

Charleston Free Press

VOL. XX.

CARLETON PLACE, C.W., AUGUST 27, 1862.

No. 51.

SABBATH READING.

The Jewish Pilgrim.

[The following, lines whether the production of Jew or Gentile, are such as might be supposed to be elicited from one of the "wandering race" standing on "Zion's holy hill," and viewing the ancient heritage of the chosen people:]

Are these the Ancient holy hills
Where angels walked of old?
Is this the land our story tells
With glory not yet cold?
For I have passed by many a shrine,
O'er many a land and sea;
But still, oh, promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy valleys flow and fair,
With sunbeams bright as they have been
When Israel's home was there;
Thou art the land of promise still,
And cross and crescent shone
And heavily the chain hath pressed,
Oh, thou art still our own.

Thine are the wandering race that go
Unblest through every land,
Whose blood hath stained the polar snow,
And quenched the desert sand;
And thine the home for hearts that turn
From all earth's shrines to thee,
With their lone faith to ages borne
In sleepless memory.

For thrones have fallen and nations gone
Before the march of time,
And where the ocean rolled alone
For forests in their prime,
Since Gentile ploughshares mowed the
Of Zion's holy hill;
Where are the Roman eagles now?
Yet Judah wanders still.

And hath the wanderer thus in vain
A Pilgrim of the past?
No! long deferred her hope hath been,
But it shall come at last.
For in her wastes a voice I hear,
As from a prophet's urn,
It bids the nations build not there,
For Jacob shall return.

Enlarging their Sphere.

Women, mothers even talk of enlarging their sphere. And how, we ask, by any possibility, can it be enlarged? They may step out of it into another; but when it embraces the noblest influences of a world how can it be extended? Has not the mother her hand upon every spring of being? Has she not the opportunity of moulding every living thing on this broad earth to her own ends and for her own good? And man's acknowledged public position, and woman's imperceptible but universal influence and which, O proud, aspiring, discontented woman, would you choose for extent or perpetuity? What true woman will not exult? Though hampered, and driven, and cramped by ten thousand whirling, crushing, opposing circumstances, would she exchange her post with any man? Name the pre-eminent for intellect, learning, fame, and heroism, and he is but one and can do but the work of one. But let a mother—electrified with the same aspirations after true greatness, and laying her hand upon the heads of four, six, or eight children—impart the godlike influence to them, and send them forth into the world and she has by so many, multiplied her greatness. If she may not forth now let her train her daughters, who, in their turn shall transmit inexhaustible fire of heaven and she has done more to bless and purify the world than any single individual can possibly accomplish. Take not of an enlarged and noble sphere. It is large and noble enough already. It overflows who thinks of it all with the inconceivable, unutterable vastness. Let us quietly, humbly, hopefully fall into our retired unobtrusive place, and patiently labor on, as the coral insects toil to build up the beautiful reefs of the Pacific. By and by, what we have build will rise before the universe in one imposing view; and while angels and men admire, and our father graciously commends, we will fall and cry, "Not unto us, not unto us, but unto thy name be the glory."—Mrs. Stowe.

The way to Speak to Boys.

Many years ago a certain minister was going one Sunday morning from his house to his school-room. He walked through a number of streets and as he turned a corner he saw assembled around a pump a party of little boys, playing at marbles. On seeing him they approached him to pick up their marbles and ran away as fast as they could. One little fellow not having seen him as soon as the rest, would not leave them, and he gathered up his marbles the minister closed upon him, and placed his hand upon his shoulder. There they were face to face—the minister of God and the poor little ragged boy who had been caught in the net of playing marbles on Sunday morning. And how did the minister deal with the boy? For that is what I want you to observe, he might have said to the boy, "What are you doing here? You are breaking the Sabbath! Don't you know that you are breaking the command of God?" But he did nothing of the kind. He simply said, "Have you found all your marbles?" "No," said the little boy, "I have not."

"Then," said the minister, "I will help you to find them." Whereupon he knelt down and helped to look for the marbles; as he did so he remarked, "I liked to play at marbles with a little boy very much, and I think I can beat you," added he, "I never played marbles on Sunday."

The little boy's attention was arrested. He liked his friend's face, and began to wonder who he was. Then the minister said, "I am going to a place where I think you would like to be—will you come to me?" Said the boy, "Where do you live?" "Why, in such and such a place," "Why, that is the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and the minister of the Gospel could be the same person. "Why," said the minister, "I am going to a place where I think you would like to be—will you come to me?" Said the boy, "Where do you live?" "Why, in such and such a place," "Why, that is the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and the minister of the Gospel could be the same person. "Why," said the minister, "I am going to a place where I think you would like to be—will you come to me?" Said the boy, "Where do you live?" "Why, in such and such a place," "Why, that is the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and the minister of the Gospel could be the same person.

MISCELLANEOUS.

Strength of the Rebel Army.

The Federal Monroe correspondent of the Philadelphia Press has some particulars obtained from the officers just returned from Richmond, as to the strength of the rebels. He says:—

Through means of numerous Union sympathizers, our officers in Richmond were kept thoroughly versed in all fortifications, and the public there, and through casual remarks of rebel officers, would form some idea of the strength of the rebels. The rebels are not so numerous as they are generally supposed to be. A demotion of Pope is confidently counted on and a subsequent attack on Washington, and a march into Maryland are considered a certainty. Troops have lately poured through Richmond in surprising numbers. Over 40,000 men passed through there, toward Gordonsville, Mississippi alone. One hundred additional pieces of artillery were sent in that direction on Monday night.

