

## Poetry.

For the American Presbyterian.

September 3, 1861.

MESSRS. EDITORS:—These lines were written for a joyful family reunion in memory of those who have passed from the "circle" during the sixty years of its existence.

These were the beloved and honored parents of the household—our dear ones who, before the age of twenty-five years, had laid aside the sweet attire of wife and mother on earth, for angel-robes in heaven—and several who, in infancy or early childhood, were transplanted, as we believe, into the garden of the Lord.

### OUR DEPARTED.

Tenderly, think tenderly  
Of the gentle and true-hearted;  
Joyfully, speak joyfully  
Of the blessed ones departed!  
Where the sunshine of to-day  
Sleeps along the summer air—  
Where we raise our grateful prayer—  
Where we pour our earnest prayer—  
Other groups in love have blended,  
And their prayers from hence ascended  
Fall in blessing on the departed.  
Gratefully, think gratefully  
Of the true and fervent-hearted;  
Joyfully, speak joyfully  
Of the blessed ones departed.

Though a father's sturdy arms  
Rest in folded slumber now,  
Tommy's rash and war's alarms  
Flash no more his manly brow—  
Though long years have sought to smother  
Many a treasured look and tone,  
And the sweet face of our mother  
Lives but in our hearts alone:  
Tenderly, think tenderly  
Of the strong and loving-hearted;  
Joyfully, speak joyfully  
Of the blessed ones departed.

There be graves where sweetly sleep  
They—the beautiful and good,  
Leaving in our hearts to keep  
Yates' name and memory true:  
Graves by prairie and savanna,  
Graves beside our daily way,  
Whence we raise our grateful prayer—  
Give us strength to turn and pray.  
Lovingly, think lovingly  
Of the fond and faithful-hearted;  
Joyfully, speak joyfully  
Of the blessed ones departed.

Curtained from the day's broad light,  
Infant slumbers, hand in hand,  
By their memories bright and bright,  
Draw us near the better land.  
One fair plot of love and pride  
Slumbers by Cayuga's side,  
There are babes from love's embrace  
Laid in more cradles low:  
Vigilantly, think vigilantly  
Of the pure and noble-hearted;  
Joyfully, speak joyfully  
Of the sainted ones departed.

## THOUGHTS FOR THE PRAYER-MEETING.

NUMBER III.

THE CHARGE OF DELHI.

During the terrific rebellion in India, it was found necessary to enter Delhi. The gates were overthrown by a large company of sepoy, thoroughly prepared to shoot every soldier who should approach. There was comparatively an easy entrance to the city by entering the walls or forcing the gates, but the sepoys on the walls and over the gates prevented the possibility of approach. They well knew that rebellion would soon be at an end if Delhi fell into the hands of the English. But Delhi must be taken, and taken by force. Starvation of the rebels would also cause the death of many of their friends in the city; it must be taken by storm, and the Colonel in command addressed his men, and a company offered themselves who should rush upon the gates, and receiving the bullets of the insurgents, should thus empty their muskets, and by their wounds and death afford an opportunity to the following companies to reach the walls and attack them before the sepoys could reload. The companies bravely rushed upon the gates. The bullets showered around and upon them, and nearly all fell; but the attack of the following companies was successful, and Delhi in a very short time was in the possession of the English. By this brave act these men saved a great number of lives and vast sums of money, which would have been lost had the war not taken the turn it did at the fall of Delhi.

Just so in the spiritual conflict; the period arrives when we must contemplate a sacrifice in order to a victory. Nothing less will answer. "Delhi must be taken." Glorious shall be the consequence of the victory, but it will cost something. Some darling comfort, project, or hope must be forever sacrificed. But oh! to win the proud emblems of conqueror! this is worth the sacrifice, if heaven be obtained for myself or others. To wear the laurels of a victory gained for heaven, placed upon one's head by all the good, and just, and honored of Heaven, and quietly and joyfully to possess it beyond the assaults of envy!

Reader, have you ever found it hard to pray in your family? In the morning you rise healthful and rested, and your family about you. But you cannot pray with them. It is too difficult in face of many reasons which you can give why you cannot, but which you would not recite. The truth is, "Delhi is to be taken." You never will, until bravely, manfully, you become your own master; until in your heart you can feel the victory here. Delhi must be stormed.

Do you attend prayer-meeting? It is a terrible trial to come to offer prayer in public. The writer tried to commence several times, and failed, until provoked to think that fast had been a mastery over him, he declared he would pray if he could say but ten words of Scripture and Amen. The onset was made and prayer was offered, but the victory was won and Christ was honored, and he has praised God ever since for the victory. "Delhi is taken."

## RISE AND PROGRESS OF THE TEMPERANCE REFORMATION IN THE OLD WORLD.

BY JOHN EDGAR, D. D.

In Belfast, the capital of Ulster, the Temperance Reformation of the old world arose. There, for a time, was the seat of the system.

