he has enjoyed the luxury above sure to find that, though removed by distance indicated, as any one may suppose from the ex- from our school, and, in his church relationship, tracts below. Thinking that in no way, at so laboring in another branch of the vineyard of the small an expense, could be do more good, and Lord, Mr. Whilldin is here to-day presiding as give more constant pleasure, then in bending a re- heretofore. From Mr. McCammon, now also seligious paper weekly into the families of some of parated from us by distance, we were compelled our pastors, unable to subscribe themselves, he reluctantly to part; for the office of Treasurer

Returning to his house after an absence of some | presence in the school. We trust, however, that two months, he found an accumulation of acknow- our late Treasurer has been succeeded by one ledgments on his desk, from which the following whose heart is no less warm in the Bible cause.

Please accept my grateful acknowledgments for your great kindness and liberality to one so un- a most verdant spring gave its hopes of fair prosworthy of your favorable notice. May the Lord perity, and summer flowers bloomed in almost unreward you abundantly for your remembrance of wonted beauty, our autumn came with a harvest me, and the supply of my great need, in this re- less abundant in sheaves than our spring in buds. mote part of his heritage. I cannot express the interest and importance which I attach to the every family in the land. Again I would thank you for your renewed kindness, and may the blessing of our Heavenly Father rest upon you," &c. "I shall receive it as a token of great kindness and generosity. I have had the reading of three or four copies already, and am very much delighted with the paper. It is just the paper we want introduced into all our families. Oh, that I could get every family in my congregation to take it. I feel that a paper of the right stamp is a great help to a pastor in his work."

"Scarcity of money prevented my subscribing for it before this. Accept, dear sir, my hearty thanks, and may the blessing of Him who declared 'a cup of cold water only to one of His little ones By the male board of managers, in the name of a disciple' should not be without By the female board of managers, in the name of a disciple' should not be without reward, be yours," &c.

"Though unable to be a subscriber to the AME-RICAN PRESBYTERIAN, I know it and value it Disbursements for printing, stationery, &c., RICAN PRESBYTERIAN, I know it and value it in 1859 and 1860,
highly as a standard paper of our branch of the Balance now in hands of Mr. Ivins, Treasurer, \$231 49 church. Please accept my hearty thanks, therefore, for your kindness. My little flock are granally acquiring a strong interest in the operations

"I have before this seen a number or two, and pleased with it, but did not feel able to add it my list of weekly visitors. I receive it with such pleasure, and with many thanks to yourself months, a pleasing change distinguishes the close or its weekly visits through the coming year." "I am under many obligations to the good people biladelphia for assistance in time of need. And you have added to the favors already bestowed, shall feel that I owe my Master a great debt of matitude, and shall try to serve his cause with our managers go forth on the duties of another ore zeal and fidelity. With my best wishes and year to gather trophies worthy of the cause in ers for you and yours, I am," &c. Please accept my sincere thanks for such a

precious gift-one at the present time doubly creased interest for our branch of Zion. Again let me assure you that I appreciate the mission of

"I take this method of acknowledging your kindness towards me. Please accept my thanks for Word of God. the favor I have received at your hands. Though may never be able to requite you, dear brother, trust the Lord will. God bless you, dear bro

These are but extracts. Now, Messrs. Editors, there is not luxury returned in them for the mall pittance paid for the subscription, the writer ignorant of luxuries. The prayers, the kind not diminish in the least his pleasure, as they all friends of His Elder Brother. Are there not many others who would enjoy

th the writer this luxury of doing good? A MERCHANT.

r. E. W. Whelan, late principal of the Mis-i Institution for the education of the blind, pro-s to establish a Magazine for the benefit of this

For the American Presbyterian. IMPORTUNITY IN PRAYER. BY REV. THOMAS WARD WHITE.

It is not said men should pray when they retire to rest, and when they arise and go forth to the duties of the day; it is not said they should pray when God's afflictive hand is laid heavily upon them, when adversity rudely sweeps away their fond anticipations and cherished hopes, when dangers gather thick and dark around them, when perplexity and anguish tear their heart-strings, when difficulties rise frowning before them; but that they should pray always: "pray without ceasing," (1 Thess. v. 17;) MEN OUGHT ALWAYS TO PRAY AND NOT TO FAINT, (Luke xviii. 1;) that is, their hearts should be altars from which should ever ascend, morning, noon and night, the sweet and holy incense of prayer.

I. God's character should lead us to importunity in prayer.

1. We know that he is a being of loving-kindness and tender mercy; that he is more willing to grant his Holy Spirit to those who ask him, than earthly parents are to grant good gifts to their children, (Luke xi. 13.) That while our nearest and dearest friends may become tired of our frequent applications for favors.

