Miscellaneous.

has been spoiled by resolving the felt impression of airs into mere external manner and carriage, we are trying to call a man's atmosphere, regarding it as the mysterious efflux, exhalation, aerial develop-

in what your eye or ear takes in, and they never make you think of any mysterious, unknown quality that inspheres them, and flavors them to your feeling. What sucthere seemed beforehand to be so much of does not make an atmosphere he is noth-

Again, there are some of the good at-mospheres, or such as are not bad, which are disqualifications in the preacher. One carries about with him, for example, the inevitable literary atmosphere, and a more effectually kill the sermon. Another preaches out of scientific atmosphere, a philosophic, which is even worse; for no human soul is going either to be pierced for sin, or to repent of it, scientifically; and as little is any one going to believe, or hope, or walk with God, or be a little child, philosophically. No man ever becomes a really great preacher who has not the talent of a right and genuinely Christian atmosphere.

Now, what we mean, as in strict scientific conception, by this matter of an atmosphere, I will not over-positively say. If we call it the moral aroma of character, or if we call it the magnetic sphere of the person, we only change the figure, but do not resolve the fact. Perhaps we make a voice, color, feature, manner, and general soul-play represented in them; still we can never tell precisely what and where the expression is. If it is imagined or objected longs, at least in part, to the spiritual proprium of his personal habit and quality.

person having a good or bad atmosphere plays himself, somehow, or by some subtile talent, into others, by and through their imagination; whereupon they conceive him with a halo, an air, an atmosphere about him. He raises great imaginations in souls, and by these, blazing as a flameelement in them-not in him, but in themhe inspheres, and so indominates. No great power is ever felt in mankind which does not take them by their imagination; and this, at bottom, is what we mean by a man's atmosphere. Hence the fact that no great commander is extemporized or provided ready-made. He must have time to work imaginations into play, and make his atmosphere. By his victories he must spread the horizon of his life and authority, till he takes in senates and states and legions trailing on to the fight, and becomes a one-man circumambiency, vast enough to fill, if I may so speak, the solar spaces above and wide geographic spaces below, as between the Mississippi and the sea, dominating as by spell in the thousands of their columns, pouring them down into rivers and over into fortresses, and on through vast regions of swamp and forest, harnessed all to him, a thousand miles away, and campaigning for him in the punctual order of the sun. In this manner, having gotten hold of imaginations enough, and become an atmosphere of dominating sway vast enough, behold the great general is born! So grand a thing, in the scale of it, is the gestation process by which an atmosphere is sometimes created.

All great preachers get their power, in the long run, by a similar process. The gift is partly natural, as being a great soul gift, and, for the rest, is a great soul development in and through and upon the imaginative sense of other souls. In that preaching; it is nothing, I may almost say, but the question of an atmosphere. Academic attainments, standing, talents, are valuable, but the possibility of a grand, high atmosphere signifies more.

Enter the great assembly, for example where young Summerfield is giving his call and testimony, and there is a power upon you which it is the highest luxury and dearest blessing of the earth to feel You know not where it is, but clearly it is with a sense of mystery. There is incense here and the smell of sacrifice. The man is nothing, and his atmosphere everything. It fills the whole concavity, from the presses the walls and issues from the doors. To be there, insphered in the sacred aroma

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really preach at all, as being God's calls to | abandoning their systems, may be converted There is yet another talent to be set in faith and salvation by the cross of his Son. to the living God. Let us ask that God our inventory, the reality and real super- They are ethically conceived, and not will everywhere raise up, not undecided eminence of which I do not doubt, but evangelically. If we talk of argument, teachers, who proclaim a diluted, impoverwhich still I know not how to name or describe as exactly as I could wish. It is what our language began, ages ago, to call power? for there certainly was a most souls the value of Christ's salvation, shalt a man's air, and which now, since that figure grandly impressive power in his pulpit burn with the desire to make it known to efforts. It consisted, I conceive, to a very others. great extent, in his personal atmosphere. No one could argue with him, because every one was obliged to feel him. The subdued manner, the keen-edged, quiverment of his personality.

