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For the N. C. Christian Advocate.
Proselytism and Proselyters.

SUMMER VII.

MR. EDITOR:—I am now prepared to show—

VII. That if success crown the efforts of the Proselyter, then long and fondly cherished friendships and operations are broken up; distrust and suspicion succeed; and often the harmony and peace of families are interrupted or destroyed.

That these results have followed in the footsteps of proselytism from the beginning of the practice down to the present time, is too plain to require proof. There have been exceptions to this general rule, will be admitted; still these have been "few and far between," and when such honorable exceptions have occurred, they have been found in persons, who, after calm research and prayerful deliberation, have changed their ecclesiastical connections; and, with that change, they retained and nourished the love of the brethren. I can but honor such changes as these, because they bear on their face the evidence of sincerity, honesty and truth. But, alas! how few cases of this kind are to be met with in the ranks of the proselyt! The great majority of those perverts with whom we meet, go, it is to be feared, from motives of worldly considerations, and consequently, they eventually sever themselves from those with whom they formerly held Christian communion.

In the very act of separation, they violently dissolve all the sacred ties that twined about their hearts. They go out with the assumed belief that those with whom they had been connected, have "no Church, no ministry, no sacrament;" or are sinners, because they have not been into "the water grave;" and if they are at all consistent the severance must be complete. The friendship and love of years, are broken as in a moment;—a friendship kindled at the altar of prayer, where the trembling, heart-broken penitent, was upborne to the mercy seat on the prayers and faith of God's people, and pardoned;—fed by the associations of the prayer meeting, the class room and the great congregation; and rendered sacred by the recollection of mutual trials and sufferings through which they had been called to pass. This hallowed friendship, and heaven embalm love are invaded and broken up by the heartless proselyter.

Bad as this is, it is not the worst feature of the subject. Mutual distrust succeeds the disruption of brotherly affection. The perverts are suspected by those from whom they have separated, and especially where the change has been effected in the usual way. They are hard to believe—indeed, it is almost impossible to do so—that purity of motive—a desire to be more holy and useful, governed the perverts in their change. The proselyter, on their part, are equally suspicious; they suspect those from whom they separated with entertaining unkind feelings towards them; they feel and know that suspicion rests upon them; hence mutual distrust ensues, and true Christian sensibility and fraternity are at an end. It can hardly be otherwise.—Who can look upon such scenes as these and not loath in his heart of hearts the craven proselyter?

—Back to thy punishment,
False fugitive, and to thy speed add wings."

It is a fact which is well sustained by history—a truth that has come with in the observation of many living witnesses, that apostates evince more malignity towards the faith and communion from which they apostatize, than those who have had no such connection; hence persons who are induced to change their Church relations for the reasons above given, are in general, indisposed to rest on the ground of ordinary moderation. It is characteristic of human nature—has become almost a law of mind, to dislike and even hate those whom we have knowingly injured. This may be accounted for in this way; the one is an inward goading consciousness of the injury done, and a want of magnanimity to confess it; and the other is the painful conviction that such conduct necessarily begets mistrust. The proselytized know that they have injured those whom they have abandoned—have broken faith with them; and they also know, that they are suspected by those from whom they have separated themselves; and this is not all, they are not altogether sure of enjoying the confidence of their new made friends. There is just ground for this apprehension, for such may rest assured that those who think calmly, have their doubts—secretly of the motives which prompted such a change, and stand in fear of yet greater changes. "We point," says Mr. Lewis, an Episcopal writer, "to the known principle, that minds once unsettled, are apt to change, and go to extremes." Speak of those who are the most bitter in their feelings and denunciatory in their speeches against other denominations, the same writer remarks—"They are, in a majority of cases, such as have come into our church from other de-

