Were we so constituted that the sight and presence of the imperfect and incongruous onld only move us to tears, then would our eyes become inexhaustible cisterns from which tears might ever flow. Were we fully to realize the amount of sin there is in this sad world of ours, then should we never know peace. Without one ray of sunshine in life, we should sit down face to face with grim despair; not only so, for we would be in fit mood at all times to listen to his croonings, as did the Red Cross Knight of Spenser's immortal poem, advising us:-

"No further goe, no further stray,
But here lie down and to thy rest betake,
For what hath life, that may it loved make,
And give not cause it to forsake?
Fear, slekness, age, loss, labor, sorrows, strife,
Paine, hunger, coide, that makes the heart to
ounke.

And ever fickle fortune rageth rife, All which and thousand more do make a loath-ful life."

Under the influence of such gloomy teaching as this the business of life would stand still, and the human race itself soon vanish from the earth. But the human soul was made to dwell in sunshine as well as in shade; and fortunately there is a "time to laugh as well as to mourn." The imperfect and the fucongruous may excite mirth; and even that higher order of ridicule, which is animated by a sense of right and a love of goodness, is most wisely permitted us while dwellers of this lower sphere. Jeremy Taylor has most beautifully and fittingly said:—"It is certain that all this which can make a man cheerful can also make him charitable; for grief and age, sickness and wearine. 3, these are peevish and troublesome; but mirth and cheerfulness are content, civil, compliant, communicative, and love to do good, and swell up to felicity only on the wings of charity. If a facete discourse and an amicable, friendly mirth can refresh the spirit, and take off from the vile temptation of a yeevish, despairing melancholy, it must needs be innocent and commendable. We may as well be refreshed by a clean and humorous dis-course, as by the spirit of Campanian wine; and our faces and heads as well be anointed with wit and friendly intercourse as by the fat of the balsam-tree.'

In these gental words we have the cheerful and forcible testimony of the pious pastor of Golden Grove, who had breasted the storm of sorrows until its waves had gone almost over him. Humor, then, provoking innocent mirth and laughter, can not be out of place in this workday world, and has equal claims upon our attention with matters of a more grave and serious

There is an innocency in humor that you find not in satire. Humor is always harmless in its mirth; like charity, "it thinketh no evil." It never excites passion, or stirs up those baser elements that exist in the human mind. Satire is bitter and corrosive. Humor is gentle, soothing, entirely free from malice. Satire is sometimes figree and destructive, like the red, fiery bolt launched from the angry storm-cloud; while humor reminds us in its harmlessness of that sheet of lightning which one often sees disporting itself along the edge of the horizon in the pleasant evenings of the glad summer-time. Satire may deal with wit and have fun in it, but it is not humor. Satire sometimes becomes a necessity, just as a pesti-lence or a thunderstorm, when a great national sin is to be scourged or the atmosphere cleared and purified; but the necessity is happily only periodical. Humor, however, is a standing necessity, like water, air, and light; we could not live without it; the complex condition of our nature requires it to round perfeetly our existence, and harmonize what otherwise would be rude and discordant. Humor, not being addressed to passion but to fancy, may really be considered a species of moral painting. The subject of humor is always character, but not everything in charextrevagancies, weak anxieties, childish preferences, pertness, vanity, and self-conceit, these seem to be its especial quarry.

The old English divines never scrupled to indulge in it, where they conceived that truth coald be better enforced by it, the strain on the mind relieved, or its weariness refreshed by its use. It beams continually forth from their more serious discourses, like the diamond, whose flashes appear more brilliant the darker the setting that currounds it. It is, by very well-meaning people, expected that elergymen, let the turn of their natural disposition be what it may, should always struggle against any exhibition of humor in the pulpit. A melancholy asceticism, as mistaken as it is senseless, forbids, by its arbitrary ukase, any re-laxation from "the rigors of a ghostly white cravat, an unbending glacial muscle, or a sto-lid, glazed eye." This same miserable, unreasonable asceticism demands that the clergy should always incorporate this unbending gravity into their efforts in the pulpit, reducing them to the dead level of a dull uniformity, and never for an instant permitting them to illuminate their discourses with the mellow light of a generous fancy or a chaste humor. The advocates for such asceticism as this constitute that class the genial Sydney Smith describes, "as persons who consider ennui, melancholy, groans, and epileptic fits as thank-offerings to be presented to the good God, who has covered the earth with gay colors, scented it with rich perfume, and told ns there was a time to dance as well as to

