

with himself," said Christ. It is at this day wonderfully common for men to pray extempore; and to pray by a book, by a premeditated set form, is now out of fashion. It is counted nobody now, that cannot at any time, at a minute's warning, make a prayer of half an hour long. I am not against extempore prayer, for I believe it to be the best kind of praying; but yet I am jealous, that there are a great many such prayers made, especially in pulpits and public meetings, without the breathing of the Holy Ghost in them; for if a Pharisee of old could do so, why not a Pharisee do the same now? Wit and reason, and notion, is not screwed up to a very great height; nor do men want words, or fancies, or pride, to make them do this thing. Great is the formality of religion this day, and little the power thereof. Now, where there is a great form, and little power, (and such there was among the Jews, in the time of our Lord and Saviour Jesus Christ), there men are most awfully under the temptation to be hypocrites; for nothing does so properly and directly oppose hypocrisy, as the power and glory of the things we profess. And so, on the contrary, nothing is a greater temptation to hypocrisy, than a form of knowledge of things without the savour thereof. Nor can much of the power and savour of the things of the gospel be seen at this day upon professors, (I speak not now of all), if their notions and conversation be compared together. How proud, how covetous, how like the world in garb and guise, in words and actions, are most of the great professors of this our day! But when they come to divine worship, especially to pray, by their words and carriage there, one would almost judge them to be angels in heaven. But such things must be done in hypocrisy, as also the Pharisee's was.—*John Bunyan.*

ST. MICHAEL'S ORANGES.—The trees are planted at about twenty-five to thirty feet apart, in regular rows, protected by tall shady hedges. They take seven years to arrive at maturity, and from that age, if properly cared for, continue to bear well till they attain to a good size and an enormous age. In good seasons some of the larger trees yield as many as twenty boxes, of a thousand oranges each, and as many as twenty-six thousand fruit have been known to be gathered from one of these prolific trees. No wonder that, during the ripening season, large supports have to be placed under the branches, to prevent them from being torn away from the trunk by the great weight of plump and juicy fruit that glows amidst their glossy foliage.—The quintas of the Azores are in full blossom in the month of April. By October the most forward oranges begin to ripen; and in November the first gathering is made for the London market. The orange harvest occurs in January and February; and by the end of the latter month the trees are cleared of their juicy burden, and most of the fruit has been despatched from the Islands. In Spain and Portugal the same mode of culture is practised as in the Azores, excepting that there no fences are required to shade the trees. The orange-trees of these countries, however, are of greatly inferior size, and the average yield proportionably less; the usual annual crop of one of the Seville trees being about eight thousand. No less than three hundred millions of oranges are annually consumed in this country, and to transport that number here gives employment to upwards of two hundred vessels.

THE FISH OF GOLD.

THEOCRITUS tells of a fisherman that dreamed he had taken "a fish of gold," on which, being overjoyed he made a vow that he would never fish more; but when he waked he soon declared his vow to be null, because he found his golden fish was escaped away through the holes of his eyes when he first opened them. Just so we do in the purpose of religion. Sometimes, in a good mood, we seem to see heaven opened, and all the heavenly Jerusalem paved with gold and precious stones, and we are ravished with spiritual apprehensions, and resolve never to return to the low affections of the world and the impure adherences of sin; but when this flash of lightning is gone and we converse again with the inclinations and habitual desires of our false hearts, those other desires and vain considerations disband, and the resolutions taken in that pious fit melt into indifference and old customs. These religious thoughts which are sent into us to condemn and disrepute the thoughts of sin and vanity are esteemed only dreams; and so all those instruments which the grace of God hath invented for the destruction of impiety are rendered ineffectual, either by our directly opposing them, or by our want of consideration.—*Jeremy Taylor.*

THE FINE PRAYER.—The celebrated Professor Francke, who founded the great Orphan Asylum in Halle, was walking one day in the fields with one of his colleagues. All at once the voice of a person praying drew their attention. They stopped, and on looking, observed behind a bush two children on their knees, one of whom was praying fervently to God. The two professors listened, and were edified with the devotion which the young Christians seemed to possess.

When the prayer was ended, the children rose. "Well," said the one who had led the devotion, with a self-complacent air, "didn't I make a fine prayer?" This last remark caused Francke and his companion a painful surprise. But after a moment's reflection, one of them remarked: "This child has only shown openly what often passes in all our minds. How often, when God has disposed us to pray with some fervor in presence of our brethren, do we rise from our knees with a secret vanity; and if shame did not restrain us, we should ask with this child, 'Have not I made a fine prayer?'"