nominations, but by a sad though common process, seem most bitter and uncharitable towards the faith in which they have left parents and kindred." This is a sad view of the case; and yet, it is as true as it is sad. *Self-ordained*—if any religious sensibility remains, for having causelessly abandoned the Church and friends of their "first love" and their sacred reminiscences, they apprehend that they are suspected, not only by those whom they have ingloriously deserted, but are regarded with a jealous eye by those whom they have joined. This impression—and in ninety-nine cases out of a hundred it is a correct one—is well calculated to induce in them disquietude. Thus circumstanced, they are apt to conclude that the best and surest way to avoid the distrust of their new friends, is to become very jealous for the new faith. To speak in terms of gentleness and commendation of their former pastors, brethren and ecclesiastical economy, would, in their opinion, be construed into a lingering fondness for old associations, and tend to increase already existing doubts as to the entireness of their conversion. Their old associates question their motives, and have little, if any faith, in their religious principles and stability. To avoid, if possible, all occasion for uncertainty, they proceed to decry the Church to which they previously belonged, and to laud and glorify their new connection. Moderation would be construed—at least they think so—into lukewarmness; and lukewarmness in a newly adopted faith, would be considered as ominous of another change. Hence they dare not occupy a middle ground, but must be zealous, exclusive, vindictive.

If they join the Church, sacraments episcopally consecrated are converted into independent media of grace, and succession the life and soul of that efficiency; or if they go down "into Jordan," they declare their conviction, "that immersion, and that only, is the baptism which Christ enjoins;" and that "none but believers in Jesus have a right to the ordinances of Jesus" (Jewett) and, as a consequence, all other professors of Christ are unbaptized sinners.

The conditions of these unfortunate ones are somewhat analogous to that of Benedict Arnold of revolutionary notoriety. That miserable man was fully aware of the opinions of those with whom he had won honor and glory, as to his conduct. He felt he was a deserter and traitor, and knew that they held him as such; and then as to those upon whom he had depended, he judged that even they doubted his sincerity, and distrusted his motives. To remove as far as possible all grounds for doubt from among his new friends, he left his ensanguined mark on every feature of his country where the fortunes of war led him. But, did such conduct secure the end proposed—ensure the confidence, respect, and honor of his English friends? No, no; they still suspected, contemned, dishonored him. Tempted he yielded, and in yielding he was despised.

Turning to the poor perverts to "a party or creed" I will say, it is bad enough for them to be suspected by those to whom they have left; but to be suspected by their new friends—those loved friends who had "compassed sea and land" to proselyte them, is beyond endurance. Why, the very thought should be enough to swell the bosom and bedew the eye; and yet that thought has assumed a form tangible and prominent, and for their own sakes I invite them to contemplate their positions in their true light—in the light in which they are regarded by others; and by their newly made brethren.—Of such Dr. Lewis thus speaks—"They are like foam on the ocean, ever uppermost and most visible, but small and empty compared with the waters beneath. They are most loud and prominent, as the worst representatives of a church usually are. They are like the single grass hopper in the field, which will make more noise than twelve fat oxen quietly feeding." How insignificant, contemptible do the perverts—the poor misguided, deluded proselytes, appear in the sight of those for whom they have forsaken all! They are "the foam"—the "most loud," but "worst representatives of the Church"—noisy "grass hoppers," disturbing the quietude of the "fat oxen." How complimentary to the perverts! But they have chosen their own positions, and must abide the consequence.

"Patient at heart, tho' racked at every pore,
The righteous penalty of sin he bore."

The practical results of this system are most powerfully felt in family circles. Here parents are alienated from, and arrayed in opposition to parents; children to parents; brothers separated from sisters, and sisters from brothers; and, sometimes husbands from wives, and wives from husbands. What the Master predicted of the world and his people, has been, and is being fulfilled in the persons of his professed followers—"A man's foes shall be his own household." Where this is the case, domestic harmony, if not peace itself is sacrificed to sectarian prejudice. Dissension of religious opinions leads to heated unpeaceful altercations; while tight laced bigotry erects an insurmountable barrier to Christian commu-

nication—"Can two walk together, except they be agreed?" Who is responsible for the evils growing out of such a state of things? The proselyter. How great is that responsibility!

