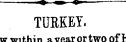
## Miscellaneous.

## BEECHER AND SPURGEON.

Iwo men stand out before us as the perular men of the day in the pulpit, with reputation world-wide-we refer to the Rev. C. H. Spurgeon and Henry Ward dif is gone when one can exclaim " clap-"" with a sneer, and pass them by. The fact of substantial and permanent success meets us face to face. "Olap-trap" may stirset the crowd for a twelvemonth, but it is no power to hold it through the years. It is wiser to acknowledge the facts, and, while guarding against error, seek to make the most of that power, whatever it may be, by which they have won success. Spurgeon and Beecher stand before the world as the most successful pulpit orators of the Wherein lies their power? Holding signs of its activity in more vital parts of (a) fast the distinction of matter and form, we should say that, in the particulars we have equinerated, Spurgeon's success is due more to the matter, Beecher's more to the jorm, though each possesses, in some degree, all the elements, both in matter and orm. Taking Coleridge's antithesis beween science and poetry, Mr. Beecher's tast of mind is rather poetic than scientific. This accounts for some of his peculiarities. This second is set some of the logy, it is one rectiliar to himself, so that, taking him in connection with his family, the division of theologians into "the orthodox, the heterodox. and the Beecher family," is more than withicism. As a result of this laxness and want of system, we find him often meering at " orthodoxy" and sound theolo-J, and disparaging some of the truths most precious to the Church of God, a festure in his preaching that we deeply deplore. Spurgeon, on the other hand, has the most clearly defined system of theology. the presentation of the practical truth of God we find a marked difference in the we men. Spurgeon dwells more than Beecher upon the doctrine of the cross in relation to the conversion of men, and the development of Christian activity. The number of conversions under his ministry therefore, greater, and the distinctively "hristian activity of his church more noteworthy. Beecher dwells more than Spurgeon upon the duties of the Christian believer and worker in the spheres of social and civil duty, applying the truth more to the everyday home-wants of men, seeking to guide them in the world as it is, aiming o make them better fathers, relatives, and hiends, better business men and citizens. No man of the day attempts to apply God's word to these practical connections of the Christian with the world, especially in the sational sphere, as does Beecher, often, we are constrained to concede, with an aim wfaithfulness, and, on the whole, presenting vital truth, which lays hold of human hearts, and makes him a moulder of public sentiment, and a leader among men. Both address their messages to the practical ideas in man, but Spurgeon the more powerfully. speaking chiefly to duty and happiness, and spreasing to the latter from its darker side a tremendous and awful intensity of emestness, which has never been surpassed ince Jesus of Nazareth uttered his proclamions of woe in Galilee and Judes,the cardinal sins. In respect to form, both make use of all he elements of power enumerated. Both lelight to present truth in the concrete. Bota hold practically to the theory that corld is typical, and so both abound in ptillustration. Beecher, born a poet, yet fectionately acknowledges, in his "Star apers," his indebtedness to Ruskin for the blessings of sight." "We are more bted to him for the blessings of sight to all other men. We were, in respect Dature, of the number of those who. ing eyes, saw not, and ears, heard not. taught us what to see and how to see.' argeon, in one of his early sermons, gives tantial expression of his adherence to same theory, though coming by it in a trent way. The world in all its breadth hus tributary to both, and is made to most eloquently for God through Beecher uses it the more poetically, geon the more practically. Both pre-specific truth, and are, therefore; always and novel. Of the two, Beecher is er the man of genius and artistic excelce, Spurgeon the model gospel preacher, the man of larger Christian influence the masses. While admitting that no is to be servilely copied, we yet hold it to lay hold of and turn to service velement of power in every man. It ranted and affirmed that there are objecble elements and eccentricities in their especially in Mr. Beecher's, which are avoided, at least by other men, and ugh mad imitation of which this counand Great Britain have been visited an infliction of a set of clergymen of "Rev. Shallow Splurge" type. But ask these peculiarities lessen their influof the princely gifts bestowed upon



Review.