"He loves our importunity, And makes our cause his care."

2. His justice should also lead us to pray with importunity.

We all know with how much fear and trembling we approach into the presence of one in whose character for justice we have but little confidence. to seek a redress of our wrongs. We have no guarantee that such a one will either listen attentively to our petition, or, if he do listen, that he will decide properly or answer promptly. Not so with God. "Justice and judgment are the habitation of his throne," (Ps. lxxxix. 14.)

8. He is also a God of truth. "A God of truth. and without iniquity art thou," (Deut. xxxix. 4.) In his holy word he has promised that we shall find him if we seek him with all our heart. "Ye shall seek me and find me when ye shall search for me with all your heart," (Deut. x. 29.) And this promise he will most assuredly keep. Lunenburg, Va.

THE S. S. BIBLE SOCIETY OF THE THIRD

CHURCH, PHILADELPHIA.

TWENTY-SECOND ANNUAL REPORT. From the minutes of the meetings of this society, appended to the printed proceedings of the tions?" expense, if they knew of the where and the how it twenty-first anniversary, it will be recollected that might be attained. Believing that there are some the President and Secretary had resigned their determined to supply twelve such with the "AME- which he filled for years with great advantage to the society, required, more than others, personal It may be further recollected, in reference to the progress of the society, in 1859, that while

What shall be said of 1860? Did it trace its AMERICAN PRESBYTERIAN as a source of religious commencement through green pastures, and beinformation, as well as, also, a faithful and efficient side the still waters? Has a genial sun cheered organ of our branch of the Church of Christ. I its summer path? and has no blight in autumn most sincerely wish it could be introduced into withered its fruits? The result will best be seen

THE TREASURER'S ACCOUNT. Balance on hand at the end of the year,
Paid into the treasury of the parent society
for fourteen life memberships in favor of
Rev. E. E. Adams, D. D., Rev. A. Cookman, David J. Kennedy, George Griffiths,
Robert C. Geddes, Randall T. Hazzard,
Henry K. Bennett, Samuel Mercer, Jr.,
John H. Aikman, Mrs. Margaret Brown,
Miss Caroline E. Furber, Miss Mary Bartlett. Miss Virginia L. Harris, Miss Mary E.

lett, Miss Virginia L. Harris, Miss Mary E. Balance. Collections in 1860.

6 97

It was feared that so marked a declension, a appeared in 1859, might perpetuate an unfavoraand Boards of our church, and I trust are enjoy- ble influence over 1860; and certainly, on minute a measure of the smiles of the Head of the inspection of the collections of each quarter, are to be found considerable traces of such an influence passing over three-quarters of the year; yet in the final quarter, or we may say the harvest with brightened features. The aggregate of 1860 exceeds the total collections of 1859 by the sum of \$30 34; and we trust a still brighter day is breaking, when with renewed ardor and energy. which we labor; gratifying to the Philadelphia Bible Society, whose delegates meet us once again rized, because I have been under the necessity of on this anniversary occasion, and of which our loing without my usual amount of religious read- society is an humble auxiliary; and honorable to It affords me great pleasure to see the in- Old Pine Street Church, which, through our agency, appropriates, in multiplied donations and subscriptions, its only public contribution towards sustaining the universal distribution of the printed

Has the land in which we live, or the world at large, ever experienced a crisis in which the Bible, "God's holy book of truth," was more needed

than at this moment? "Westward, the star of empire wends its way;" and here men, of almost every nation and language, blend into one. Eastward, princedoms ishes of these servants of Christ are worth to the Bible literature, almost everywhere, is being riter a thousand times the subscription price. widened, and that with prodigious rapidity. In he fact that the writers are all strangers to him, the midst of all this there reigns much disorder. With the advent of every good principle on fresh ground, now as ever, stands the "great red dragon" ready to devour. Who shall doubt the issue? "And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in

the word of their testimony." The battle-ground was transferred from heaven to earth; and men, in place of angels, became the combatants of the suitable estimate. It must be evident, we think, Our little society may change perpetually its offito the cause of truth, however small one year or great another, need not cease as long as the walls of this ancient church edifice stand erect, and God

is the glory in the midst. "The beams, which shine on Zion's hill, Shall lighten every land; The King who reigns in Salem's tower, Shall all the world command." Philadelphia, November 18, 1860.

For the American Presbyterian. A. B. C. F. M. APPROPRIATIONS FOR 1861.

