

any other preacher I go away well pleased with the preacher and the subject, when I hear Massillon I go away ill pleased with myself."

It is impossible to read his sermons and not be struck with his *courage*, perhaps his boldness. It is clear he has refused to be hampered with the proprieties or confined to the trammels of modern pulpit conventionalism.—There is as great a difference between his preaching and that of the mass of metropolitan and provincial ministers in this respect as there was between the teaching of John the Baptist in the wilderness and that of the Scribes and Pharisees in the Synagogue. This courage he manifests in a great variety of modes. It is seen in the getting up of his discourses. What modern minister, when about to discourse on the doctrine of election, would proceed on this wise in the ordinary course of instruction—take some half-dozen volumes to the pulpit and now read the authoritative article of the Church of England and the similar chapter from the Westminster Confession, and still further a corroborative section from the *Helvetic* or *Ausburgh* Confession, and yet again another from a Baptist manual of doctrine some two hundred years old, and clinch up the whole evidence of this great and blessed doctrine by a very long and most judicious series of quotations from the Bible itself. It would be a strange sight this in some of our modern pulpits, yet so was it seen, as is plain from reading the sermon on election, in his, and it would be strange if many or any, after such a mode of treating the subject, would hesitate or wrangle about this fundamental truth.

But it is as the expositor and reprovcr that his boldness appears. He is not afraid to enter the chambers of imagery in the great modern Babylon and drag out to light the abominations that be done there—no false delicacy restrains him—no fear of offending ears polite. He calls things by their right names. He describes them in their true colours. He judges of them by their immediate results. He denounces against them the righteous judgment of God, and with pencil dipt in the lurid light which flashes from the flames of hell he shows what a fearful thing it is to fall into the hands of the living God. Nor is it only thus he is bold with the sinner bolder than he till he make him, as Paul made Felix, tremble, as he reasons of righteousness, temperance and judgment—he is bold with the hypocrite, as was the Saviour in the house of Simon—he is bold with the backslider, as was the Saviour with the Church at Ephesus—aye, and in this age of decorous and deadening formalism he is bold with the punctilious ritualist, as was the Saviour with the Church of the Laodiceans, to whom he said in spite of their external order and their seemly service, "Thou art wretched and miserable and poor and blind and naked."

Mr Spurgeon's *doctrinal honesty* may fairly be regarded as another element of his power as a preacher. He is a Calvinist, and it is something as accounting for his influence that he is not ashamed of his creed. As the celebrated Bolingbroke said of John Calvin, he handles the doctrines of grace in a masterly manner, and is as ready and willing to prove and defend the sovereignty of God in the election of his people to everlasting life as he is to illustrate and commend his merey, as it flows through the righteousness of Christ to every one that believeth. Such preaching, and after such a style, could not fail to be attractive. It is attractive by the force of contrast. In few pulpits even in evangelical Churches is there such decisiveness now-a-days. Ministers are afraid of the offence of the Cross and imagine that it is better to give prominence to the broad views of the plan of salvation, which seem to include all varieties of the evangelical creed, than to insist on those which from their peculiar singularity cause a manifest and a wide divergence,