It is now within a year or two of half a century since Mr. Hallam predicted "with an assurance which none can deem extravagant, the approaching subversion of the Beecher. It was long the custom to call in Ottoman power." In these words the his-the neutrality of the stubborn Montene- to the practice. He has declared his torian of the Middle Ages only echoed a grins by concessions which she would, not opinions, argued their correctness, stated vaticination to which every Christian writer, who, during the preceding two hundred years, had turned his view toward the East, had given utterance; and probably at the time when he wrote there was more ample ground for anticipating the fall of Turkey than at any previous period. It does not concern us here to inquire by what causes the inevitable ruin was retarded. The process of disintegration, which began with All these unwonted acts of meekness on the separation of Greece and Egypt from the house of Othman, has practically secured the independence of Roumania and Servia, and is now giving more menacing the empire. In Thessaly and Albania, the atmosphere has "grown electric." In Epirus, there is open insurrection. In Candia, there is a more dangerous rebellion than any which has shaken the throne of the Sultan since the Greek War of Independence. At Athens and throughout the kingdom of Greece, there is warm sympathy with the insurgents and malcontentsperhaps even something more. The movement, indeed, has assumed the proportions of a Pan-hellenic revival : we should not be greatly surprised were we to hear that Greece had demanded not merely Candia, but Epirus and Thessaly, with the frontier of Mount Khimera and Olympus. In yielding to any such demand, there would be a terrible risk, but no less in refusing it. The theory of non-intervention, which allowed Hapsburgs and Hohenzollerns to fight out their duel unmolested by France or England, would scarcely permit a repetition of the championship which brought on the Crimean war.

It would be impossible to conceive in this age a community more degraded than the Ottoman empire. The political system, the social system, the religious system, the military system-all alike are tainted with himself down to the meanest rayah, there flows unceasingly a tide of immorality, in number, in faith, in the elements of a drowning all sense of moral obligation, national life.-London Review. national or personal. The law courts are but markets for the sale of justice; the fiscal system is a vast engine of extortion. The army has lost the fighting merits of the old Turks without gaining the disci-pline and skill of Western war. Then the doctrines of Islam, so powerful in the era of conquest, have lost their efficacy in the period of passive decline. It is not strange that mental and physical degeneracy follows the harem life and opium-eating. In European Turkey the Christians, despite a grinding tyranny, have steadily increased in numbers within the past half-century. The Mahommedans have as rapidly diminished, and as the Turkish armies have always been composed of the Faithful only- of Christ in the bread and wine, the justiit would indeed be perilous to arm the fication of the soul by inherent righteourayahs—it is clear that in military strength the Sultan must be approaching insolvency.