Virginia. EPISTOLEUS.

For the N. C. Christian Advocate.
Normal College.

MR. EDITOR: It was my good fortune to visit this Institution a few days since, and observe, with close scrutiny, the whole machinery of its motion.

I had heard previously from various sources, of its admirable organization, conducted on a plan, almost entirely different from that of any other College, North or South, and I must confess that my curiosity was not a little stirred, to see for myself. That a College of high grade should spring up and flourish, as an individual enterprise, in the midst of a people not more noted for their love of literature than those of other States, with scarcely any aid, but the talent and energy of one man, while other colleges have their thousands of dollars, and the wisdom of a multitude of counselors to base upon; and yet, after all many of them live in the region and shadow of death, was a mystery too Eleusian to understand satisfactorily. That a large portion of the people (may I not write the majority?) have a direct tendency to indolence, flippancy and wickedness, is an undeniable fact; that many of our institutions of learning, which are but the creations of the people, have caught the poisonous malaria, and instead of sending out broad sheets of intellectual fire, purified by the grace of the Living God, and leading to the great van of human society to moral and intellectual eminence, by crushing into utter nonentity the miserable follies of the day, have basely and traitorously yielded up their high standpoint, and become the mere sink-holes of denied infidelity and crime, cannot be denied; that hundreds of young men go out annually from within their walls with splendid diplomas, but positively not having accomplished one half in their curriculum of study, and this known too, to the Faculty and Trustees, can be proved by the students themselves of such Institutions: that the whole bearing of such a course, is inevitable ruin in the end, both to the Institution and the student, and destruction to the best interest of the country, is self-evident. Finally, that the intelligent portion of society, at least, sees the same, weighs its consequences, and would gladly build up some bulwark, strong and powerful, to hurl back this mighty tide of evil, by battling boldly for the cause of God, and humanity, cannot be doubted.

Otherwise, where is our hope? Literary Institutions should be radiating points of intellectual light and moral purity combined, and if they are not, they are living, breathing curses to society.

Now whether Normal College, at this time the Methodist Conference College of N. C., has battled thus in the very face of its enemies, from the beginning of its career to the present, and by this means only, has won brilliant success, and now proudly wears its honors, is a point to be settled by facts; for they are of age and can speak for themselves, but do not come within the province of this sketch. We shall briefly note what we saw while there, and if any one, friend or foe, do not believe our report, let him go and see for himself. We assure him a warm gripe of the hand, by the President and Faculty, and a pleasant home while there.

At 8 o'clock in the morning, the large College bell might have been heard for miles around. In a few minutes from various quarters, long processions of students came moving on with rapid march toward the College edifice. No gaily laugh, nor loud huzzas was there, but a stillness that was cheerful, yet bespoke the burthen of mind. They enter the campus from four points of the compass; and thence to their study rooms they repair. All is now quiet, not a whisper can be heard, each is in his chair, and at study. Soon the roll bell taps, and instantaneously, the roll-keepers are at their posts, marking closely every absentee. (The roll-keepers are selected from each class in turn; it is their business to mark all whispering and disorders of every kind, and have charge of roll, fires, doors, &c. Their fiat is law pro tem, but subject to revision by the President, in the presence of the whole class; term lasts a week including Sabbath.) In a few minutes the chapel bell rang, and thither all repair for prayers, the roll-keepers following their classes. After prayers, a short exposition of the passage read, in a masterly style, by the President and made searchingly applicable to the spirit of the times, follows. The foibles of character are held up in amazingly disgusting colors and their very roots exposed; influence is now traced with a pencil of light. On the other hand, all that adorns and dignifies man, is presented in their most attractive form, while words of consolation are spoken to the desponding heart.—Highly instructive advice is also given as to the proper plan and spirit of study. Lecture over, all retire, as soon as a tap of the large bell brings the different classes into the recitation rooms.—During the next hour, "there is no peace for the wicked," I assure you.—

Questions, explanations and criticism follow in quick succession, and if there is the least faltering, a double portion is assigned. All this time, not a foot-step is heard in any aisle of the large College-building, and had you been with me, kind reader, we might have taken a position any where, within or without the rooms not used by the classes, and not have known that any one was near us. The bell taps, the classes retire, a few minutes pass and other classes are summoned.

