

For the Pearl.

THE HARVEST SEASON.

The season of harvest with its fields of yellow corn, forms a topic of profitable meditation to every piously-disposed mind. When I have walked abroad at this interesting period of the year, and witnessed the festive mirth of the reapers, engaged in their rural toil, I have thought of the appropriate words of the prophet, who, foretelling the feelings with which the Messiah's advent would be hailed says, "They joy before thee according to the joy in harvest." Who can moan and sorrow when the earth smiles in the embrace of autumn? Who can perceive in every ear of corn, a witness of the power and goodness of God, without feeling the enkindlings of gratitude in his bosom? Sadly untuned must that man's heart be, which cannot unite in the chorus of praise which all nature now presents unto that beneficent being, of whom it is written, "the earth is full of the goodness of the Lord." The harvest is no less a season of industry than of joy. The fruits of the earth must be gathered in ere the frosts of winter approach, and the activity acquired for the accomplishment of this desirable purpose will forcibly remind the scripture reader of the inspired proverb that, "he that sleepeth in harvest, is a son that causeth shame." How lamentable is the sight of a youth squandering his harvest-time of energy, of study and improvement! Now, while the brain is sensible to every impression, the memory retentive, and opportunities abundant for storing the granary of the mind with the rich treasures of useful knowledge, should the young accumulate all valuable information. To sleep during their harvest-time is most unwise, is most ungracious! And yet alas! how common the spectacle, and how many thus cause shame to themselves and their connections. Let us turn aside from so humiliating a picture, and behold yonder field of grain waving gracefully with every passing zephyr! A few months ago and not one blade was discernible; but the seed sown has germinated and sprung up, "first the blade, then the ear, then the full corn in the ear." It is thus in the natural world, and so it ought to be in the world of grace. For, has not the heavenly husbandman scattered an abundance of moral and spiritual seed in the world? Has he not intrusted to our care, and for our benefit, "the incorruptible seed of the word?" And is it not our imperious duty to ascertain whether that seed has taken root in our hearts, and brought forth in our lives the fruits of righteousness? Shall we hear the sayings of Christ and do them not, and so be justly likened to the foolish man who "built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." * * * The field in sight is a beautiful one of wheat. The farmer would be filled with amazement were we to inquire of him whether it was sown with the grain of wheat. The husbandman wherever he sows one seed, does not expect to reap another grain. In natural things the established law is that every seed shall have its own body. And in moral, the immutable law is, "whatsoever a man soweth, that shall he also reap." It is easy to deceive ourselves, and attempt to mock the Deity, with the vain expectation of reaping what we have not sown, but the end will testify our folly and shame. The maniac may rave and propose his absurdities, but his imagination will be racked to invent a greater absurdity than that which constitutes the belief of thousands, namely, that "although they sow to the flesh, they shall of the spirit reap life everlasting." Then, may a square be a circle,—north, south—heat, cold—or any other senseless product of the idiotic brain, be the highest wisdom! How necessary to be reminded that this is our sowing time, and that we are sowing for eternity. Every word, or thought, or action, is a seed, and according to its nature will be the fruit. Let us now turn aside and gaze on the reapers so busily engaged in their healthful employment. See how they thrust in the sickle, and how soon the corn is laid low! So shall it be with man. The spring time of life is but short; the summer of human existence soon passes away; and then the autumn of man's days approaches, and the rapid progress of time speedily brings him to the winter of his years. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever." These are serious meditations. Let us now introduce a few literary gems on the joyous harvest-times.

1. The harvest treasures all
Now gather'd in, beyond the rage of storms,
Sure to the swain; the circling fence shut up;
And instant winter's utmost rage defy'd.
While loose to festive joy, the country round
Laughs with the loud sincerity of mirth,
Shook to the wind their cares.

Thomson's Seasons.

2. Her every charm abroad, the village toast,
Young, buxom, warm, in native beauty rich,
Darts not unmeaning looks.

Thomson's Seasons.

3. Age too shines out; and, garrulous, recounts
The feats of youth. Thus they rejoice; nor think
That with to-morrow's sun, their annual toil
Begins again the never ceasing round.

Thomson's Seasons.

Glowing scene!

