

of the best men in the British cities, and, on the whole, he thought Spurgeon had made about as good a mark as any of them. He moved that they call Spurgeon.

Mr. Aminadab Stuckup seconded the motion. He wished to direct the attention of the meeting to the financial aspect of the question. Spurgeon, if he accepted their call, would no doubt draw, and the more people the more money. Spurgeon would draw on the other churches and bring their people in, and a considerable amount of the funds now going into the other churches would flow into the Corners treasury. His opinion always was that the minister should raise the money. Two things had to be kept in view—*tone and money*. A minister coming from London would give tone to the Corners Church and the money would come in. He had great pleasure in seconding the motion.

Mr. Straightlace said he was opposed to calling Spurgeon. It was well-known that Spurgeon *smokes*, and no man who uses tobacco would stand in the Corners pulpit with his consent. No Christian would smoke. Smoking produces idiocy, insanity, and crime, and sends thousands to the gaol, the gallows, and an early grave. Spurgeon might be a good preacher, but what does a man's preaching amount to if he smoke. If Spurgeon were called, he and his family would leave the Corners Church.

Mr. Smallbore made the same objection. If they called Spurgeon he would stop his subscription. He had never paid less than two dollars a year; but if they called Spurgeon, or any other smoker, he would withdraw his subscription and then where would they be?

Mr. Humdrum said he had another objection. Spurgeon was sensational. He published his sermons in the *Globe* every week. He would have nothing to do with sensational preachers.

Mr. Dry-as-dust said his objection was of another kind. Spurgeon often said humorous, racy things in the pulpit. He could give any number of illustrations of this fault from his published sermons. In a sermon on Jonah ii. 9, he said Jonah was a Calvinist, and added that he hoped none of his Arminian friends would have to learn Calvinism where Jonah learned his. It was not in good taste to make such allusions. He believed in pulpit dignity. He was opposed to putting a man in the Corners pulpit that said such things in his sermons. He liked to see a stiff, dignified, ecclesiastical-looking man with a proper amount of clerical starch in his composition. Spurgeon looked like a business man, and never talked in "pulpit tone." He would never sign a call to such a man.

Mr. Theophilus Pedant, B.A., said Spurgeon was not a graduate of any University, and, for his part, he never wished to hear a man that was not a graduate. He admired "culchaw" and had reason to believe that Spurgeon was not a scientist. He would not vote for Spurgeon.

Mr. John Talkative said his objection was of a more practical kind. It is well-known that Spurgeon does not visit his congregation. He had lately read some remarks of Spurgeon's that made light of visiting and tea-drinking in the congregation. Now, he (Mr. Talkative) believed in visiting. He liked the minister to come often and bring his family and spend the whole afternoon. He would not press too heavily on a minister and ask him to read and pray when he visited. Nor did he believe that a minister should catechize families and speak to them on matters of personal religion. That was tedious and laborious and could not be expected. What he wanted was that the minister should spend half-a-day occasionally talking about *current events*. That was the way to build up a cause. If Spurgeon had spent the time going round among the people that he spent in writing books, and editing his magazine, and working at his orphanage and Pastors' College, how much better it would have been! If there was any reason to hope that Spurgeon would improve his methods and do more visiting, he would not oppose the call, but Spurgeon was too old now to reform. He would not sign the call.

Mr. Veal said he was opposed to Spurgeon on account of his age. He had already passed the dead line of fifty, and a man over fifty was not capable of filling the Corners pulpit. Spurgeon might have experience and piety and a fair amount of pulpit ability, but he could not be magnetic at fifty. What they wanted was a magnetic young man. A young man was always better at getting up socials, helping at tea-meetings, and all that sort of thing. Spurgeon had the rheumatism in his toes and could not get around lively for dishes and things when the Corners people were getting up their annual tea-meeting. What they wanted was a young, active man.

Mr. Gusher said he had a more serious objection to Spurgeon than any that had yet been urged. Spurgeon was combative. He gave the Ritualists, Rationalists, and other people of various kinds some fearful knocks. Now, he did not like a minister of that kind. He liked a minister that said, "Dear brother," or "Dear sister," to everybody. There was nothing he liked so much as to speak at a "Union meetin'." He had no sympathy with these men that were always exposing errors and denouncing abuses. For his part he was ready to join hands with Ritualists and all other men, and sing: "Blest be the tie that binds." That was the hymn he liked. This business of contending for the truth was behind the age. Spurgeon would be sure to make trouble with somebody if he came, and therefore he would not sign his call.

At the close of Mr. Gusher's remarks, the meeting adjourned.

Moral.—Objections can be made to calling even Spurgeon.