Missionary House, Boston, Nov. 13, 1860. A resolution, adopted by the Board at the close vor "to raise \$400,000, that sum being desirable ship and difficulty, that though in his earlier mansoon be forgotten. Three thousand persons, by We must remember the principles of his religion, their simultaneous uprising, avowed their convic-tion that the time had come for attempting greater things in behalf of a perishing world. Should the promise of that hour be fully realized, it will ever lished, and introduced fasting rigorously for a be memorable in the history of the world's restor whole month in the year, required prayer five

which many special contributions were made,) the donations from churches and individuals had not doctrine of one God only. He also teaches that reached, in fifteen years, the sum of \$270,000. It is not safe to expect the legacies in any one year, to exceed \$50,000. Nor is it safe to anticipate any considerable amount from other sources. But He allows true Mussulmans four wives, extended these two sums (amounting to \$320,000) would his religion by the sword, never attempted to work leave us far below \$370,000. At the very out- miracles, inculcates a sensual paradise, and a terset, therefore, the Committee are met by this ques. rible physical hell for the wicked, but keeps the tion: "Is an advance of \$50,000 (upon the dona-

sion be made for the normal and healthful growth be this—That Mohammed's own mind was never can neither grasp nor see,—Divine things. of the missions? Even with an allowance of \$370,000, this will be impossible. New positions, perfectly understood what he was, nor what he inhowever important and desirable, must remain un- tended to be; that he was hurried on by an irre-

much easier for the friends of the Board to in- no inconsiderable element in his character, and crease their donations to \$320,000 in 1861, than that he deceived himself in regard to his own it was to give \$265,000 in 1858 or 1859. With character and privileges, perhaps quite as much a resolute purpose, indeed, there would be no dif-

needed, but what cannot be withheld without sefore the ability of the churches. They are sure acts of devotion.

that they fall behind the providence of God. It is with no ordinary solicitude that they turn to the constituency of the Board, and inquire (1) to immense numbers. He gained one victory af-whether the grant which they have made is to re-ceive a practical sanction; and (2) whether an additional sum may be expected, so that the unhazards and evils of a frequent indebtedness. More, much more, might have been said. We have felt the argument and we know its strength. But there are other hazards and evils which must not be forgotten. A failure to profit by victories which we have dearly won; the loss of golden opportunities; the discouragements of missionaries; checking the faith and zeal of their native bre-

We must be excused for asking, whether it is a light matter for churches, honored and blessed as ours have been, to fail in a question of the clearest and highest duty. Let any intelligent disciple of Christ look out upon the heathen world. Let him survey its appalling, hopeless ruin: Let him listen to those voices which are coming to us from the ends of the earth, pleading ever for the bread of life. Let him contemplate those majestic changes which the God of missions is constantly evolving, in the interest of his own great work. Let him review the history of this enterprise for the last fifty years, and see what wonders have been achieved, notwithstanding the tardy and scanty co-operation of his people. Let him watch the dawning of that day which is soon to fill the earth with the glory of Immanuel. Let him reckon up the obligations of these American churches, growing out of their history, their prosperity, their abounding facilities for making known, in all lands, the unsearchable riches of Christ. And then let him inquire wherouse us from our lethargy, and make us say, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear?"

But let us forget "those things which are hehind." Let us inaugurate the second half century of our history, with a strong purpose to devise liberal things, the Lord helping us, for the God is great." And they are across the Pyrehonor of his Son. From this time forward, let nees, and at the gates of Marseilles. They are sponding habit and character of mind in such a the word "debt" have no place in our vocabulary. over Sicily. They have landed in Italy. Rome ore. There is a relation and suitableness between Let us look rather to him, who, though he was trembles. rich, yet for our sakes became poor, that we through his poverty might be rich. Often have we uttered the prayer, "Thy kingdom come." Henceforth Abraham, that Ishmael shall be a mighty nation?

In behalf of the Prudential Committee,

FILTHY LUCRE.

If a man has solemnly sworn to devote himself, body and soul, to the spiritual welfare of men, that vow fairly includes his money, as well as his talents, time, and health; unless, perhaps, money is conheaven. And the dragon was cast out." "They sidered by spiritual persons as so worthless a overcame him by the blood of the Lamb, and by thing that it is not fit to be given to God.

MOHAMMED.

Of Mohammed, it is perhaps difficult to form a

the fact of the prodigious constructions of Moham-med—the wonderful results of his religion—so from its contents. many of them excellent A man who so wonderwe must consider what he was-almost destitute of education, a wild Arth, with a mighty intellect and nothing to satisfy it; perfectly dissatisfied with the follies of the religion he found at Mecca; that he travelled on trading expeditions into Syria and elsewhere in early life, and that he heard and that he travelled on trading expeditions into Syria and elsewhere in early life, and that he

ration to Christ.