mourn." Now, clearly, this was not the temper or the tone of the earlier discourses from the English pulpit. Cole, and the pious dean of St. Paul's, studied Chaucer, from whose style he sought and borrows that fertility of illustration, raciness of wit, and ever-abounding humor that characterize it. Dr. Donne, George Herbert's bosom friend, whom Dryden styles "the greatest wit, if not the greatest poet of the nation," was full of a rich, quaint humor that overflowed in all his discourses. Good, honest old Latimer indulges in humor continually. He was a terrible scourger of the vices that prevailed in his day, and was quite as powerful in satire as he was persuasive as an humorist. The force of his satire was wonderfully strengthened by the fertility and appositeness of his illustrations. But he was the more remarkable for that quiet, searching humor so freely invoked to laugh and shame men out of their sins. What can exceed the quiet humor of that illustration of his, when, preaching against the grasping avarice and shamele s dishonesty of the legal tribunals of his day, he compares the judges "to a cat placed to protect a cheese, one grasp of whose teeth commits more ravages upon the treasure then the prolonged assault of a whole company of mice?" Or take that flash of humor in the Plough Sermon:— Or take that "Who is the most diligent bishop and pre-late in all England? I know him well; but methinks I see you listening and hearkening that I should name him. There is one that passeth all the others, and is the most diligent prelate and preacher in England. And will ye know who it is? I will again tell you; it is the devil. He is the most diligent preacher of all others. He is never out of his !

THE HUMOROUS ELEMENT OF THE EARLY ENGLISH PULPIT.

BY HON. J. W. WALL.

Were we recognificated that the sight and shall never find him out of the way, call him when ye will: he is ever at his plough, no lording loytering may ever this plouds, do lording loytering may ever hinder him, for he is ever applying to his business."

Or let us take his "merry toye," as he styles it, about Master Moore, as his application of a humorous story to refute the malignant allegation that the preaching of God's word had stirred up rebellions in the kingdom:-"Here was preaching against covetousness all last year in Lent, and the next summer followed the rebellion; ergo, preaching against covetousness was the cause of the Rebellion. A most goodly argument forsooth. Here, now, I remember a merrie toye of Master Moore, which he useth in a booke against Bilney. Master Moore was once sent into Kent to help find out what was the cause of Goodwin Sands, and the shelf that stopped up Sandwich. Thither cometh Master ore, and calleth the country before him, such as were thought to be men of experience, and men that could of likelihood certify him of the matter. Among others came before him an old man, and one that was thought to be over one hundred years old. When Master Moore saw this aged man he asked him his mind in the matter, for, being so old, he thought it was likely he knew most of any man in that company, and said, 'Father, tell me, it you can, what is the cause of the great arising of the sands upon the haven? You are the oldest man that I can spy in all this company.' 'Yea, forsooth, master,' sald the old man, 'I am nigh one hundred years old, and no man near unto mine age. I think Tenterden steeple was the cause of Goodwin Sands, for I remember when there was no steeple at all there; and before Tenterden steeple was built there was no manner of flats and sands stopping the haven; therefore, I think Tenterden steeple was the cause of Goodwin Sands.' And so, my brethren, the preaching of God's word was the cause of the rebellion, just about as much as Tenterden steeple was the cause of Goodwin sands." In his seventh sermon upon the Lord's Prayer, in warning his hearers against the wiles of the devil, we have this passage:—"If he be young and lusty, the devil will put in his heart, and say to him, 'What! thou art in thy flowers, man; take thy pleasure, make merry with thy company: remember the old proverb, 'Young saintes, old devils;' which proverbe is in very deed naught and deceitful, and the devil's own invention, who would have parents negligent in bringing up their children in goodness. He would rather see them brought up in idle ness and wickedness, and therefore he found out such a proverb, to make them careless for their children. But the proverbe is naught, for look commonly what children are brought up wickedly, they will be wicked all their lives after: and therefore we may more pro-