When, in August, 1829, my first appeal went forth, five hundred thousand copies of the "United Kingdom" were sent to the United Kingdom, twice as much as in 1819. Four hundred thousand copies of the "United Kingdom" were sent to the United Kingdom, twice as much as in 1819. Four hundred thousand copies of the "United Kingdom" were sent to the United Kingdom, twice as much as in 1819.

The part which the snow performs in the economy of nature is a most important one. Its influence for good is exceedingly great. But it is chiefly of a preventive and preservative character. It does not itself directly promote vegetation, but shields the tender plants, the tiny seeds, and the opening blades, from the biting frosts, and all chilling blasts of winter. Then when the returns, and the sun pours down his warming rays, and the genial showers descend, earth's feebly clothed fields, and the fields are once more clothed with verdure. How thankful we ought to be when we see these things, and how glad to see the snow perform its duty so well.

Sabbath-School Teacher, did you ever think that your instructions exert a similar influence oftentimes upon the youth under your care? You are to instruct in your work, and you are anxiously looking for fruit. But, at present you do not discern any. You feel discouraged. You imagine that you are laboring in vain, and spending your strength for naught. You are ready to give up, and you are ready to give up. You are ready to give up, and you are ready to give up. You are ready to give up, and you are ready to give up.

Again, consider that noble river which flows along in all its majestic grandeur and beauty. It is not that you desire, yet it is not very important. And when the spring comes, when the sun of righteousness shall arise with healing in His wings, when God shall pour out His Holy Spirit in plentiful showers; when the seed sown in the heart, which to all appearance had been dead, shall spring up and bring forth rich and abundant fruit to the honor and glory of God.

The rain, while its influence is more quiet, does not always manifest its effects at the place where, and at the time when it falls. Behold you clear, crystal, sparkling, springing up, and you are ready to give up, and you are ready to give up. You are ready to give up, and you are ready to give up. You are ready to give up, and you are ready to give up.

This leads us to notice the connection of art with religion, or rather religion with art. The general effect has been to glorify and beautify religion, rather than religion beneficial to aesthetics. The example of our Puritan fathers should not be imitated. They separated all art both from their houses of worship and their places of devotion, reducing the one to the simplest style of the conventicle, as innocent of all ornament as a garden of herbs, and the other to the fewest possible and most sharply defined modes of spiritual expression.

Religion requires a God; the aesthetic seeks after beauty. The one is a conscious of moral impurity, the other of the imperfection; the one seeks a Saviour, the other, a form; the one is impelled to duty, the other has its seat in the heart, the other dwells in the sensibilities and the imagination. It will be seen how different are the elements, how distinct their nature, how wide apart the sphere of their operations. Yet there is a connection between them; religion giving to art its sublimity and most exalted conceptions. Even the mythology of the ancients, have furnished a religious element, was the inspiration of ancient art. The works of the old masters, which have stood the test of all modern times, are largely religious. The sacred characters of the Old-World Testament, the scenes and the events described and recorded in Scripture history, have furnished an inexhaustible supply of material for the imagination to work into the form of art. Spiritual excellence is not only the highest kind of excellence, but gives to art its greatest success. The spiritual within us must be addressed by the spirit in art to arouse our deeper nature. Most beauty is the highest kind of beauty. To delineate the graces and ornaments of a soul now created in the image of God, requires the highest effort of artistic genius. To make devotion visible on the visible features, to bring out the savage love, and joy, and faith, requires the most delicate and delicate touch of the artist's hand.

## THE SNOW AND THE RAIN.

FOR SABBATH-SCHOOL READINGS.

"For as the rain cometh down from heaven, and watereth the earth, and maketh it bring forth and bud; that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in all that I send it." Isaiah lv. 10, 11.

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## REFORMERS IN THE RUSSIAN CHURCH.

BY JOHN EDGAR, D. D.

The great hero of this period, whose figure, if you fill up the whole of our author's canvas, is the Patriarch Nikon, whom he describes as being together (although in course and homely proportions) a Russian Luther, and a Russian Wesley. He devoted the second last lecture of his course to a striking picture of this Russian Reformer. He strikes by a brief paragraph—as being, we presume, beyond his special field in these lectures—the character of Cyril and Methodius, the great reformers of the Slavic Church. Many of Dr. Stanley's readers will be disappointed, and will sigh with justice, at this. A movement so important to the Eastern Church as that represented by the patriarch of Alexandria should not have been passed over in silence. It is a pity that the author of this book should not have written more fully of this movement.

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## JOYFUL LOVE TO AN UNSEEN SAVIOUR.

BY JOHN EDGAR, D. D.

There have been enemies to the cause of Christ, who, by plausible arguments, have attempted to prove that love to an unseen Saviour is impossible; so absurd a falsehood as hardly to require refutation. Right is not itself the foundation or the basis of love. We do not love that which we do not see. We do not love that which we do not see. We do not love that which we do not see.

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## THE SOLACE.

BY JOHN EDGAR, D. D.

"God is our refuge and strength, a very present help in trouble."—Ps. xlvi. 1.

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## DR. STOCKTON ON THE WAR.

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