Not only in prayer do we find this miserable pride of our heart; but in our sermons too. Ask the most faithful preacher if, after delivering an eloquent discourse, he had not often applauded himself, and been tempted to say to his hearers, "Have not I made a fine sermon?" Oh, may the Lord design to inspire us with more humility and self-renunciation!

CHARITY.—The Jews would not willingly tread upon the smallest piece of paper in their way, but took it up; for possibly, said they, the name of God may be on it. Though there was a little superstition in this, yet, truly, there is nothing but good religion in it if we apply it to men. "Trample not on any; there may be some work of grace there that thou knowest not. The name of God may be written upon that soul thou treadest on; it may be a soul that Christ thought so much of as to give his precious blood for it; therefore, despise it not.—*Leighton.*

THE SULTAN AND THE SISTER OF CHARITY.

It has been already related that the sultan gave 80,000 piastres to the Sisters of Charity for the enlargement of the Asylum for Female Orphans at Bebek; but the circumstances under which the donation was made, and which are rather curious, are not generally known. The sisters, being in want of funds for their useful enterprise, conceived the idea of applying to the sultan. They accordingly drew up a petition, and charged one of their body, who knew a little Turkish, to find means of having it presented. The sister one day placed herself in the way of the sultan as he was going to the mosque, and on holding up her paper his majesty ordered an aide-de-camp to receive it. Several days having passed without any reply, the sisters feared that their request was neglected, and they charged the same sister to go and seek for an answer. She determined on placing herself on the passage of the sultan as before, but found that he had that day gone to a mosque on the Bosphorus by water. She accordingly hired a small boat and ordered the boatman to wait in the vicinity of the palace until the sultan should return. When the imperial caique appeared, the boatman of the sister, as is usual, prepared to row off to a respectful distance, but the sister insisted that he should remain. The sultan perceiving her, caused his caique to stop and made a sign to her to approach. When she came near, the sultan rose in the boat, and the sister attempted to do the same, but, the sea being rather rough, the sultan told her to remain seated, and to tell him in French what she wanted. She did so very briefly, and the sultan answered that he thought that the affair had been settled long before, but that he would give new orders respecting it. He then graciously saluted the sister and resumed his seat. The next day an imperial chamberlain remitted the 80,000 piastres to the superior of the sisters.—*London Inq.*

CHRISTIANS IN TURKEY UNDER THE NEW REFORMS.

—The Berlin correspondent of the *London Times*, under date of March 8, says:—"A letter from Smyrna of the 27th February, states that the Imperial Hat Humayoun of the 18th of that month, authorizing the introduction of the new reforms, was publicly read on the 23d; for this purpose Sultan Pasha had assembled the Dragomans of the different Consulates, the Greek and Armenian Archbishops, the Chief Rabbi and all the Members of Medjlis who are subjects of the Porte, and all the superior Turkish officials.—After the hat had been read, the Greek Archbishop expressed the thanks of the Church to the Padiashah, and added that henceforth all the believers of his Church would look upon all Turks as brethren. The Pasha hereupon intimated to the Greek and Armenian Members of the Medjlis that they were for the future entitled to ride on the Turkish

on horseback, and to bring their own pipes with them to the villages of the Court. There was no particular official observance of the occasion. What the effect of the proclamation of the hat was on the Mussulman population had been visible; that produced on the Rayahs, on the contrary, was very marked. The Greek and Armenian Archbishops united their congregations and celebrated in the Greek Church in *Te Deum*, at which the Armenian Archbishop was present, and then another in the Armenian Church, which the Greek Archbishop joined in. Within a very few days the Greeks resident in Smyrna had formed a committee to realize as soon as possible their newly-acquired rights of free education. Very speedily there arose to a boys' and girls' school established. Such ample funds had been subscribed for this purpose, that the committee had been justified in selecting the largest, although the dearest, vacant site in Smyrna: teachers of both sexes, it was decided, should be procured from Protestant Germany. In Bourmabat the foundation was laid for a new Christian Church on the 26th of February, probably the first Church that will have been founded subsequently to the publication of the hat. The whole edifice is to be erected by Mr. Withall for the Protestant residents at Bourmabat. Mr. Withall, with his family and friends, among whom was the Prussian Consul, was present at the ceremony.