The Christians, under Ottoman rule in Europe, are three times as numerous as the Mussulmans; and of the latter, four millions in number, more than two-thirds are Slavo- | hold and teach them, or to repudiate and | they go. They are accessible to all men. while Beecher addresses more the idea of nian converts. It will be seen, therefore, oppose them? The people of God have a If our Protestant missionaries would adopt intue or manliness, as if seeking to press that the pure-blooded Osmanlis, the only right to know beyond all doubt what stand more of the same manners, they would dishonesty, cowardice, and meanness stable support of the Sultan's throne, are their teachers take on these doctrines, and come-much nearer the maxim-be ye wise in a very small minority. The empire is the attack of Greeks within, and Greeks without; yet at this very critical moment. when the Western Powers should above all things have been conciliated, ill fortune would have it that Turkey should commit an unpardonable sin in the sight of the commercial class, who hold the purse-strings of England and France. Whether the catastrophe was due to the personal profligacy of Abdul Aziz, as is asserted by some, or to the malversation of his ministers, it would be difficult to discover; but it is certain that the gravest disaster to the Ottoman power which has occurred since the liberation of Greece, has been the recent failure of the Government to pay the coupons of the Consolidated Debt Englishmen, in particular, smarting from the results of their too great confidence in the roseate pictures of Mr. Layard and Lord Palmerston, will be little disposed, we imagine, to encourage any projects for prop-ping up a bankrupt State. The Levant has got a bad character, and, no doubt. centuries of oppression have produced their natural effect. Cruelty, deceit and disregard for morality or law, have deformed the fine Hellenic intellect, and probably the Candiotes-like their ancestors, the Cretans-deserve to be placed among the "bad kappas." But in spite of this, our sympathies in the present struggle, so daring and seemingly desperate, should rather be given to them than to their tyrants. They fought for liberty through six long years in the war which set free their brothers on the mainland. They were unsuccessful, and Europe took no thought of them. They have been since they abate not one whit from the misgoverned more shamefully than even the Syrian Christians; their remonstrances by the Master. We are constrained have been treated as a crime, and, taking buk that if Mr. Beecher preached the up arms in self-defence, they are now exdoctrine of the cross with the ful- posed to all the fury of Turkish vengeance, s and the "blood earnestness" of Spur. to be crushed unsided by superior numbers, to be crushed distributed by superior numbers, to be handed over to the tender mercies of a fanatic horde. It is something worthy of our admira-tion to see the whole male population Preaching, so conformed to what is of a country rising in armed resistance in high example, as well as to the to despotism, and fighting for their homes eds of correct theory, meeting the and for their faith. If there be anyneeds of men in all the relations of thing more than a paltry quibble in the still be a master power in the world. doctrine that nationalities should be auto "have the grandest of beauty, and yet nomous, then Candia may be claimed by a gospel of æsthetics; it will possess Greece on grounds fully as cogent as those tual novelty, and yet not be a gospel on which Italy sought, and won Venetia. hap-trap;" it will always be sublimely In whatever way Turkey meets such a cal, but never a gospel of petty scold- claim, there will be danger for her. In Such preaching will meet the de. yielding, she may show weakness which of the three tendencies noted at the may tempt Greece to intrigue for Thessaly

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beginning of this discussion as characteriz- | and Epirus, or even to look further north | cotemporaries of the religious and secular ing the times in which we live .- Princeton | to the capital itself, and to encroach on the | press to give circulation to the statement. south bank of the Danube; by refusal and But we more earnestly desire that there defiance, she may call into action forces yet | might be a clear and decided expression of dormant, and bring upon herself disasters his disapproval.

like that which have befallen Austria. Already by vacillation she has roused the spirit of resistance all around her. Daunted ministers of other denominations. He has, by the dangers that menace her in the by addresses, by a pastoral letter, and by south, she has lowered herself to purchase clear protest, shown his decided opposition long ago, have spurned, surrendering terri- his practice in conformity with his convictory, which she disputed in a protracted. struggle, and giving up a port on the Adriatic coast. Nor has she been less pliant in dealing with her northern neighbor, Prince Charles of Roumania. This prince, whom she first refused to recognize as hospodar, she afterwards acknowledged on conditions, and now even the conditions are abandoned. the part of the Porte are ominous of a coming struggle-they are but the calm that goes before the tempest.

If the agitation in Candia should result in war, and Greece be unable to encounter Turkey, it would be the plain duty of the signitary Powers of the Treaty of Paris to interfere to prevent a brave people from being annihilated, and an island, richly endowed by nature with all the elements of if he does not issue addresses against us, agricultural and commercial prosperity,from being turned into a desert. But no foreign interference can longer delay the collapse and disruption of the Ottoman outspoken approval. State. These disorders and revolts are not, the disease of the community, but the symptoms only. The malady itself is seated deeper, is altogether curcless. The day is, not far distant, we are certain, when the European dominions of the Sultan will be partitioned out among Christian States." It would be a bold thing to anticipate that distribution ; but it will probably be affected by the revolution, which has excluded Austria from Germany. Bosnia, Servia, and Turkish Croatia will probably gravitate to that new Empire "which will have its centre at Pesth." Roumania will grasp Bulgaria, and, firmly fixed on the mouths of the Danube, may consolidate into a strong power. To the share of Greece will fall the splendid country to the south of the Balkan range, the islands of the Ægean, and the city of Constantine itself. The irremediable corruption. From the Sultan Turkish power will cross the Bosphorus to in which they do here. What means has its true home, where it still preponderates the Church of Rome to turn these Metho-