perly say this, 'Young devils, old devils; young saintes, old saintes.' " Now we give these extracts from the sermons of good Bishop Latimer, to show that humor was not considered by this pious man as out of place, even in a pulpit discourse. Let it be remembered that his piety was almost inspired in its zeal and devotion, for he attested the earnestness of his faith by "giving his body to be burned." It was predicted when he was quite a lad, "that St. Paul's cross would yet ring of this boy." This celebrated spot was the forum of the London of his day, and from its elevated pulpit, erected in the middle of the churchyard of St. Paul's, announcements and harangues in all matters pertaining to Church and State were poured into the popular ear and heart. And St. Paul's did ring of him, for no preacher of his time had the power to draw such audiences, nor was more faithful. He never spared either small or great, but went about his Master's business, having no mind to be a respecter of persons. No doubt he had some ecclesiastical court sycophant or time-server within the range of his vision at the moment he uttered that fierce blast against unpreaching prelates, commencing: - "What are they doing? Some occupied in the king's matters, some in the privy council; so troubled with lordly living, so proud in palaces, couched in courts, ruilling in their rents, dancing in their dominions, burthened with ambassages, pam-pering of their paunches." It calls to mind old Wimbledon's picture of the clergy of his day, as sketched in his *Annals*: "They be clothed as knights, they speaken as earles, while others are winning much gear as merchants. These proud prelates are too much blent with shining of riches, for they make their mansions like churches in greatuess; but the poore man, for default of clothes, beg-

geth, and with an empty wallet cryeth at their

doores."

Jeremy Taylor, the immortal author of "Holy Living and Dying," a work that Wilmott has so happily characterized as "a divine pastoral, in which the solemnities of piety and wisdom, like the painter's tomb in Arcadia, breathe a tender seriousness over all the scenery of fancy, eloquence, and learning," did not hesitate to resort to humor whenever he thought it would enforce the truth of his text. His sermons are full of a vivacity as exhilarating as that which makes Livy the most entertaining of historians, and Montaigne the most charming of essayists. He draws his illustrations from every quarter, manifesting a most astonishing familiarity with all the learning of his time, and aptness in applying it. The son of a barber, he early manifested a deep and earnest love for study. He was the wonder of his college, both on account of his astonishing mental precociousness, as for the beauty of his person and the sweet amiability of his temper. "When he preached his first sermon," says a contemporary, "his congregation took him for some young angel, newly descended from visions of glory." charming temperament and lambent humor are constantly visible in his pulpit discourses. How humorously he describes the wife who has usurped the rule of the husband! "A ruling woman is intolerable; but that is not all, she is miserable too. It is a sad calamity, my brethren, for a woman to be joined to a fool or a weak person; it is like a guard of geese to keep the capital, or as if a flock of sheep should read grave lectures to their shepherd, and give him orders how or when he should conduct them to pasture. It is a curse that God threatened sinning people, to be ruled by weaker people. To have a fool to one's master is the fate of miserable and unblessed people; and the wife can never be happy unless she be governed by a prudent lord, whose commands are sober counsels, whose authority is paternal, and whose sentences are charity. Of the evil tongue he declares: "It some-

times set on fire, and then it puts whole cities in combustion. It is unruly, and no more to be restrained than the breath of a tempest. Reason should go before it, and, when it does not, repentance comes after it. It was intended for an organ of divine praise, but sometimes the devil plays upon it, and then it sounds like a screech-owl.

times praises God and rails at men; it is some-

Commenting upon the sin of much speak-ing, he says: "And indeed there are some persons so full of nothings that, like the strait sea of Pontus, they perpetually empty them-

selves by the mouth, making every com-pany or single person they fasten on to be their Propoutis. Such an one was Aneximinus. He was an ocean of words, but only a drop of understanding." In his sermon on the Mercy of the Divine Justice, we have this passage:—"The Italian gentleman was certainly a great lover of his sleep who was angry with the lizard that waked him when a viper was creeping into his mouth. When the devil is entering into us, to poison our spirits and steal away our souls when in sleep, God sends his sharp messages to awaken us, and we call that the enemy, and use arts to cure the remedy." Dr. Rustin, concluding his very eloquent eulogy upon Bishop Taylor declares, "that he had the good humor of a gentleman, the eloquence of an orator, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity and beauty of an angel, and the piety of a saint. Taylor's religion was of too cheerful a character to be shrouded by the gloom of asceticism. He was too close a student of the springs and motives of the human heart not to be aware that a religion thus preached could never attain a lasting lodgment in the minds of men, or make anything else than sour hypocrites. He therefore essayed to win men to the doctrines that he preached by comprehensive, cheerful discourses, illuminated with the light of a chaste fancy, and mellowed by a gentle, persuasive humor that fascinated while it convinced."