Thus pass the exercises of the day with an hour's rest at noon. Twenty minutes are given in the evening, after the last recitation bell for instruction before dismissal. The Faculty immediately thereafter assemble in the President's room to give in absences, failures, misdoings, &c., during the day. Those who have sent in legal excuses to the President are excused, otherwise not, causes of failure are investigated and such policy adopted as will be best for the student and institution. The sick are visited by the President or some of the Faculty, often by all, and the necessary aid secured.—Thus the needy are helped, and the hypocrite detected. Besides the stern discipline, thus brought into exercise, these Faculty meetings have a tendency to harmonize and bring about the unity of effort, that could not otherwise be effected among its members. Each is gifted with duties of general oversight, and being personally interested in the success of the Institution, energize every nerve to bold manly exertion. The Faculty of Normal College are emphatically *hominis unius mentis et cordis*, and know by experience that *Amor laborum vincit omnia*.

During the night, till 8 o'clock in the morning, the students are required to be at their own boarding rooms and not only so, but perfectly orderly. It is also the duty of each boarding house to enforce college law to the letter by reporting promptly to the Faculty every violation. Swearing, drinking liquor, are capital offences.

Now, sir, we have briefly sketched what we know to be facts, and leave our readers to be judges for themselves. The discipline is rigid and the scholarship required thorough and profound, but who does not see that this is the way to reach the grand object in view. The whole country North, South, East, West, must depend upon such Institutions for its future good, and we are glad to find the Old North State building up in her midst, (we are not a North Carolinian) a college whose principles are as firm as the base of her own granite hills. For mercy's sake, give us *men* not shadows, *scholars* not diplomats, to stand up with brave hearts and wise heads to battle for our country and our God, come from whatsoever quarter they may.

We understand a very large number of the 175 students now present, are professors of religion, and that a revival influence is progressing in their midst. —OMICRON.

From the Nashville Christian Advocate.

European Impressions.

The Rev. C. H. Spurgeon—A critical estimate of his powers as a Pulpit Orator, and the wonderful effects of his ministry.

I have heard Mr. Spurgeon repeatedly—in circumstances favorable, and in circumstances unfavorable—when he was well, and when he was sick—when he succeeded, and when he failed—in the great hall at Surrey Gardens, and in the narrow New-Park-Street Chapel; so I think I am prepared now to analyze him, and give my estimate of his abilities. I drew a brief sketch of the man last Christmas for the Southern Christian Advocate; but it was rough, meagre, imperfect, and in some points perhaps erroneous. I had heard him but once, and then, it was said, he was not in his happiest mood; but since my return from the continent, I have listened to several of his very best discourses, and think I ought at least to qualify certain statements in the letter alluded to.

Mr. Spurgeon's popularity is as great as ever—rather on the increase. Love and bigotry from the beginning spoke of him as a meteor—a will-o'-the-wisp—stared at by the multitude, but soon to explode and disappear. But all these prophecies have failed, and Mr. Spurgeon never had a larger audience than he has now. Formerly only the lower classes crowded his chapel; now every Sabbath finds the aristocracy of West End, clergymen of the Establishment, members of Parliament, and noble lords and ladies, occupying reserved seats around the desk at Surrey Gardens. Perhaps no man ever had a firmer hold upon the public heart of London than Mr. Spurgeon has at this moment; and envy and bigotry may frown, and sneer, and criticize, and culminate; but this young man, with all his faults—and no just critic will deny him many of them—with God to help as hitherto he manifestly helped him, will outlive the satires of his enemies, and shine among those who have turned many to righteousness, when their lamp has gone out in darkness.

