

New Orleans Republican.

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When the night steals on, and the dews are gray. And the stars are out in the "milky way."

Fill all earth with her lambent glow; When the frog wails forth its vapors crude, And the wild hen caws to her faithful brood.

When the farmer's daily toils are done, And he musing sits on his own door-stone, While telling all day on the heated fane.

And my thoughts steal back to my early days, When I knew the summer and all her ways; When I dreamed alone on the brown old wall.

For the night's nightingale and endless ad-vice, Only exhausted at breaking of day, So brief in their language, so pointed and fat.

And they lay in my heart when the misty home, Spill their perfume in all the flowers; For I think of a step I shall surely hear.

And I place a chair on the wide flag stone, And I say in my heart, he'll come, he'll come; For I know he is near when the blackening fane.

Send forth their puffs of dusky smoke, And they fly in circles, and fly so low. That they sometimes flap my very brow.

And the light of their phosphorescent eyes, Linger to mine with a look so wise, For they seem to read from my heart within.

That I'm waiting, and watching, and long- ing for him; And they seem to tell by their witty tact, That my joys depend on a bat, a bat.

And who has not hailed such messengers small, As part of their joys, that make up their all; And their language, though crude, will ever be.

The language of joy and hope to me. Long years have gone, and I watch no more On the blue flag stone that old den door; But those young love days forever come.

When my thoughts steal back to my early home; When through the gloom of the purpling fane, I watched for the fit of the twilight fane.

Captain W. B. Armstrong.

This gentleman has just been relieved as disbursing agent of the Freedmen's Bureau in New Orleans, and the event calls for an emphatic endorsement of his character as a man and his actions as a public servant.

During a residence of nearly five years in this city, he has been connected with the quartermaster's department, and as such, he has been the custodian of millions of government property.

Both Maj. Gen. Howard and the Assistant Commissioners in Louisiana have entertained a very high regard for him and reposed implicit confidence in his official integrity; and he leaves the Bureau with the kindest assurances from Gen. Howard of his very sincere esteem for him and his regrets that the economy of the service requires the displacement of all volunteer officers by those of the regular army.

The order relieving Captain Armstrong is especially regretted by the freedmen of Louisiana, who remember him as their constant and devoted friend. He is among the few men connected with the bureau who are in full sympathy with the emancipation of the slaves, and who act toward them from principle rather than for the consideration of position and salary.

He has had a heart to feel for those whose sudden change from slaves to freemen exposed them to many insults and acts of injustice. Although laying no claim to political greatness, yet the freedmen of Louisiana will affectionately associate the name of Armstrong with those of Butler and Banks, and were he offered to-day for the vote of the black race of the state, he would give a larger vote than any other man in New Orleans. And it is equally gratifying to us to state that Captain Armstrong stands high in the estimation of our white fellow-citizens both for his courtesy, integrity, and patriotism. Many of them have had large business connections with him, and have had opportunities to test his fidelity. And it gives us pleasure to state that the Captain has commanded a "raid" in Louisiana, as the fates have, and as a friend of religion, education, and freedom, and as a true Republican he will be of great service to the cause of reconstruction.

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Preaching.

(From Revival Sketches and Manuals. Preaching is the chief instrumentality by which the way of the Lord is prepared, when religion has sunk to a low ebb, and he is about to revive his work. The first thing is that the church be awakened from its slumbers.

Till this is done, there is very little hope that sinners will be awakened; and it requires an earnestness in the pulpit, a directness of appeal, a sounding of alarm to professors, which shall make their ears tingle. They must be dealt with plainly, as standing in the way of a revival, as stumbling blocks lying in the path instead of living witnesses for Christ before the world.