## HOW TO TREAT RITUALISM.

The Episcopalian, which has from the first given no uncertain sound concerning the lapse of portions of its Church into the old Romanistic corruptions, in a late number gives the following wholesome views :----Every one whom God has set in the Church to teach, to lead, to rule, or to influence, should follow these examples. Take the doctrines which are taught and advocated in some of our churches, and the number of active and zealous missionwhich are published in works written by aries, who can go out among the negroes, as her leading ministers. The real presence ness, baptismal regeneration, confession,

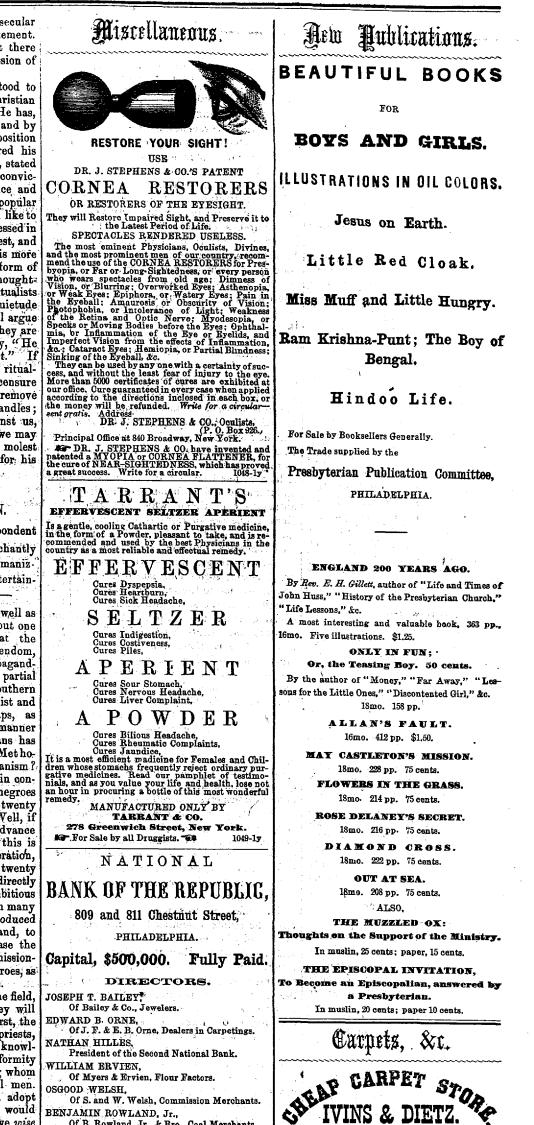
The Bishop is not merely understood to be opposed to affiliation with Christian tions, and thus used all his influence and authority to render the affiliation unpopular and to put an end to it. We would like to see his disapproval of ritualism expressed in a manner equally decided and earnest, and as much stronger as the subject is more worthy of reprobation. No other form of disapproval will satisfy earnest and thoughtful members of the Church. The ritualists themselves will not feel any disquietude from such understandings. They will argue with strength and correctly, as they are warranted by Scripture to do, and say, "He

that is not against us is on our part." If the Bishop presents himself at our ritualistic services, abstains from rebuke, censure or remark; if he does not order us to "remove the ribbons," or to extinguish the candles; nor remonstrate: in pastoral letters, we may be sure that he approves, or will not molest us. He is ours, and we may hope for his

ROME AND THE FREEDMEN. "E. D. M.," the veteran correspondent of the Christian Herald, thus trenchantly handles the proposed scheme of Romaniz. ing the freedmen of our country, entertained by the recent Baltimore Council :---