But what is the secret of his success? Whence his great popularity? Is there any thing peculiar in his doctrines, or in his manner, or his doctrines, or the circumstances of his ministry? I will endeavor to answer these questions.

1. He is *quite natural*. In the pulpit he seems perfectly at home, and fears none but God. Free from all embarrassment of timidity, and entirely self-possessed, he talks to his hearers like a friend. Even in his most impassioned utterances, there is no pulpit tone—no clerical mannerism—nothing that you might not look for in the secular orator, or the scientific lecturer.

2. He is *very simple*. He says nothing that the youngest and most illiterate of his hearers cannot perfectly understand. His language is good idiomatic Saxon. There are no Latinisms, no Germanisms, no long and difficult words, no tangled and high-pressure sentences—only such as may instantly be comprehended by the bootblack and the newsboy. He never aims at originality, nor uses two words where one will answer. In this respect he resembles Wesley or Whitfield.

3. He is *highly dramatic*. Every thing living, moves, and speaks in his sermons.—The whole discourse, indeed, is only a series of pictures, brought vividly before the audience. There are no cold and dry abstractions. Every truth is clothed with life and power. Metaphors and similes crowd upon one another as thick as Jeremy Taylor's or Edward Irving's; though not as graceful as the former, nor as gorgeous as the latter. But his chief forte is the apostrophe, in the use of which certainly he has seldom been excelled. His dramatic power, though inferior undoubtedly to Whitfield's or Irving's, is confessedly very great.

4. He is *manifestly in earnest*. No man perhaps was ever more so. He speaks as if he stood with his audience upon a trembling point between heaven and hell. His great desire evidently is to do God's work well, and save as many souls as he can.—Hence that directness of application, that fervid hortatory style, which rivets the attention, forces home the truth, and makes every hearer feel himself personally addressed by the preacher. Hence also that boldness and fidelity which rebukes sin in high places, and speaks to "my noble lords and ladies" as plainly as to the cab-driver and the kitchen-maid. The last time that I heard him, the Duchess of Sutherland was present, and several other noble personages, who perhaps had never listened to a dissenting preacher before; and if he did not deal faithfully with their souls that day, then Nathan did not deal faithfully with David, nor Paul with Felix and Agrippa. O, but he did thrust them with the gospel fire. O, but he did grind them, as with millstones, between the two tables of the law! He seemed to draw the string more tightly, and point the arrow more accurately, because he was aiming high.—On several of these passages some day in his reported sermon, I never heard any thing nobler from human lips. It was worthy of an Elijah or a Peter!

5. He preaches the *doctrines of the gospel*. Human depravity, Christ crucified, justification by faith, spiritual regeneration, and judgment to come, are his constant themes. It is the good old gospel, and nothing new, that he keeps before the people. I do not say, for I do not think, that he preaches this good old gospel in the very best form. All went has chaff. Mr. Spurgeon preaches Calvinism to seed. He is more Calvinistic than Calvin himself. But among the chaff there is so much wheat that hungry souls cannot fail of nourishment under his ministry. In short although he preaches Calvinism in a form which would be offensive to nine-tenths of the Calvinists of Christendom, he preaches Arminianism very much more so. He is theoretically a Calvinist, but practically an Arminian. He has a Calvinistic head, but an Arminian heart; and his heart is so much greater than his head that it always carries the day. He invariably tells the sinner that he can do nothing, and must wait for God to do it; but then he falls to work with such irresistible energy, and urges to immediate repentance and faith in Christ, that the poor man fortunately forgets the former statement, and is carried captive by the preacher's impetuous exhortation. Thus Mr. Spurgeon is constantly contradicting himself in the most remarkable manner, and it seems strange to me that every hearer does not see the incompatibility of his theory and his practice. In one of the sermons to which I listened, af-

ter having stated the doctrine of predestination and election in the strongest possible form, he exhorted his hearers with a most genial warmth to turn immediately to God; when all at once he seemed to recollect himself, but the heart still carried over the head, and he exclaimed: "You may accuse me of preaching Arminianism; I care not—it is what I love to preach, and am bound to preach, and will by the help of God!" and still he went on with greater fervor than ever.