A certain class, otherwise highly gifted unqualified honesty of the man, sanctified and qualified by the finest accomplish | by his profoundly tender, always delicate ments, make no atmosphere any more than reverence toward God, made the atmosa stone or an egg. You have their totality phere of the place sensational, and no one was permitted to choose whether he would

be impressed or not. And what shall we imagine concerning the personal atmosphere of that wondercess these autumn-born souls will have in ful being who spake as never man spake? preaching it is not difficult to see; and It was not his look, nor his declamation, here it is that we get our solution of those nor his fine periods; it was not even his thousand and one cases of failure, where prodigious weight of matter; but it was the sacred exhalation of his quality, the merit and of genuine promise. No matter aroma, the auroral glory of his personwhat amount of merit one may have, this it was that quelled the marshal and shower-bath on his audience could not fill, and finally renew, the creation, bathing work." all climes and times and ages with its dateless, ineradicable power; so that, which is scarcely better; another out of having made even the world sensational from that time forth, he could say, with a confidence how beautifully modest and

true, "I have glorified thee on the earth." Sometimes a man will be found to have really the finer and more potent atmosphere, just because at first he seems to have active, victorious faith, which shall obtain and his naked words. The prophets, for example, were the old-time preachers, and Isaiah had the atmosphere of June, and Jeremiah the tearful, tender, glittering softness of April. Then comes Ezekiel and we think he is mere January. He thumps and crepitates in his hard, metallic little advance, if we ascribe the fact to the periods, and, saying nothing of his exhalaexpression of the person; that is, to the | tions, he appears to be rather frosted about, even as the auroral giants of the North, galloping across their hyperborean icebergs, appear to shimmer and quiver in ing:their frozen element of sky; and yet, as that what we are calling an atmosphere is the metallic ring of his strange, bare style in fact only the same thing over again that | continues, we begin to feel that he is bolting we have called an inspiration, that can at | in a state of bare conviction, more rigidly most be true only in part; for we feel it firm, more consciously indivertible, because consciously as being something which is it is the clear January cold of God's truth. natural endowment in the person, and be | These clear, cold-feeling, bracing atmospheres are many times even more effective, as regards certain impressions, than any After all, we only seem to know that the others which may seem to be more nearly aromatic.—Dr. Bushnell.

DR. D'AUBIGNE ON THE TIMES.

[We quote the following parapraphs from a noble address, delivered by Dr. Merle D'Aubigne at the anniversary of the selves—they are made to see in him a Evangelical Society in Geneva. At the erred on the side of austerity, but they flame, a glory, a kind of circumambient time of its delivery, the European war was quality, more diffusive than his person; so in progress, and all was uncertainty respecting its termination.

Yes, gentlemen, living faith in Christ

must be increasingly diffused. This is especially needful now. After those terrible wars which, from the French Revolution until 1815, desolated Europe-wars which we and our contemporaries keep in remembrance—many souls recognized "the rod, and Him who had appointed it," and a new life was manifested in the Church. But the lesson has not had a lengthened influence. A generation which has not known experimentally the chastisements and deliverances of God has now taken its place on the earth; and a great number have fallen, alas! into unbelief, into materialism, forgetfulness of God, and intoxicacommanders, setting fast the courage, rialism, forgetfulness of God, and intoxica-steadying the wheel, lifting the tramp of tion with the world, and they speak presumptuously. The chastisements are recommencing; a fratricidal war, perhaps a general war, is again about to embroil Europe; God extends His hand to strike. Let us pray that He will shorten, that He will mitigate these terrible judgments, and especially that He will overrule them for our good. The 18th of October, 1818 forty-eight years ago, five years after the battle of Leipsic, a young minister of Geneva, summoned by the appointment of the State to a large city of Germany, to celebrate the anniversary of this deliverance, thus addressed his auditory:--" There must be storms to purify the air, tempests to render the waters more healthful, and in by a perpetual conspiracy of almost all the like manner must there be storms and tem- rest, aided by the intrinsic predisposition pests to purify the nations. God punishes manner the greatest, highest, most necessary of all preaching endowments—who of us shall have it? Ah! this question of of the nations had been fought—the Withis auditory the long list of the iniqui ties of Germany, and exclaimed, "How its atoms and evils, should usurp and dehath thy fine gold become dim, O virgin prave and finish their education for daughter of Zion! Thy prophets have immortality, while the Infinite Spirit is abused thee by lying visions, and the crown is lere, whose transforming companion-fallen from thy head!" These words, which ship would exalt them into his sons, this young man addressed, half a century and in defiance of a thousand malignant not in the words spoken. There is a something about the man which fills you ago, to a generation which has disappeared, forces attempting to stamp on them an op-

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of that pure soul, is a kind of converting | evil is everywhere felt,) "Take heed to ordinance, apart from all power of words. your ways; forsake them and be con-The example of Dr. Channing is differ-verted." Let us all ask that the blood ent, but singularly impressive. We look which is about to be shed may at least MINISTERIAL REQUISITES —ATMOS—in vain for any highest force in his ser-phere. In vain for any highest force in his ser-which consumes it, and that many souls, BEDDING! BEDDING!!