In making the appropriations for 1861, the Committee have deeply felt their personal responsibility. Prior to the last financial year, (during teaches constantly, and with great earnestness, the doctrine of retribution steadily before his follow-There is still another question, looking, how- was, by no means one to be disposed of in a few you may

saw that he was establishing a system far better In these circumstances, the Committee have than the one previously existent, and in the chaos yielded to the most pressing claims of the mist of the feelings of the most fervid Arab character, They have granted, not what is really he might perchance believe himself inspired, while when the sceptre of dominion which to him seemed rious curtailment and loss. They have granted universal was stretched out, it would have been nothing for enlargement. The existing stations wondrous indeed if he had not grasped it, and in are still without the means of prosecuting their fine, his false religion was a mighty instrument in work to the best advantage. The Committee have the hands of God to accomplish his divine purappropriated \$370,000, the amount suggested at poses. If, therefore, it be asked, was Mohammed e annual meeting. In so doing, they supposed an impostor, enthusiast, fanatic, or reformer, we that they should have the cordial approbation of would be disposed to say something of all; but the churches. They supposed, moreover, that that he was a man of consummate ability, such as they were combining, as far as practicable, that the world has seldom seen, is clearer than any prudence which the past has taught them, with thing else in relation to him. It should be added that faith which their friends encourage them to that he seemed to die in the full confidence of the exercise. They are sure that they do not go be truth of his religion, engaged in prayer and other

questionable demands of the enterprise may be duly of the Roman Emperor, written to him, urging his honored. Much has been said in regard to the conversion, and the Mohammedan empire extended from the Euphrates to the head of the Red Sea. We have not space to enter into a particular account of the Saracenic conquests. They spread eastward to the Indus, and the proud empire of the Abassides had its seat among the splendors of Bagdad. All Syria submitted; the Holy Land became theirs; the ruins of Tadmor, of Persepolis, of Petra, resounded to their armed tread. Their thren; giving countenance and courage to their swift dromedaries and their barbed steeds preenemies; such things, surely, have a place in this sently drank the waters of the Nile, reposed under the shadow of the pyramids, and were stabled assurance of reality or realism, in any field or amidst Karnak and Luxor. Stretching westward, they over-ran, like an army of locusts, Nubia and art or science or trade; whether in camp or coun-Mauritania, and again drew rein by the fallen co- cil; in a word, in any pursuit or interest cognizalumns of Carthage. Founding what we now call ble by man. Into what must we finally resolve

Is not his character well drawn his hand against every man? Does he not dwell in the presence the eye, and from every slender minaret sounds condemnation,—the substitution and righteous-forth, five times a day, "There is no God but ness of Christ,—his redeeming love and faithful-

day, the 20th of October.

REALITY IN RELIGION.

You have had enough of thoughts: you seek for things. You have wearied your soul with specugreat adversary. Christ, the great captain of our to most careful and soler thinkers, that Carlyle's lations anent things Divine. You seek the Divine salvation, rules amongst the inhabitants of earth as well as in heaven, the great dragon, "that old serpent, called the Devil, and Satan, which deceiveth the whole world," is to be vanquished "by the blood of the Lamb, and by the world of their testimony."

Our little society may change perpetually its offisupposes him a sheer impostor, laboring for his left all the constituting elements of rationality and cers and managers. While the institution lives, own aggrandizement, and inventing revelations to responsibility, it is not amazing if even the natural passes into other hands, these contributions, cover his own impostures and vices. This we ral man be found capable of great proficiency, in the cover his own impostures and vices. must also reject, if for no other reason than for reasoning on the statements of Divine revelation,

> For, let us bear in mind what it is, precisely that the natural man is disqualified for. "The many of them excellent. A man who so wonder fully advances society are cannot consider as a sheer impostor. Was being enthusiast, then, with a large infusion of the thatie? Too wise for an enthusiast, too humanchin general, for a fanatic. Was he a pure reformed? Certainly not. How shall we, then, estimate him? To do so aright, which he cannot know: which he cannot know: which he cannot know: which are foolish to him: which he cannot know; which are foolish to him;

