

settlement is listened to, not in reference to the spirituality of his discourse; but does the effort smack of the schools, has it an air about it which would impress the critical mind that the writer has been closeted with Aristotle; that he has quaffed at the same fountain with all the great Fathers of the Church? The question is not, alas! will the young man, if settled among us, be able to reach the hearts and consciences of his hearers, and so become the instrument, under the Spirit, of their conversion: but will the productions of his mind meet the constant recurring demand for mental aliment among the cultivated and refined? If such a qualification be not a prominent trait in the constitution of the candidate, he may leave town by the first train. All other recommendations are of no avail, if the above-mentioned one be wanting.

The question recurs then which is suggested by the writer in the Review just noticed: Shall the Church yield, shall it compel the ministry to yield this ground to those who blindly seem determined to have the husk, utterly ignoring the kernel? Dare the Church, I mean the true invisible Church of Christ, surrender to such a demand? It is a death blow to all spirituality in the Church. It is placing the God of reason by the altar from which pure incense should arise to him who is above all. It is a contravention in the grand design of God in the institution of the Church in this world. Such a demand, fostered in any outward organization of God's people, is a living reproach to the truth as it is in Jesus. It quenches the very light which the Spirit has placed on the candlesticks of the Church. For the ministry to yield to such a requisition, would be to deny the Lord that bought them by setting up the principles of philosophy in the place of the simple, yet sublime teachings of the Gospel. For the Church not only to suffer, but to require the preacher of "good news and glad tidings," to supplant the heart instructions of the Cross, with the abstruse principles of metaphysics and mere speculative reasonings, is, to our minds, evidence of the deplorable condition of the Church. There has evidently been a wide departure from the simplicity of the Gospel, both in the aims of the preacher and the tastes of the people of the present day.

We would not be understood to deprecate strong intellectual power in the preacher of the Gospel—far from it; for such a qualification is much needed in times like these, to meet successfully every form which infidelity assumes. No; but the evil is in another direction: the demand for the head to the utter exclusion of the heart. It is the total subversion of the divine arrangement: it is a living dishonor to Christ.

It is just here, we apprehend, where we are to look for one of the great causes, if not the only chief cause of the great spiritual deadness in the Churches of this age. The Church is not so spiritual as it was in former times; it has departed from the old paths. There is a continual reaching after something new; the story of the cross has become to a large class of so-called good men an old story, and they desire a change; their argument is, the age is advancing and the pulpit must keep pace with it, else the cause will fall into disrepute, the congregation will become "beautifully less;" the pulpit must give us more intellect. The prominent desire on the part of those who are appointed as the officers of the Church, would seem to be not that the Gospel may be promulgated in all its simplicity, and that souls may be saved, but that dry mental enthusiasm may be gratified, that the imagination may be pleased, the intellect fed, and the immortal nature left to famish. And is this the mission of the Church of the living God? Is this the design which Christ had in view, when He left all the glories of heaven to die on the cross? Is this the object of the Christian ministry?—to surrender its high and holy mission for the gratification of curious minds?

The Lord in his mercy baptize the Church and the ministry, and give to all sanctified desires—longings for truth from the original fountain, that all may grow in grace and in the knowledge of our Lord Jesus Christ—*Writer in New York Observer.*