6. But the best of all is *God is with him*. Who can doubt it? This is the chief reason of his success. It is not by might, nor by power, but by the Spirit of the Lord. Mr. Spurgeon is a simple-hearted man, deeply concerned for the salvation of his fellow-men, and God is opening and blessing his labors. And why not? If he scatters some tares, he scatters also, and much more plentifully, "the good seed of the kingdom." If he builds with "wood, hay, stubble," he builds upon the true foundation, "which is Christ Jesus;" and "gold, silver, precious stone," adorn the superstructure. Was not the Saviour's immediate harbinger a rough man of the desert? "Not many wise, noble, mighty, are called." Is it not in this respect much as in the days of Paul? How many such instances are recorded in the annals of Methodism! God sends by whom he will, and often honors his truth with a blessing, though it be mixed with error. Amen! and let him be anathema who dares to call the Divine Wisdom to account for such disorderly proceedings! Away with your silly cant about pulpit propriety and refinement! Away with your bigoted formalism, which would hinder the free course of the Gospel! I was speaking to Dr. McNeil in Italy; when an Englishman exclaimed: "But he is a firebrand in the Church!" This is what the church needs: would to God there were more such! The church must be set on fire, no matter who bears the torch, or in what manner! Thank God, Mr. Spurgeon, with all his faults, has done a great work in London; and the indirect result, perhaps, is the greater part of the good. Who has not heard of the current series of discourses to the poor in Exeter Hall? I listened to one of them, by the Hon. and Rev. Hugh Stowell. The immense room was crowded to its utmost capacity—not less than six thousand hearers—and while the Rev. gentleman was delivering, without notes, one of the most eloquent and fervent appeals for God, I ever heard; a city missionary of the Establishment was holding forth in the street to the crowd that could not effect an entrance. All this, and much more of the same sort, has the hearty concurrence and sanction of the Bishop of London. Who has waked up this feeling among the clergy? They have seen what crowds are following Mr. Spurgeon; and they cannot consent to be outdone by the Dissenters; and, some from fear, and some from shame, and some from the love of souls, glad of the occasion and the opportunity, they are putting forth their might in this holy war; and now, blessed be God! again may it be said in London, "the poor have the gospel preached to them." And the flame which these "firebrands" have kindled is spreading over the kingdom, and hundreds of sermons are preached every Lord's day in the open air. I spent last Sabbath in Clifton, the beautiful suburb of Bristol, and in the morning I heard a delightful extempore from the Rev. Mr. Brock, of Christ's Church. In the afternoon, passing across Durham Down, I found the same gentleman preaching without his gown to an immense crowd of people, under a cluster of elms. O, on, Mr. Spurgeon, and don't be afraid of mingling too many Arminian appeals with your Calvinistic dogmas! You are doing good every hour; feel yourself personally addressed by the preacher. Hence also that boldness and fidelity which rebukes sin in high places, and speaks to "my noble lords and ladies" as plainly as to the cab-driver and the kitchen-maid. The last time that I heard him, the Duchess of Sutherland was present, and several other noble personages, who perhaps had never listened to a dissenting preacher before; and if he did not deal faithfully with their souls that day, then Nathan did not deal faithfully with David, nor Paul with Felix and Agrippa. O, but he did thrust them with the gospel fire. O, but he did grind them, as with millstones, between the two tables of the law! He seemed to draw the string more tightly, and point the arrow more accurately, because he was aiming high.—On several of these passages some day in his reported sermon, I never heard any thing nobler from human lips. It was worthy of an Elijah or a Peter!