PEEP INTO A WASHINGTON GAMBLING HOUSE.

The Washington correspondent of the *Cleveland Plaindealer* thus describes a visit to a gambling house, and what he saw and heard:

Having heard much of the magnificence and grandeur of the metropolitan gambling houses, I with several Cleveland friends paid one a visit the other night. The entrance was through a narrow lighted way, opening from the Avenue, just east of the National. A pair of stairs at the further end of the hall brings you abruptly against a small door, fastened on the inside; you ring a bell; a colored servant looks through a latticed panel to see if all is right. If he discovers a well known customer or a frequent visitor of such places, the whole party is admitted, on the principle, of course, that "a person is known by the company he keeps." Gamblers understand human nature better than anybody else. We are admitted first into a room beautifully carpeted, fresco painted, with chairs, sofas, lounges, &c., of rosewood, a large centre-table, on which were the leading newspapers of the country, and around which sat several well-dressed gentlemen, leisurely reading and discussing the news of the day. This was but half of a double parlor, the reception room, or, as Milton would say, "the vestibule of hell."

Our guide, who was a well known Washington gentleman, introduced us to the keeper of the establishment, telling him that we had never been in such a place before, and were led by curiosity to explore his infernal dominions. He appeared highly delighted, and immediately opened the "inner temple." We entered, and found that the hall had not been told us; a chandelier, costing from three to four hundred dollars, brilliantly lit up, flung its glittering rays on gold-papered walls, satin damask curtains, sofas, &c. In the centre, and near one end of the room, stood a long six-legged table, with a richly embroidered spread, falling in folds, nearly to the floor; on the wall over the table hung a massive gilt frame, and as large as life a huge crouching tiger, with eyes of glaring fire, lips apart, and apparently ready for a spring upon his unsuspecting victim. The cloth being removed from the table beneath, revealed a "Euro Bank," with all the implements of that well known fascinating game—ivory chips, representing \$1, \$5, \$25, \$50, each, lay piled up in one corner, for the convenience of the betters; in a small box beneath lay piles of bank bills, and heaps of double eagles, for the redemption of those very issues.

It was early in the evening, and the players had not got in. The keeper entertained us with tales of the table—how foolishly young men came there as we had, out of curiosity, and were induced to try their luck out of curiosity, which generally left them out of cash, out of character, and out of friends, in the end. We proposed leaving, when he politely invited us to stay to supper; he showed us his bill of fare, which included soup, roast beef, oysters in all styles, ducks, venison, quail, fish, chocolate, coffee, nuts, and all the wines and liquors to be found at the best restaurants. Whoever is admitted to the rooms, either as players or spectators, are also admitted to these suppers free of charge. Don't gamblers understand human nature? The keeper was impatient to have the House organized, so members could draw their mileage and make their business better. This is but one of the many institutions in this city, and the Tiger is bound to be fed though the people "starve."

Correspondence.

The Editors of "The Church Times" do not hold themselves responsible for the opinions of their Correspondents.

FOR THE CHURCH TIMES.

THE APOSTOLIC SUCCESSION.

MR. EDITOR,

I said in my last letter that Bishops are the successors of the Apostles. I dare say our dissent-inclined friends will have smiled at such an expression, as they always do, whenever any real Church principle is alluded to. They may smile, however, and laugh too, if they please; but they will not affect me much. I say it again, the Bishops are the successors of the Apostles, and this is called the Apostolic Succession. I should like to know why we are Churchmen, or why we are distinguished from the sects, if it be not on account of our belonging to an Apostolic Church? Do we not all profess to believe in "One Catholic and Apostolic Church"? Is not this a part of our creed? Well, then, how can the Church be apostolic if it be not regularly descended from the Apostles? How can you be sure that you are in communion with Christ and his Apostles, and with all the saints that followed them, unless you are in connection with Christ's regularly-ordained Ministers, and with Christ's own institution and ordinances? Will you say that some of the sects hold the doctrine of the Apostles, and therefore are apostolic? This is impossible while they remain sects. A sect cannot be an Apostolic Church, any more than a branch cut off from a tree can be a part of that tree. Sects may hold part and portions of the doctrine of Christ, but they can never hold the whole of it while they are in division. Christ did not