Did space permit, we might further illustrate our subject by numerous extracts from the sermons of Andrews, Hooker, South, and many of lesser fame. We cannot refrain from giving a quotation characteristic of the humorous element of the early English pulpit from Henry Smith, who was a preacher at St. Clement's, in London, and who died about the year 1610. In discoursing on the marriage tie, he thus settles the question of equality or superiority of the sexes:-"The woman was made out of a rib from the side of Adam, not made out of his head to top him, nor out of his feet to be trampled on by him; but out of his side to be a support to him, under his arm to be protected by him, and near his heart to be most tenderly beloved. God so ordered this matter between this man and this woman, that this agglutination and adhesion, the one to the other, should be perpetual; for by taking a bone from the man, who was somewhat monstrous by a bone too much, to strengthen the woman, putting flesh instead thereof to mollify the man, he made a most sweet complexion or agglutination between them, like harmony in music, for their amiable cohabitation. It is specially to be noted, my brethren, that this bone which God took from the sleeping man was out of the midst of him, as Christ wrought salvation out of the midst of the earth. The species of the bone, too, is noteworthy; it is expressed to be a rib, a bone of the side, not of the head, for woman should not be domina, a ruler. Nor was it of any anterior part, because she is not prælata, preferred before the man. Nor a bone of the foot, as she it not serva, a slave. But mark it, brethren, it was a bone of the side, because she is socia, the companion of the man. For do they not walk side by side and cheek by cheek, as companions? Finally, brethren, it must be plain to the meanest comprehension that, whenever a man taketh a wife-and every man, if he is a man, will do it-let him remember the maim made in his own side in the garden of Eden, and endeavor to restore

it by a healthy and delectable rib." Here we have a homely but truthful and natural picture of the relative positions it was intended the sexes should occupy in this world, in most striking contrast with those wretched caricatures, so moustrous and shocking to every refined mind, thrown off by the unsexed advocates of women's rights in this strange age of ours. But Milton more delicately and beautifully sets forth the true, natural, and beautiful relations of the sexes to each other, in the following exquisite description of the newly created in Paradise:-

'Not equal, as their sex not equal seemed; For contemplation he, and valor formed; For softness she, and sweet attractive grace; He for God only, she for God in him. His fair large front and eye sublime Declared absolute rule; and hyacinthine locks Round from his parted forelock manly hung Clustering, but not beneath his shoulders huge; She, as a vall down to her slender waist,

Her unadorned golden tresses wore Dishevelled, as the vine curis her tendrils; Which implied subjection, but to be used with gentle sway, By her yielded, by him best received."

It will be well for the world if it leaves these beautiful relations undisturbed. They are the natural relations of the sexes, and any attempt to change them must only result in manifold evils to both. The early English divines, judging from this extract suggesting these reflections, clearly understood the true distinctive differences in the relations of the sexes; and often seized upon the occasions of the marriage ceremonial to enforce them in the quaint and humorous style of preaching of

that day. The modern pulpit, in abandoning almost entirely a resort to humorous illustration, has by so doing most certainly demolished the force and efficacy of its teachings. Old Fuller once most truthfully said "that an ounce of cheerfulness and humor was worth a pound of sadness to serve God with." Say what we may of this sad world in which our lot is cast, sad because of sin and death, a little of the sherry must be mingled with the bitters of life to make our condition endurable. Our graver, faculties and thoughts are much chastened and improved by a continued blending and infusion of the lighter and more cheerful; so that the sable cloud should continually be made to turn forth its silver lining on the sight. The preacher's duties are similar to those of the orator, as defined by Cicero:-" Dixit quidam eloquens et verum dixit, its dicere eloquentem ut docest, ut delectet, ut flectat." Preaching, then, has three ends, namely, that the truth should be known to us, should be heard with pleasure, and move us; and in order to compass all these requisites, there exists the necessity of an occasional resort to humorous illustration. God has given us wit and humor, flavor and brightness, laughter and perfumes to enliven the days of our pilgrimage," says the genial, whole-hearted Sydney Smith. Why, then, should not his gifts be used and enjoyed as well in the pulpit as out of it? They are his, and therefore good gifts; and if the preacher has bestowed upon him a genius for humor, why should he be forced to keep it down and under restraint, substituting for it a dry, unnatural, and costive style, lacking in all the persuasive properties and graces of genuine eloquence? It is a sad mistake to suppose that a man should be gloomy and morose because he is devoit; as if misery and gloom were acceptable to God on their acceptable and appropriate and properties and properties are acceptable to God on their acceptable and appropriate and appro count, and playful humor and cheerfulness offenses.