The guilt as well as the danger of their backslidings must be faithfully pointed out. They must be earnestly exhorted to "repent and do their first works;" to examine themselves whether they are in the faith, whether their own hopes are well founded, whether remaining as they are, they can have any good evidence that they are not yet in their sins. They must be told plainly that there are false professors in the churches, and they must be exhorted to awake and rise from the dead, that Christ may give them life. They must be shown that they are in a fearful degree answerable for the reigning worldliness and spiritual death around them. In dealing with them the preacher must use the word of God, which is sharper than a two-edged sword, as the surgeon uses his knife, though it cut deep into the quick. It may lead some real Christians for a time to distrust and renounce their hope. It probably will, but it will do them good in the end by making them more watchful, and prayerful, and faithful to their covenant vows. Under such a course of preaching it may be hoped that the wise virgins will be startled from their slumbers, and that "fearfulness will surprise the hypocrites." It may require more than one sermon, or two. It probably will. How many no minister can tell till he has made the trial and witnessed the effect. Let him not give over till he has made full proof—"line upon line, precept upon precept." He must expect that many of his hearers will wonder why he should dwell so much upon one topic, and it will not be strange if some of his best members should feel that he bears too hard upon them, though they may not tell him so. But if his searching appeals sink down in their hearts and rouse them to prayer and action, and God pours out his spirit, they will be thankful that their preacher did not let them alone till by the grace of God they were constrained to rise and shake themselves from the dust. Said one of the most pious deacons of my church, after a glorious revival which brought in nearly all the most influential men in the place, "I wondered before the work commenced why you preached so long and pointedly to the church. I know we were in a cold state and needed to be waked up, but at the time it seemed almost cruel in you to lay the blame of our never having had a general revival so heavily upon the church; I now see that we needed it, and bless God, that he moved you to do so faithfully with us, both in the pulpit and out of it." Some others had the same hard thoughts, were led to change their minds in the same way, after they had seen and rejoiced in the salvation of God. If we had all the facts, I believe it would be found that nearly all of the most powerful revivals have been immediately preceded by a loud and earnest sounding of alarm in the ear of the churches. How can any pastor of a dead church who "travails in birth" for souls, rest satisfied till, relying on divine aid, he has faithfully made the attempt? Nor should it be confined to the pulpit. The subject should be kept before the mind of the church at weekly lectures and prayer meetings, and in private exhortations, till it shall be evident that she is in some good degree prepared to receive a blessing. As soon as that shall be the case, the preachers will go up from many lips, "Lord, what wilt thou have us to do?" When a church is brought to this point there is every reason to hope that God is about to revive his work in the congregation. And then the way is prepared for a series of pointed and rousing discourses to the impenitent. Then is the time for the preacher to wield "the sword of the spirit;" to lift up his voice like a trumpet, to cry aloud and not spare. Just here, the first thing to be aimed at is to gain the sinner's attention. Failing in this, though an angel were to come down from heaven and occupy the pulpit, his preaching would avail nothing. It would do no more than speaking into the cold ear of death. The careless sinner must somehow be influenced to "think on his ways;" to consider what his actual condition is, what his relations to God are, what the law requires, what the gospel offers, and what must be the inevitable consequences of his living as he has done, and dying in his present state. I say you must first gain his serious attention before you can hope your preaching will do him good. And how is he to be awakened? "Not by night, nor by power, but by my word, saith the Lord." Nevertheless, it hath "pleased God by the foolishness of preaching," as the apostle signifieth, "to awaken sinners, as well as to save them. And in such a state of things, when a cloud of mercy has come over a place, what kind of preaching is wanted? What texts and subjects are best adapted to wake the slumbering, and maintain them to the end of the work to come? Not such preaching as is building church needs, not such

as young converts want, but a series of discourses upon such topics as these: the entire sinfulness of the human heart in the sight of a holy God; the strictness and righteous penalty of his law; the certainty that it will be inflicted in the awful and endless punishment of all who die impenitent—leading sinners to despair of obtaining salvation by the merit of their own works, or by their own strivings, but they ever so earnest; stripping them of all their vain excuses, driving them from all their refuges of lies, and pointing them to the cross of Christ as their only refuge. Many of the most successful preachers in winning souls to Christ have dwelt much and earnestly upon these preparatory topics, as I venture to call them, in the commencement of revivals. They are needed; they come at the right time; this is the proper place for them in the use of the means which God has appointed, and I see not how any minister can hope for a thorough work of the Lord in the conversion of sinners who does not show them the desperate wickedness of their hearts, who does not make the law thunder in their ears, and uncover the pit of destruction before them. This is what Whitfield did; this is what Wesley did, this is what Edwards did, this is what Bellamy and the Tennents did; this is what all the most successful laborers in revivals have done since their day; and I hazard nothing in saying that the work has been deep and thorough in proportion to the thoroughness of the preaching in its earlier stages. Sinners must be "shut up to the faith" by the flaming sword turning every way, before they will despair of help from any but an Almighty arm. No man, however official his case may be, will send for a physician till he believes he is sick, and then the more critical he regards his condition, the more ready will he be to use the remedies which the best medical skill can prescribe. So with the sinner; he is sick unto death, but he will never apply to the great physician till he feels that the case is desperate. The first thing is to bring him to feel this, and to cry out for help. There must be no palliations. His heart must be probed to the bottom, and his corruption laid bare, so that he may loathe himself in his own sight, and smite upon his breast and cry out with the publican, "God be merciful to me a sinner." In laying so much stress as I have done upon holding up the terrors of the law in the beginning of a revival, and dwelling mostly for some time upon the guilt and danger of impenitence, I do not mean that the way of escape from the wrath to come should be kept out of sight even then. The voice of mercy from Calvary should be heard in the midst of the loudest threatening from Sinai. But Sinai must utter its thunders. The careless must be alarmed, so as to cry out for help, before they will be ready to receive it. While here and there the Lord opens the heart of a Lydia at once to receive with joy the good news of salvation, this has not been the ordinary method. In the language of the old divines, there must be "law-work" to bring sinners to Christ. The experience of Paul in this regard has been the experience of multitudes who have been converted in revivals; "I was alive without the law once, but when the commandment came, sin revived, and I died." It is of unspeakable importance that the means of grace be used with impenitent sinners. Jericho's walls must tumble down on the blowing of the ram's horns. Naaman must wash seven times in Jordan, that he may be cured of his leprosy. Those doctrines which the world calls hard sayings, are the most powerful means in the hands of the blessed Spirit to pull down and destroy Satan's strongholds in the hearts of sinners. No preaching and conversation seems so effectual to drive them from their hiding places and refuges of lies, as to tell them plainly that they are eternally undone if the mercy of God is not displayed in their favor; that they have not the least claim on Him, and if he does not have mercy, they are gone forever; that they may as well despair of helping themselves first as last, and the reason why they do not find relief is merely because they will not yield, and bow to a holy sovereign God.