We imagine the Romanists, as well as many Protestants, are mistaken about one material fact. They imagine that the Southern negroes are a sort of heathendom, which is open to conversion and propagand ism. This is true only in a very partial measure. The largest body of Southern negroes already belong to Methodist and Baptist congregations-not, perhaps, as converted members, but in the same manner dist and Baptist negroes to Romanism? They have not been very successful in converting whites-can they convert negroes any easier? They propose to make twenty new bishops for this purpose! Well, if they make a hundred, it will not advance the business a single step. But this is connected with other modes of operation. which are efficient. The creation of twenty new bishoprics affords promotion, directly or indirectly, to many more ambitious priests. This is the means by which many of the ablest Jesuits have been introduced into this country. They want (and, to some extent, will succed) to increase the the Jesuits went among the Chinese. Supposing these missionaries in the field,

what success will they have ? . They will have two things in their favor :- first, the worship of the elements used in the Lord's suavity and kindliness of the Jesuit priests, Supper, and priestly absolution ; is it right noted over the world for their shrewd knowl and dutiful to God and His Church that edge of human nature, and their conformity any man should be merely understood to to the ways of the people among whom



by no means prepared to sustain unsided statements. Inference-guesses that he is Another advantage they will have in the all right, presumptions that he is correct in character of the negro. Naturally superhis views, will not satisfy. We want to stitious, he will be very ready to believe the know which he believes and is prepared to exaggerated stories of saints and miracles inculcate, and what his silence on such topics means.

So in regard to the new ritualistic practices, and the new ecclesiastical dresses: it is not sufficient that the leaders of the Church should be understood not to favor them or to approve them. The professions and aims of ritualism are not concealed. The advocates are clear and outspoken; They are not supposed to favor the introduction of the Romish Medizval, and Judaizing primitive or semi-pagan, rites. They openly contend for them, argue for their propriety and usefulness. They contend for Divine approval and expect the Divine blessing. And should not those who abhor these practices, who believe they are unchristian, superstitious, and disastrous to and acts upon it. the cause of true religion, and utterly subversive of spirituality, give as decided ex-pression to their views?

If a man is understood to oppose them, how came that understanding to obtain i Did he express the unfavorable opinion privately, or was it merely inferred from some gesture, or meaning silence? And if lic, he thinks of an Irishman, and that ends the matter." No doubt this feeling is not some have good reason and sufficient ground to say publicly that any leader is understood to approve or disapprove certain practices, then should we not have consistent conduct? Why not come out, and in a matter the negroes have a sort of telegraphic way so important, so exciting and alarming, be expressly and unmistakably plain. most distant part. Wherever the Roman

Bishop Hopkins has done this, and the propagandist goes among the negroes, he will be met by strong prejudices against whole world will respect him for his candor and decision. The Church does not merely him understand him to favor ritualism. 'We see his heart is there, and we hear his groes, mainly with the same weapons it is sighs-now feeble with age, yet deep drawn fought with all over the earth. In the

case of the negroes, the advantage is de-cidedly with the Protestants. What the and expressive-for its return. He goes for "glory and for beauty," for all that the most advanced ritualists desire. He shows negro needs most-what he desires mostthat he would lead, if he were a younger what he will take readiest-is education. man, and contend with all his energies; for The one thing he wants to do is to read. albs and copes, for schasubles and tunicles. Whoever teaches him to read, can give him There is and can be no doubt of his posithe Bible, and make it the book of his household. He longs for knowledge, and tion.

On the other hand, we are assured that he thirsts after it as no student ever did. the Bishop of the Diocese of New York, in The one great work of the Protestant whose jurisdiction the ritualism which is among the negroes is before him, plain as exciting so much attention, and causing so daylight, and sure as the path trod by the much pain, sorrow and unhappiness in the Angel of Life: Go to the negro, quickly, earnestly, faithfully, with the spelling-book Church, this leader of eminent position is understood to be opposed to the whole thing. In one hand and the Bible in, the other, Of course we are glad to find it so. We and all the dangers of Romanism, all the would publish the fact to the world, and dark images of rebellion, and all the clouds cheer the desponding and mourning people which gather round our country, will disappear together. of God by the assurance. We pray all

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But the battle is to be fought among ne

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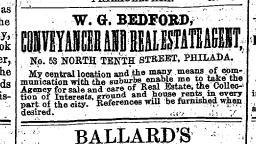
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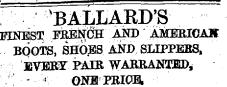
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