had some opportunity of intercourse with Jews heard, and that hath not entered into the heart of of its last annual meeting, expressed the hope that "the Prudential Committee would see their way clear to appropriate \$370,000 for the coming year," till he was forty years of age, and that "the friends of the cause" would endea- and that "the friends of the cause" would endeafor the proper growth and development of the missions." This vote was taken after a frank and earnest discussion; and it seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all. The scene which followed, will not seemed to harmonize the views of all the scene which followed in the scene which scene which followed in the scene which followed in the scene which scene wh end is it that we receive, not the spirit of the world, but the Spirit which is of God? That we might know the things that are freely given us of God, (ver. 12.) And what is it that the very doctrine—the speech of inspired men-envelops and contains, rendering it imperative that their speech be inspired indeed; for otherwise why should it carry such contents? Again, the answer is, the things of God. "Which things also we speak not in the words which man's wisdon teacheth"—the Divine wine would burst such bottles of man's construction-"but in the words which the Holy Ghost teacheth," (ver. 13.) The things of God: the deep things of God:

the things of the Spirit of God! Such is the Apostle's language most persistently. And is such emphatic phraseology not full of meaning?-more especially, when thus so carefully repeated, when thus so continually clung to? Doubtless it is. And it fastens down our attention on the precise nature of that inability which tions prior to last year) to be regarded as proba-ble? May it become the basis of our appropria-and what the Saracenic empire grew to be. And we shall find the question as to what Mohammed | much, and logically, and with perfect accuracy, ever, in the opposite direction. "Shall no provi- phrases. If we were to give an opinion, it would not, without the Spirit, receive nor discern, -you

acutely you may argue it; how clearly you may nowever important and desirable, must remain uncoccupied. Our present stations cannot be worked with the best economy and the highest success.

On the other hand, we have before us, it is supposed, a year of unusual prosperity. Our har vests have been abilitation; our manufactures are buoyant and hopeful. It will be much easier for the friends of the Board to inconsiderable element in his character, and tual and real; must be not one of the thoughts of your spirit, but one of the thoughts of God's Spirit; one of those thoughts of peace and not of evil which he knoweth that he thinks concerning you, (Jer. xxix. N;) the thoughts of God, not transient and inefficient like your thoughts, but substantial, effectual, eternal; the thoughts of God. which in their self-realizing substantiality are worthy to be called "the things" of God. Forgiveness to be real must be one of these things of the Spirit of God; and, in that view, without God's Spirit you cannot discern it. As a mere thought or doctrine, or scheme of thought, in your mind, it is altogether unreal; an abstraction; a shadowy insubstantial; airy nothing. Scanned and studied to eternity it would leave you unforgiven still As one of the things of God-real, and that may be grasped and held fast-you are forgiven when you see it and receive it.

Adoption, in like manner, you may deal with merely as a doctrine, giving it a lodgment among your thoughts. And you may master all its deacts of devotion.

Mohammed's career of conquest commenced in Arabia. From small beginnings his army increased God's free grace; a real transaction, conferring God's free grace; a real transaction, conferring real privilege and pleadable right; it is among the things of God-those things which the natural man receiveth not, neither can be know them. Ah! it is this dealing with Divine doctrines, t

the exclusion of the Divine things which the faithfulness of God has enshrined in them, that leaves so many with a religion destitute of the element of reality; and destitute, therefore, of power and comfort and refreshment. Christ's Presence in the Gospel History.

THE SPIRIT THE AUTHOR OF REALITY

To see this, let us consider in what the sense or feeling of reality consists; -the conviction and sphere, whether material or mental; whether of Tripoli, and Tunis, Algiers, Fez, and Morocco, our conviction of reality? To what must we ultithey rushed onward, till the waves of the Atlanmately trace up that impression or assurance?

vine and the pomegranate, where you may ex- of the human body by which we perceive these change these lands for perpetual verdure, and the qualities, there is a certain correspondence or short, broken streams of the sides of Atlas, for adaptation, by reason of which matter becomes to the Ebro and the Tagus, the Douro, and the Gua-dalquiver." "Islam," "It is the will of God," abstract, airy semblance, but an actual, existent, and the western Christian hears for the first time real thing. Between the phenomena of sound that fearful war-cry which rung for centuries in and the human ear there is a relation which inevithe ears of the chivalry of Europe, when they tably begets the conviction that the sounds I hear fought for the sepulchre of Christ-"Allah il Al- | are real; not ideal and imaginary, the echoes of lah! Allah hu!" Spain submits, or her few gal- dream-land. If they be musical sounds,—the ther it is safe for us to do so little. Are there lant patriots take refuge in the northern mountains, performance on a many-stringed instrument of not, just here, hazards and evils, which should and Granada under the Ommeyades, amidst the one that can handle it well,—they will be real to whispering groves of her Alhambra, becomes the me only as sounds, and not as music, unless I Bagdad of the West. But from the heights of have a mental sense or faculty, a musical ear or the Pyrenees, it is reported that the Mediterra- taste, corresponding to their quality as musical; nean has been seen breaking in sunny waves upon as the literal car is adapted to their more general a silver shore. "What call ye the land?" "The character as sounds merely. Why is it that, to infidels, commander of the faithful, call it Fran- the merchant, prices, and markets, and rumors of the subject mind and the object presented to it; We pause to glance over the brilliant scene. in virtue whereof the impression of reality springs Has not the Almighty redeemed his promise to up immediately when subject and object come to-