4. Nature's long holiday! luxuriant—rich,
In her proud progeny, she smiling marks
Their graces, now mature, and wonder-fraught!
Hail! season exquisite!—and hail, ye sons
Of rural toil!—ye blooming daughters! ye
Who, in the lap of hardy labour rear'd,
Enjoy the mind unspotted!

Mary Robinson.

5. Hail! harvest home!
To thee the muse of nature pours the song,
By instinct taught to warble! Instinct pure,
Sacred, and grateful, to that power ador'd,
Which warms the sensate being, and reveals
The soul self-evident, beyond the dreams
Of visionary sceptics! Scene sublime!
Where the rich earth presents her golden treasures;
Where balmy breathings whisper to the heart
Delights unspeakable! where seas and skies,
And hills and valleys, colours, odours, dews,
Diversify the work of nature's God!

Mary Robinson.

6. The feast is such as earth, the general mother,
Pours from her fairest bosom, when she smiles
In the embrace of autumn. To each other,
As some fond parent fondly reconciles
Her warring children, she their wrath beguiles
With their own sustenance; they, relenting, weep.

Shelley.

From Chambers's Journal.

ADVENTURE OF A QUAKER VESSEL.

The principle upheld by the Society of Friends, that armed violence must upon no account be employed, is usually looked upon as well enough for a profession among a few, who are protected in most matters by the opposite system upheld by the many, but as totally unfit to be acted upon in practical affairs. We dare say the common opinion is right in the main; yet it is a doctrine to which we have a warm side, and we therefore have been much pleased to find that it was, at least on one occasion, acted upon beneficially. In the reign of Charles II., a Quaker merchant vessel, with a master and mate of that persuasion, but manned by ordinary persons, was returning from Venice, when it was taken by a band of Turkish pirates. To pursue a narrative, quoted in Mr. Hunt's Indicator from Sewell's History of the Quakers—

The second night after, the captain of the Turks, and one of his company, being gone to sleep in the cabin with the master, the mate (whose name was Thomas Lurting) persuaded one to lie in his cabin, and about an hour after another in another cabin; and at last, it raining very much, he persuaded them all to lie down and sleep; and when they were all asleep, he coming to them, fairly got their arms in his possession. This being done, he told his men, "Now we have the Turks at our command, no man shall hurt any of them, for if ye do, I will be against you; but this we will do, now they are under deck, we will keep them so, and go for Majorca." Now, having ordered some to keep the doors, they steered their course to Majorca, and they had such a strong gale, that in the morning they were near it. Then he ordered his men, if any offered to come out, not to let above one or two at a time; and when one came out, expecting to have seen his own country, he was not a little astonished instead thereof to see Majorca. Then the mate said to his men, "Be careful of the door, for when he goes in, we shall see what they will do; but have a care not to spill blood." The Turk being gone down, and telling his comrades what he had seen, and how they were going to Majorca, they instead of rising, all fell a-crying, for their courage was quite sunk; and they begged "that they might not be sold." This the mate promised them, and said, "They should not." And when he had appeased them, he went into the cabin to the master, who knew nothing of what was done, and gave him an account of the sudden change and how they had overcome the Turks. Which, when he understood, he told their captain, "That the vessel was now no more in their possession, but in his again; and that they were going for Majorca." At this unexpected news the captain wept, and desired the master not to sell him; which he promised he would not. Then they told him, also, they would make a place to hide them in, that the Spaniards* coming aboard should not find them. And so they did accordingly, at which the Turks were very glad. Being come into the port of Majorca, the master, with four men, went ashore, and left the mate on board with ten Turks. The master having done his business, returned on board, not taking licence, lest the Spaniards should come and see the Turks; but another English master, being an acquaintance, lying there also with his ship, came at night on board; and after some discourse, they told him what they had done under promise of silence, lest the Spaniards should come and take away the Turks. But he broke his promise, and would have had two or three of the Turks to have brought them to England. His design then being seen, his demand was denied; and seeing he could not prevail, he said to Pattison and his mate, "That they were fools, because they would not sell the Turks, which were each worth two or three hundred pieces of eight. But they told him, "That if they would give many thousands,

* Majorca was inhabited by Spaniards.

