

coming in a more aged man: in one so young and inexperienced, it is at once unlovely and presumptuous. If asked, who is fortunate enough to escape his sarcasm and invective, we should really be at a loss to answer. All, in turn, come under the lash of the precocious tyro. He alone is a consistent Calvinist: all besides are either rank armenians, licentious Antinomians, or unfaithful professors of the doctrines of Grace. College training does but wean young men's sympathies from the people; and "really ploughmen would make a great deal better preachers." The doctrine of Election is, "in our age, scorned and hated." "The time-serving religion of the present day," is "only exhibited in evangelical drawing rooms." "How many pious preachers are there on the Sabbath-day, who are very impious preachers during the rest of the week!" He "never hears" his brother ministers "assert the positive satisfaction and substitution of our Lord Jesus Christ." These fishers of men "have been spending all their life fishing with most elegant silk lines and gold and silver hooks; but the fish will not bite for all that; whereas, we of the rougher sort," adds the self-complacent censor, "have put the hook into the jaws of hundreds." Still "rougher," if possible, is Mr. Sturgeon's treatment of theologians not of his own especial school. "Arminian perversions," in particular, are to "sink back to their place in the pit." Their notion of the possibility of a final fall from grace, is "the wickedest falsehood on earth." Mr. Spurgeon was quite at liberty to uphold the comfortable and Scriptural doctrine of the final perseverance of the true believer, with all his might; but this was possible, without indulging, as he has indulged, in vituperation of opponents, more gross than any words we have quoted. Nor, to any right-minded man, Arminian or Calvinist will it be a compensation, that he has dealt with the Antinomians just as bitterly. To the erring professor who conceives himself to be a child of God because he is in trouble, he replies, "I know a great many rascals in the same condition." He is too charitable, however, when he ascribes Antinomian licentiousness to a perversion of the Gospel; for it is attributable more correctly to the substitution of "another Gospel." But these are subjects on which we cannot enlarge, or we might point out several mistakes into which Mr. Spurgeon's doctrinal zeal has betrayed him. We therefore take our leave of him with this admonition,—to cultivate more assiduously the modest spirit of which, after all, he is far from destitute, to remember his own youth and inexperience; to reflect upon the inconsistency of complaining that he is himself subject to hostile animadversion, when he deals wholesale in sweeping censure of ministerial brethren older and more experienced than himself; and in fine, to bear in mind his own very just remark, that "John Knox did much, but he might, perhaps, have done more, if he had had a little love,"—that love which "thinketh no evil."

From the Morning Star.

#### WHAT DO MINISTERS PREACH FOR?

Scene. Discussion in one of the aristocratic circles in New York city: abridged from a work recently issued, entitled, "Which; the Right or the Left?"

Isabella. Mr. Griscom, what is your opinion of the pulpit?

Mr. Griscom. The pulpit is a good thing in its way. It is a capital companion for society. They play into each other's hands very accomodatingly, on the plan of the two snow-ball factions—"you let us alone, and

we'll let you alone." You know the story. Men take to the pulpit with the same motive that other men take to the law, to medicine, or to dry goods—for a business?

Mr. Crittenden. What! simply to make money?

G. To make money—nothing more.

Mr. Leland. But don't you think that a very harsh, wholesale and ungenerous statement?

G. When a man takes comprehensive views, he is somewhat apt to get beyond the sympathy of circumscribed minds.

L. But it appears to me, sir, that there is such a thing as taking views which are so very comprehensive that they never penetrate beneath the surface. I do not wish to insinuate that your views are of this nature; but I am tempted to believe that when you hurl so unjust a reproach at the highest and noblest profession in the world, you really do not know how wrongfully you misjudge it.

G. [Diffidently.] Noblest?

L. Yes, sir. Perhaps you can name a nobler? I appeal to your candor as a man: What calling so high as that of the envoys of the Prince of Peace; what profession so noble as that which seeks to save men—to lead them, like little children, to the feet of their Redeemer?

G. One would suppose to hear you talk that you were born in some rural town, where the inhabitants do nothing but cultivate greens!

Mr. Townsend. Come, Mr. Griscom, to the point. You say that clergymen preach for money only, a position which Mr. Leland denies. Now favor us with the evidence.

G. I have a supreme contempt for the pulpit, because preacher and people are no better than they should be. They play into each other's hands.

L. You have already informed us upon that point.

G. I will now proceed to prove it. There are churches, where the members, who call themselves patrons of the sanctuary, go, not to worship God, but as to a play; to be seen, and—amused. This class, these patrons of the Lord! want in their pastor, not piety, but—eloquence. That edifies them, wakes up their dormant faculties, refreshes them. For this intellectual refreshment they will pay—liberally; while for piety they will give—nothing. They want, for their pastor, one who will preserve them from mental imbecility, refresh them with ornate thoughts, and never disturb the tranquil calm of their self-complacency, that is to say an elegant preacher, and—nothing more. They do not tell him this, but they leave him to infer it, and to comfort himself accordingly. If he fail to meet their wishes, they discard him; if he accommodate himself to their desire, they pay him a princely salary, and—despise him! Now I mean to say, with all due deference to the young gentleman from the rural district, that churches of this description experience no difficulty in obtaining pastors! Very "noble men," no doubt, but still very willing to adapt themselves to the wants of those who employ them. There are other patrons, who in patronizing the church, patronize themselves. What they want in their pastors, is not piety, but—LEARNING. And so they look around for preachers who are capable of amazing them once a week with their rich treasures of lore, preachers who will not disturb themselves with the consciences, but with the brains of their hearers, who will make it a point, every seventh day, to furbish up and put new life into their stupid, ignorant, and decaying noddles. Now churches of this sort find it very easy to obtain pastors who are willing, very willing, to humor them in these particulars.

G. Have you got through, Mr. Griscom?

G. O, no, sir, only taking breath; that is all. Then