And it is so in every sphere of knowledge or of contemplation. R. Anderson, Secretaries of the and Bagdad, to Cordova and Granada, the delihis authoritative claim to your love—your exceeding sinfulness in refusing it: if the fact of your cate tracery of the Saracenic architecture delights ing sinfulness in refusing it; if the fact of your

> God! To prayer! To prayer!" The crescent has filled its horns, and its splendour is full orbed.
>
> Presbyterian Quarterly Review:
>
> ness of Chirist,—his redeeming love and latting ness; if forgiveness of sin,—adoption,—the got of God's countenance,—the joyant his spirit from and the comforts of his Spirit in boauty of homes—the goodness of God's have and the rewards of his favor: if these are to reu as yet but Lord Palmerston was 76 years of age, on Saturbay, the 20th of Outshear 16 years of age, on Saturbay, the 20th of Outshear 16 years of age, on Saturbay, the 20th of Outshear 16 years of age, on Saturbay, the 20th of Outshear 16 years of age, on Saturbay, the 20th of Outshear 16 years of age, on Saturbay 16 years of age, on Saturbay 17 years of age, on Saturbay 18 years of age, on Saturbay 18

great reality in your estimation and conviction. thos of voice—that excellent thing in woman— For he can establish a glorious correspondency. husbed the house till you could hear the rustle of Between these objective or outward "deep things a pocket-handkerchief. She prays for the bedew-of God," on the one hand; and your mind, as the ings of the Holy Spirit upon the meeting,—for active subject engaged in contemplating and dealing with them, on the other; the Spirit can create a living and blessed answerableness. He has a devotional chant as a prayer, by a touching apthese deep things of God in his keeping. They peal for "all who are in the bonds of the oppresare his own,—"the things of the Spirit." He sor." The official record of the meeting would has your spirit in his keeping also, and at his full probably read something like this—"Dear A—and sovereign disposal. He can frame it into the B—was favored to deliver an address under very image and character and glory of God. He the covering of the Divine love, and after he sat can fashion it into the very figure and mould of down, R—S—T—sweetly concluded in God's holy law, and give unto it the leading attributes and tone of "the deep things of God."

And then,—when the character and glory of that holy law; and forgiveness, with acceptance, even complete justification, as following from that Quaker costume. "Every Quakeress is a lily," holy law having been magnified and made honorable;—the sovereign love of God, also, as originating all this redemption, and the light of his peace that passeth understanding, and the joy time for the motion of the inward monitor, the that is unspeakable and full of glory, and the bridegroom slowly drew off his gloves, and gave his hope that maketh not ashamed, and the rest that hand to his fair companion; they rose up in their remaineth; oh! then, because of the exact correspondency between your inner man as formed anew of the Spirit, on the one hand, and these things of the self-same Spirit, on the other, there dish shall separate us." The meek bride repeated remaineth; oh! then, because of the exact correis in all your soul an impression; —not inferential, faintly another sentence of the same import; they but direct; not the fruit of reasoning, but intuitional; inevitable also, and ineradicable, as well as concluded. Nothing remained but the signing of immediate; -that you are seeing and receiving, a huge parchment certificate by the friends prethat you are discerning, handling, grasping, the sent; and as we went up to enroll our autograph, things of God; things that are real indeed, even a venerable Quaker said to us, "Friend C—, is as no things can be more real, yea, none so real: not this a right honest way to get married?" We "for the things that are seen are temporal, but the things that are unseen are eternal," (2 Cor. that, for want of a parson, Adam and Eve must iv. 18.)

Christ's Presence in the Gospel History.

A QUAKER MEETING. BY REV. THEODORE L. CUYLER.