Some weeks since, a city missionary, an evangelist in the gigantic city of London, rose in a large meeting, and said :-- "One evening this winter, on a cold and damp night, I was traversing my district; and, rebuffed at once by the harshness, both of nature and of men, chilled in my heart almost as much as in my body, I no longer felt courage to address myself to souls, and was almost in despair. I entered a house to rest; and, passing a small room, the door of which was half open, I perceived a poor young sempstress, working before a little table, by the light of a candle. She was sewing rapidly; her needle and thread moved so quickly, one could hardly see them. For a moment she stopped, glanced at the short end of candle which lighted her, then began again with yet greater haste. 'I must make haste,' said she; 'for whether in himself or in his sermon, if he his posse, and sent them back to make re- my candle will soon be out, and I have not turn, not that he could not be found, but another.' Hearing these words," said the that he was too great and awe inspiring to | missionary, "I felt as though a sudden allow the touch of their hands! And blow had awakened my torpid spirit; God, here, let us dare to say it, was, in a certain by this young needlewoman, sent me a highest view, the significance and glory of message. I rallied my forces, and exhis life. He took the human person to claimed, I also must work whilst it is day; exhale an atmosphere of God that should for the night cometh in which no man can

My friends, my brethren, young and old, let each one of us say, in his heart, " My candle is going out, and I have no other.' Then let us hasten to our work.

"Men do not light a candle to put it under a bushel." Let our faith (I address myself to all Christians) not be a faith without power, without works, but a living, none at all—that is, because he is so crisp | the prize—the salvation of souls; and may and clear as not, for the time, to put us the victory, at this important epoch, in this thinking of anything but his crystal voice | critical period, be to our God and to his

A JUST CRITICISM.

Concerning Mr. Mitchell's new novel 'Dr. Johns," which takes for a hero a New England clegyman of the puritanical days and which borrows its interest from a broadly caricatured New England orthodoxy, the Round Table has the follow-Dr. Johns, we say frankly, we do not

like. This, it is plain, the author meant should be the case. But it is for another reason that we dislike him. He is constantly put forward as a type of the New England clergyman of less than fifty years ago, which is precisely what he is not. Among our Puritan ancestors there may have been now and then a Dr. Johns, but only now and then. The religion of the Puritans, severe in some of its provisions as it may seem to have been when we view it across two centuries, inculcated no such monstrous doctrines as Mr. Mitchell would have us believe it did. The New England clergymen of the seventeenth and eighteenth centuries, or even of the early portion of the nineteenth century, may have never urged, as Dr. Johns is made to do. that all natural emotions should be stifled, no matter what might be the emergency to call them forth. If it was the author's intention to present this character as a veritable type of "an Orthodox minister of Connecticut," he has sadly failed; if he thought to cast ridicule upon the clergy by this book, he has wronged some of the best men that the American Church can boast of. Had he anywhere admitted, or even implied, that such ministers as Dr. Johns is designed to represent, were exceptions rather than the rule, he might be excusable; as he has not done this, but has rather striven to impress upon the reader that this Connecticut divine typified the Orthodox clergy of that State in years gone by, he is most reprehensible. regard this as a most unfortunate mistake. In times like these, when the tendency is to laxness, rather than austerity, it is to be regretted that a writer of Mr. Mitchell's standing should have allowed his pen to cast opprobrium upon the men and the doctrines which have done so much to make New England what it is.

THE MARVEL IN IRRELIGION.

In recounting so many influences that operate on man, it is grievous to observe that the incomparably noblest of all, religion, is counteracted with a fatal success of our nature, which yields itself with such those peoples who have wandered to a disconsenting facility to every impression ing into their permanent habits, under the temberg where Luther commenced the conforming efficacy of everything which glorious Reformation, but in which modern | they ought to resist, and receiving no part doctors taught the negation of the resurrec- of those habits from impressions of the tion of Christ, the Genevese ran over to Supreme Object. They are content that a narrow scene of a diminutive world, with permit him to address now, in his advanced age, to the new generation. O! would to his likeness. O, why is it possible that Dyeing and Scouring Establishment. God that everywhere voices may be raised this greatest inhabitant of every place which, on behalf of the Lord, at the ap- where men are living, should be the last rafters downward to the floor—nay, it proach of the calamities which are begin- whose Society they seek, or of whose being ning, shall say to Germany, to Holland, to constantly near them they feel the impor-France, to England, to Switzerland, (for the tance?—Foster's Essays.

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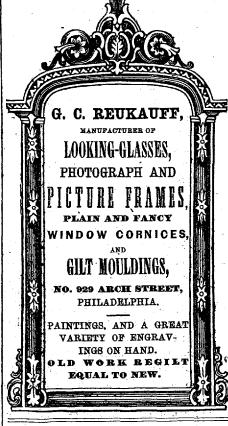
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