they should not have one, for they hoped to send them home again; and to sell them," the mate said, "he would not have done for the whole island." The other master then coming ashore, told the Spaniards what he knew of this, who then threatened to take away the Turks. But Pattison and his mate having heard this, called out the Turks, and said to them, "Ye must help us, or the Spaniards will take you from us." To this the Turks, as one may easily guess, were very ready, and so they quickly got out to sea: and the English, to save the Turks, put themselves to the hazard of being overcome again; for they continued hovering several days, because they would not put into any port of Spain, for fear of losing the Turks, to whom they gave liberty for four or five days, until they made an attempt to rise; which the mate perceiving, he prevented, without hurting any of them, though he once laid hold of one. Yet generally he was so kind to them, that some of his men grumbled, and said, "He had more care for the Turks than for them." To which his answer was, "They were strangers, and therefore he must treat them well." At length, after several occurrences, the mate told the master, "That he thought it best to go to the coasts of Barbary, because they were then like to miss their men of war." To this the master consented. However, to deceive the Turks, they sailed to and fro for several days; for in the day-time they were for going to Algiers, but when night came, they steered the contrary way, and went back again, by which means they kept the Turks in ignorance, so as to be quiet.

But on the ninth day, being all upon deck, when none of the English were there but the master, his mate, and the men at the helm, they began to be so untoward and haughty, that it rose in the mate's mind, "What if they should lay hold on the master, and cast him overboard?" for they were ten lusty men, and he but a little man. This thought struck him with terror; but recollecting himself he stamped with his foot, and the men coming up, one asked for the crow, and another for the axe, to fall on the Turks; but the mate bade them not to hurt the Turks, and said, "I will lay hold on their captain;" which he did: for having heard them threaten the master, he stepped forward, and laying hold of the captain, said he "must go down," which he did very quietly, and all the rest followed him. Two days after, being come on the coast of Barbary, they were, according to what the Turks said, about fifty miles from Algiers, and six from land; and in the afternoon it fell calm. But how to set the Turks on shore was yet not resolved upon. The mate saw well enough, that he being the man who had begun this business, it would be his lot also to bring it to an end. He then acquainted the master that he was willing to carry the Turks on shore; but how to do this safely, he as yet knew not certainly; for to give them the boat was too dangerous, for then they might get men and arms, and so come and retake the ship with its own boat; and to carry them on shore with two or three of the ship's men, was also a great hazard, because the Turks were ten in number: and to put one-half on shore was no less dangerous; for then they might raise the country, and so surprise the English when they came with the other half. In this great strait, the mate said to the master, "If he would let him have the boat and three men to go with him, he would venture to put the Turks on shore." The master, relying perhaps on his mate's conduct, consented to the proposal, though not without some tears dropt on both sides. Yet the mate taking courage, said to the master, "I believe the Lord will preserve me, for I have nothing but good will in venturing my life; and I have not the least fear upon me, but trust that all will do well." The master having consented, the mate called up the Turks, and going with two men and a boy in the boat, took in these ten Turks, all loose and unbound. Perhaps somebody will think this to be a very inconsiderate act of the mate, and that it would have been more prudent to have tied the Turks' hands, the rather because he had made the men promise that they should do nothing to the Turks, until he said "he could do no more;" for then he gave them liberty to act for their lives so as they judged convenient. Now, since he knew not how near he should bring the Turks ashore, and whether they should not have been necessitated to swim a little, it seemed not prudent to do any thing which might have exasperated them; for if it had fallen out so that they must have swam, then of necessity they must have been untied, which would have been dangerous. Yet the mate did not omit to be as careful as possible he could. For, calling in the captain of the Turks, he placed him first in the boat's stern; then calling for another, he placed him in his lap, and one on each side, and two more in their laps, until he had placed them all, which he did to prevent a sudden rising. He himself sat with a boat-hook in his hand on the bow of the boat, having next to him one of the shipmen, and two that rowed, having one a carpenter's adze, and the other a cooper's heading-knife. These were all the arms besides what belonged to the Turks which they had at their command. Thus the boat went off, and stood for the shore. But as they came near it, the men growing afraid, one of them cried out of a sudden, "Lord have mercy on us, there are Turks in the bushes on shore." The Turks in the boat perceiving the English to be afraid, all rose at once. But the mate, who in this great strait continued to be hearty, showed himself now to be a man of courage, and bid the men to "take up such arms as they had, but do nothing with