An accomplished literary friend of Coleridge and Wordsworth once forwarded a package of autographs to our friend, Dr. S-; and when he was asked what American specimens he wished in return, he replied, "There are but three Americans whose autographs I care to possess. One of them is George Washington, whom I honor; a second is Benjamin Franklin, whom I admire; the third is John Woolman, whom I love." This is the same drab-coated brother, whose quaint episles Charles Lamb prescribed when the writings of John Woolman by heart, and tion"—to go on foreign pilgrimages of charity learn to love the early Quakers." It were an easy with Daniel Wheeler and William Allen and Stedetected a vagabond neighbor in the act of stealing corn from his granary, and sent him away with that at the open gates of the New Jerusalem, all the kindly reproof, "Friend, I am sorry that thee their garniture of sectarian hue shall be gently me that thy family were in need, I would have niven thee all thee wanted," such a man would be likely to win more hearts than gentle Elia's. To this day the name of Woolman is held in holy reverence through all the quiet platitudes of West Jersey; -among the shaded lanes of Haddonfield, and under the cool sycamores of Burlington, he is reckoned not a whit behind the very chiefest of the apostles of Quakerism. He never defiled his lips with an oath, or a wee drop of wine; with a Yes, Sir," or a whiff of tobacco. He never lost his temper. He was as innocent of powder as one of the shepherds on the Delectable Mountains. No slave tilled for him his sandy acres, even in those days when the sweat of the bondman moistened the soil of old Jersey. The white silk of his good wife's parabolic bonnet was not more devoid of stain than his meek, gentle, placid, unambitious life. And at the present day, whenever we meet, on the banks of the Delaware, a smoothfaced patriarch, broad-skirted and wide of brima man who seems to have expelled every trace of passion from his countenance, and every particle of dust from his strait garment—we think that we see the harmless drab ghost of good John Wool-

To most of our Western readers a Quaker meeting would be a novelty. For the Quakers are but grounded in the truth, and innocent of exegetical few in numbers, and constantly becoming fewer. They lack the oversight of pastors to keep the flocks together, and the attractive power of a regular eloquent ministry to draw new recruits to upon them. The result is that quite a number their ranks. The children are drawn away by the are returning to the Catholic Church, while others attractions of the Sunday-school; and as they grow up they find it more tempting to listen to the animating music and varied eloquence of a churchservice, than to sit on a bare bench in an unpainted meeting-house and listen to-silence! Like all bodies that have ceased to be aggressive, they have ceased to grow; the time is not far distant, perhaps, when the sight of a Quaker bonnet, or of a coat cut in the style of William Penn's, will attract as much attention on the street as the apparition of a cocked hat and knee-buckles do in our

And yet, for one, I should sincerely lament the And yet, for one, I should sincerely lament the dying out of the Orthodox Quakerism. For the Hickeite wing of the denomination—who for the We have no doubt that many members of the Hicksite wing of the denomination-who, for the most part, deny the divinity of Christ and the necessity of an atonement—we have no sympathy, and would feel no regret at the extinction of their organization. But among the hard-working, freetain and in America, the Orthodox "Friends" can point to some of the noblest specimens. Their writings are full of unction. Their hearts are full of love to God and man. Their hands are full of it, but on account of the difficulties it involved. alms deeds and reformatory labors. What nobler specimen of the practical Christian could any sect show than such as they? Nor is a Quaker meeting so barren and unprofitable as many might imagine. "Nothing-plotting, unmischievous synod! convention without intrigue! parliament without debate!" as Charles Lamb doth style ithow often have we gone in on "fifth day" to refresh our spirits amid the soul-soothing brotherhood! No bell sounded from the steeple, for steeple there was none. No sensation subject announced in the secular prints drew together a gaping multitude. Punctual at the bour, a couple of hundred decorous men and women gather in a plain, square, unpainted room—every one of them apparently habited by the same tailor, and hatted by the same hatter. Tranquil and herd-like they sit together-"forty feeding like one." For a half hour they bathe in silence. A long breath becomes audible; and the buzz of a bottle-fly against the window is a distinct and palpable sound. It is the solitude of society. Soul converseth with soul without the intervention of the lips;-may we not hope that many of these mute worshippers are conversing with God?

At length a spare, stooping veteran rises from the bench of elders, and laying aside his overshadowing beaver, in a slow, nasal tone utters the words, "Thou wilt keep in perfect peace him whose mind is stayed on thee." He is a "public friend" -i. e., an acknowledged preacher of the denomi- of a pastor who takes up so much of his time in nation. A few eyes are furtively raised towards hunting deer, as to fail in making appropriate prethe speaker, but the great majority bend a steady paration for his pulpit labors?" The Baptist an-abstracted gaze toward the floor. The venerable swers—"First, if he is led on or encouraged in man addresses his remarks to those who are "con- his propensities for the chase by his deacons and trited in spirit," and tells them that when he other influential members we think he is somehas sat under the shadow of the Almighty wing, he has "felt the income of sweet peace, and all creaturely fears had fled away." In a chanting

true answerableness or adaptation or correspon- | ing hat. Another long silence is broken by a low, sweet voice that wails forth its petition like Han-But the Spirit of the Lord can give these things | nah's before the altar at Shiloh. Her melting pa-