About 150,000 men are now in and around Richmond; 350,000 more in Virginia alone, and from 200,000 to 300,000 in other portions of the South. An additional draft of 150,000 is soon expected to be called. These men are by no means all disciplined, but are splendid and hardy fighting material. They do not always make an attack in good order, but come plunging along in enormous masses upon batteries, regardless of gaps opened in their ranks by storms of shot, and often gain their point through sheer force of numbers and dead weight.

Confederate soldiers, as has been hitherto represented, are almost invariably clothed without uniforms or very incompletely equipped. They arrive in Richmond in a ragged and filthy condition. If they have a musket, they bring it; if not, some kind of a sword is found for them, together with a bayonet, and they are ready. Discipline is very slack in many regiments, and soldiers often do not salute officers. This however is not exco-

Some kinds of preaching.

One kind.—A bright, earnest, musical outpouring and rapturous thought clothed in that purity and smoothness, and brilliancy of diction that is scarcely less enchanting than the thought itself; in the clouds; and the pendent rain-drops and the fragrance of the newly-bathed flowers; and the songs of birds; and the lulling murmur of the subsiding; and the strange wild melody of the water-falls; and the peculiar odor of freshness; and the light, and the life, and beauty, and gladness that glow all over the face of Nature when the storm is past and the three welcome sunshine breaks out upon the dancing ripples in splendor a hundred-fold more magnificent by contrast with the dark roar of the majestic, but slowly-retreating, mass of boiling, surging, roaring, blackness—the grand laboratory of the thunder and the lightning, and the tempest! This kind is too transcendently musical.

Another kind.—There is the ominous from the rumbling roaring wind, the irresistible impetuosity, the boiling, surging commotion, the thundering crash; but there is neither rain or hail. The clouds expand and foam and charge, and counter charge, and then pass away, and the earth is still parched, and dried, and gaping; the flowers droop; the corn-leaves are rolled up; the grass withers; and the air is close and stifling, and the light is dim.

The loud kind.—It is not the simple fact of loudness I complain of in the case before us, but emptiness. Men cannot be too earnest in preaching the Gospel, and if they choose, let them make themselves heard over the largest possible area; provided always, that the thought should bear a due proportion to the quantity of sound. And yet, I, for one, am far from the conviction that an exaggerated emphasis ought to be taken as an unmistakable mark of earnestness. On the other hand, in addition to the testimony of observations and experience, we have the authority of one who understood the subject as thoroughly as any man of his age.

More nature off and fiercer storms are shown in the low whisper than the "tempestuous tone." A single low note marks the internal work. Then all the windings of the lengthened O! Up to the face the quick enaction flies. And down the mountain from the sparkling eyes; Love, transport, madness, anger, agony, despair; All the passions all the soul is there.

But in spite of observation, and experience and common-sense, and the authority of poets and historic literature, M'Hadden is one who Thunders every period off. And almost cracks your ears with rant and roar. For he is not simply loud, he is boisterous; nay, he is uproarious, and, withal, incoherent; he is striking propriety of correspondence all his muscular movements are in the highest degree uncouth, and angular, and rebelling, and wild, and complicated. It is action in the extreme.

The spontaneous kind.—M'Hadden ought to know those things but it seems he does not. I am doubtful whether he regards such as legitimate subjects of ministerial study. "We're in me if I preach the Gospel," is the language of his lips, and I am willing to add of his heart also. And so he preaches. To use one of his own favorite phrases, it is as easy to preach as to breathe. I grant it. But it is not so easy to preach well. The process of thought—without which quality no sermon is in any wise worthy the name—is not less difficult, and it imposes certain restraints. It compels a man to a certain line of argument. It clips the superfluous feathers in the wings of his imagination, and imparts the excellent quality of somethingness to such excursions of fancy as he may choose to indulge in. There is where it bears upon M'Hadden. He wants no restraint, no limitations, no specific line of argument. He will not be circumscribed. He believes in the utmost freedom. Expansion is his motto, and his practical exemplification of said motto is what it ought to be—thinness.

Handsomely Declined.

The late Bishop Doane, of New Jersey, was strongly opposed to temperance, and his side-board and tables were loaded with brandy, wine, etc.

On one occasion Rev. Mr. Perkins, of the Sons of Temperance, dined with the bishop, pouring out a glass of wine, desired him to drink it.

"Can't do it," "Why not a mackerel?" "Can't do it, bishop." "Strong drink is raging."

By this time the bishop, becoming somewhat restive and excited, remarked to Mr. Perkins:

"You'll pass the decanter to the gentleman next to you."

"No, bishop, I can't do that. 'We unto him that putteth the bottle to his neighbor's lips.'"

When you are in doubt concerning the exact force of anything which favors temperance, let silence have the benefit of that doubt.

MISCELLANEOUS.

Capitalists of New York.

The great capitalists of New York are chiefly identified with the real estate and the mercantile interests. The latter are generally active in the management of their property, and are not so much interested in the details of their business as the former. The great capitalists of New York are chiefly identified with the real estate and the mercantile interests. The latter are generally active in the management of their property, and are not so much interested in the details of their business as the former.

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