Mrs. Flora Stuart, a colored woman of Louisiana, N. H., is said to be the oldest person in the United States. She was born in Boston in 1750, and is consequently twenty-six years older than the Declaration of Independence. She was formerly a slave, owned by the Simpson family of Wingham. On the 6th inst, she visited Manchester and had a photograph taken.

"POLITENESS IN PRAYER."—A few days since we heard a presiding elder repeat the following paragraph from a prayer which he had heard offered by some modern Addition professor: "We would not presume to dictate to thee, O Lord, with regard to thy administration; but we beg leave respectfully to suggest that it might be well for thee to revive thy work."

LAURENCE.—An exchange mentions an instance in which a person was excluded from a Baptist church on a charge that he was too lazy to be a Christian. If this was true to be generally applied, so far as it relates to activity in the church, we fear it would create a wide-spread consternation. But the Scriptures expressly declare war against those who are at ease in Zion.

On the evening of the second instant the Washington correspondent of the Chicago Tribune telegraphed:

To sum up the situation to-night the home is grand; the streets mean grand; the country is grand; the people are grand; the Democrats are grand; the Union is grand; the administration is rapidly becoming thoroughly disgraced.

RELIGIOUS MISCELLANIES.

THE HAPPY COMBINATION.—There is nothing purer than truth, nothing sweeter than charity, nothing warmer than love, nothing brighter than virtue, and nothing more steadfast than faith. These united in one mind form the purest, sweetest, richest, brightest, holiest, and most enduring happiness. A study of Paul's epistle to the Philippians (Phil. 4, 8) will serve to beget and strengthen these graces in the soul.

MY STAFF.—"Did ye ask if I had a Bible?" said a poor old widow in London: "did ye ask me if I had a Bible? Thank God I have a Bible. What should I do without my Bible? It is the staff of my age. It comforted me, and it healed me; it condemned me, and it acquitted me to the Savior! It has given me comfort through life, and I trust it will give me hope in death." Golden Fountains.

THE WAY TO THE CROWN IS BY THE CROSS.—We must taste the gall if we are to taste the glory. If justified by faith we must suffer tribulations. When God saves a soul he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all he permits them to do is to suffer for his sake. Go round to every one in glory, each has a different story to tell, yet every one a tale of sufferings. But mark, all were brought out of them. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there blames God for the way he led them thither. "Salvation" is their only cry. Child of God, murmur not at your lot. You must have a palm as well as a white robe. Learn to glory in tribulations also.—APClyric.

"WE SHALL EAT THE FRUIT."—A blacksmith had in his possession, but under mortgage, a house and piece of land. Like many others, he was at one time fond of the social glass, but was happily induced by a friend to join a temperance society. About three months after he observed his wife one morning hastily employed in planting rose bushes and fruit trees. "Mary," said he, "I have owned this out for five years, and yet I have never known you before to care to improve and ornament it in this manner." "Indeed," replied the smiling wife, "I had no heart to do it until you gave up the drink. I had often thought of it before, but I was persuaded that should I do it, some strangers would pluck the roses and eat the fruit. Now, with God's blessings, this cot will be ours, and we and our children may expect to enjoy the produce. We shall pluck the roses and eat the fruit."

Many persons look upon religious schools from the reasoning standpoint. I always look upon religious sects, claimants for public confidence, not so much from the category of their benefits, and still less from their logical presence and power; I look for the results. I look to see what moral power they have who hold these sentiments, and what the power of their views is upon the understanding, the conscience and the lives of men. A system or sect that is simply beautiful, that goes on to correct, and correct and correct the things that are misbelieved, but that believes nothing with vengeance; that is enthusiastic in nothing; that is fanatical in nothing; that has no transcendental, intense faith—what power can such a system or sect as that have upon this world! All its taste, all its fine discriminations, all its fine distinctions—they are good; and so is moonshine good, that quivers and dances upon the ever-changing tides; but it is not moonshine that makes the tides. 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