At the last Friends' meeting that we ever at-And then,—when the character and glory of God are outwardly presented to your mind, itself now formed in that same glorious character;—when the authority of God is held up to you in imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing that same holy law which is now within the imposing the impos your heart; and sin is held up to you as the trans- osity-and their perpetual buzz quite disturbed gression of that holy law; and Christ's atoning blood and surety-righteousness, as magnifying glances from the bench of elders. Before the countenance as following in his train; with the of the idle spectators. After waiting so long a

> resumed their seats, and the simple ceremony was that, for want of a parson, Adam and Eve must have been married pretty much in the same way.
>
> There is much in Quakerism that we admire and love. We do not sympathize with their scru-pulosity in regard to dress; and in reading the life of John Woolman, we found the devotional current of thought too often broken by allusions to the color of clothes and the fashion of furniture. We differ widely from them in regard to the binding authority of the Christian sacraments. We lament that the stereotyped twaddle about a "hire-ling ministry," once better employed against the Fox hunters of another age, should still be repeated

> modern Evangelical churches. But it is pleasanter to think of our coincidences than our differences. It is grateful to sit at the phen Grellet-to feel the trumpet-thrill of Whittier's appeals for freedom—and then to remember laid aside for the white raiment of the saints, which shall be worn by all of Christ's blood-bought

against the laborious self-denying ministry of the

THE CHINIQUY COLONY.

It is known to our readers that the colony of French converts from Romanism, of which Father Chiniquy was the leader, has connected with the Old School Presbyterian Church. Since then. contributions for their temporal and spiritual good have been made by various denominations, considerable sums even coming from Christians in Germany. A large commodious church was built for them, excellent pastors were procured, and it was thought the colony was in a prosperous condition. A correspondent in a late number of the Presbyterian,' however, gives a gloomy picture of its distracted and threatening condition. This he chiefly charges upon the unbidden interference of the Baptists and Episcopalians, who, it would seem, considered themselves equally entitled to a share in the fish that were supposed to have been caught in this Gospel net. Books and tracts have been circulated against infant baptism, and also in favor of the peculiar tenets of the Episcopal Church. The converts not yet being deeply and theological polemics, were naturally this wn into confusion by the conflicting array of Biblical and Ecclesiastical criticism which was showered are drawn off by the intruders, as they are called. who have commenced services with the view of leading the poor bewildered colonists out of their wandering mazes into a clear and certain path. The correspondent seems to have his fears that the

uccess of the enterprise is in imminent danger. Hitherto, we have been "a mere looker on in Venice." so far as this Chiniquy enterprise is concerned; which some of our respected brethren of other churches may perhaps think is little to our credit. We could never speak of it with the same unqualified enthusiasm and praise as many of our exchanges did, for the simple reason that we re-Romish Church need a Reformation of life and faith; and of course we believe that Protestantism is superior to Romanism, or we could not consismeans can convert Romanists to a purer faith. Our suspicions of the ultimate success of this enterprise were not because we could see no need of If may be a comparatively easy matter to instruct a single Romanist in the Protestant religion, and train him in its devotional practices-but to receive a whole colony at once, hundreds of men, women and children, who have been trained and imbued from earliest childhood in the peculiarities, prejudices and principles of their belief, and transmute them into Protestants, is not such an easy matter. It is all very correct to speak of the almighty power of gospel truth, and its efficiency to transform the heart; but even admitting this, we yet must say that the renovation of such a mass, thoroughly vanquishing their prejudicesnot only teaching them what is wrong, but also what is right, and get them cordially to believe, adopt, and practise it, is a Herculean task. Every student of Church History knows how these wholesale conversions worked in the early church how the abrupt influx of the Barbarians overloaded her with an unwieldy mass of material, fresh from their groves and heathen altars, which even the Divine leaven of Christianity did not thoroughly penetrate and transform. And it is the remains of that gorgeous process of imperfect assimilation which, according to the teachings of Protestantism, constitute the corruptions and imperfections of the Romish Church.

MINISTERIAL HUNTING .- A correspondent of tone this strain of tender exhortation is kept up for twenty minutes, and the pale spirituelle face of named merely for the love of hunting, we think rit there is no suitableness, no living relation, no the patriarch is again hidden under the overspread- he is far out of his duty, and should be kindly admonished, and, if he persists, dismissed."

German Reformed Messenger