The ascetic style of preaching that delights "to deal damnation round the land," and to represent the great Ruler of the universe as a God of rigid, inexorable justice instead of infinite mercy and love, must necessarily create hypocrites. Men, it should be remembered, who are frightened into convictions of religious truth, are apt to forget all about it when the first spasm of alarm is over. As Bishop South To No. 134 DOCK Street, in one of his sermons says of popularity, I 111

so it is with this species of religion:—"Like likhtning, it only flashes upon the face and is gone; and it is well if it do not hurt the man." Such preachers may be conscientious and sarnest, but their solemnity and asceticism, both in and out of the pulpit, cast a gloom about the doctrines that they preach, rendering them repulsive to the great majority of their hearers. The apostle who "was made all things to men that he might save some, and who so earnestly instructed Timothy "to be gentle to all men," evidently did not relish this style of preaching. If the modern clergy would add knowledge of the springs and motives of human action to the sum of their other gifts, it would enlarge greatly their sphere of influence. The fact is, the system of education pursued in our theological seminaries savors too much of the monastic character, cramping, instead of enlarging and liberalizing their minds. It is a fact well known that our most able, eloquent, and efficient pulpit orators have been and are men who for years prior to entering the ministry were in the active pursuits of the mercantile world or in the practice of the law and of medicine. Their previous training schooled them into a practical knowledge of human nature, liberalizing their views, sharpening their faculties, giving them great advantages over their less favored colleagues, who had fewer opportunities, amid the cloistered shades of theological seminaries, of acquiring that comprehensive knowledge of man's nature and the world's ways so efficient for good when exhibited in the pulpit. — Northern Monthly and New Jersey Magazine.

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The best in the world, sold at Factory Prices,

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GOVERNMENT SALES.

SALE OF HORSES, MULES, WAGONS, ETC.

DEPOT QUARTERNASTER'S OFFICE,

Washington, D. C., Sept. 7, 1867.

Will be sold by public auction, by direction of the Quartermanter General, at Lincoin Depot, on WEDNESDAY, September 25, commencing at 10 o'clock A. M:—

100 Horses,

200 Mules,

50 sets Ambulance or Two-horse Harness, worn.

100 Six mule Wagons,

worn.

100 Wag on Saddles,

600 Wagon Bows, worn.

100 Saddle Blankets,

worn.

worn.

600 Wagon Bows, worn.

100 Firth Chains, worn.

100 Spreader Chains, worn.

100 Wagon Covers, worn.

100 Wagon Covers, worn.

100 Lead Lines, worn.

100 Lead Lines, worn.

100 Tar Buckets, worn.

The Horses, Mules, Wagons, and Ambulances will be sold singly. Wagons, harness, etc., though worn, are serviceable.

Particular attention is called to this lot of Mules, being very superior animals, well broken to harness.

Mules, being very superior animals, well broken to harness.

Terms—Cash in Government funds.

J. C. McFERRAN,

Deputy Quariermaster-General,

Byt. Brig.-General, U.S. A.

GOVERNMENT SALE

The following Ordnance Property will be sold at Public Auction, at Ordnance Depot, Hilton Head, S. C. on TUESDAY, September 24, 1867, commencing at 10 A. M.:

About 450 net tons of Shot and Shell.

24/4 " Loaded Shell.

18/3 " Canister, filled.

11/2 " Scrap first fron.

24/4 " Scrap Wrought fron.

25/2 " Scrap Brass.

3 Artillery Carriages (fron., 23 Wooden Artillery

"1834 " Canister, filled.
"1432 " Scrap Cast Iron.
"10" " Scrap Wrought Iron.
"10" " Scrap Brass.

3 Artillery Carriages (Iron). 03 Wooden Artillery Carriages (Iron). 03 Wooden Chassls and Slides (Ironed). 630 Saddles (McClellan). 84 Saddles (artillery). 50 sets of Artillery Harness. 1830 Bridles, 862 Cruppers, 500 Saddle Bags, 8500 Bayonet scabbards, 1120 Cartridge Boxes, 1097 Cartridge Box Bells, 2212 Gun Sirgs, 2322 Walst Belts, 239 Ballet Moulds, and a quantity of other properly, consisting principally of Rags, Ropes, Implements, and Miscellaneous Tools, etc. Also, a two-story Frame Dwelling house, of the following dimensions: 12 feet front by 354. Terms—Cash, on the day of sale, in United States currency.

Ampletime allowed for the removal of property, at the expiration of which that not removed will revert to the Government.
By authority of Chief of Ordinance.
M. J. GREALISH, Capialn and M. S. P.

By authority of Chief of Ordnance.
M. J. GREALISH, Capiain and M. S. R.,
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Lu charge of Ordnance Depot. COAL.

B. MIDDLETON & CO., DEALERS IN COAL. Kept dry under cover. Prepared expressly for family use. Yard, No. 1225 WASHINGTON Avenue, Office, No. 518 WALNUT Street. 721

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