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6. But the best of all is *God is with him*. Who can doubt it? This is the chief reason of his success. It is not by might, nor by power, but by the Spirit of the Lord. Mr. Spurgeon is a simple-hearted man, deeply concerned for the salvation of his fellow-men, and God is opening and blessing his labors. And why not? If he scatters some tares, he scatters also, and much more plentifully, "the good seed of the kingdom." If he builds with "wood, hay, stubble," he builds upon the true foundation, "which is Christ Jesus;" and "gold, silver, precious stone," adorn the superstructure. Was not the Saviour's immediate harbinger a rough man of the desert? "Not many wise, noble, mighty, are called." Is it not in this respect much as in the days of Paul? How many such instances are recorded in the annals of Methodism! God sends by whom he will, and often honors his truth with a blessing, though it be mixed with error. Amen! and let him be anathema who dares to call the Divine Wisdom to account for such disorderly proceedings! Away with your silly cant about pulpit propriety and refinement! Away with your bigoted formalism, which would hinder the free course of the Gospel! I was speaking to Dr. McNeil in Italy; when an Englishman exclaimed: "But he is a firebrand in the Church!" This is what the church needs: would to God there were more such! The church must be set on fire, no matter who bears the torch, or in what manner! Thank God, Mr. Spurgeon, with all his faults, has done a great work in London; and the indirect result, perhaps, is the greater part of the good. Who has not heard of the current series of discourses to the poor in Exeter Hall? I listened to one of them, by the Hon. and Rev. Hugh Stowell. The immense room was crowded to its utmost capacity—not less than six thousand hearers—and while the Rev. gentleman was delivering, without notes, one of the most eloquent and fervent appeals for God, I ever heard; a city missionary of the Establishment was holding forth in the street to the crowd that could not effect an entrance. All this, and much more of the same sort, has the hearty concurrence and sanction of the Bishop of London. Who has waked up this feeling among the clergy? They have seen what crowds are following Mr. Spurgeon; and they cannot consent to be outdone by the Dissenters; and, some from fear, and some from shame, and some from the love of souls, glad of the occasion and the opportunity, they are putting forth their might in this holy war; and now, blessed be God! again may it be said in London, "the poor have the gospel preached to them." And the flame which these "firebrands" have kindled is spreading over the kingdom, and hundreds of sermons are preached every Lord's day in the open air. I spent last Sabbath in Clifton, the beautiful suburb of Bristol, and in the morning I heard a delightful extempore from the Rev. Mr. Brock, of Christ's Church. In the afternoon, passing across Durham Down, I found the same gentleman preaching without his gown to an immense crowd of people, under a cluster of elms. O, on, Mr. Spurgeon, and don't be afraid of mingling too many Arminian appeals with your Calvinistic dogmas! You are doing good every hour; feel yourself personally addressed by the preacher. Hence also that boldness and fidelity which rebukes sin in high places, and speaks to "my noble lords and ladies" as plainly as to the cab-driver and the kitchen-maid. The last time that I heard him, the Duchess of Sutherland was present, and several other noble personages, who perhaps had never listened to a dissenting preacher before; and if he did not deal faithfully with their souls that day, then Nathan did not deal faithfully with David, nor Paul with Felix and Agrippa. O, but he did thrust them with the gospel fire. O, but he did grind them, as with millstones, between the two tables of the law! He seemed to draw the string more tightly, and point the arrow more accurately, because he was aiming high.—On several of these passages some day in his reported sermon, I never heard any thing nobler from human lips. It was worthy of an Elijah or a Peter!

11. He is *very simple*. He says nothing that the youngest and most illiterate of his hearers cannot perfectly understand. His language is good idiomatic Saxon. There are no Latinisms, no Germanisms, no long and difficult words, no tangled and high-pressure sentences—only such as may instantly be comprehended by the bootblack and the newsboy. He never aims at originality, nor uses two words where one will answer. In this respect he resembles Wesley or Whitfield.

12. He is *highly dramatic*. Every thing living, moves, and speaks in his sermons.—The whole discourse, indeed, is only a series of pictures, brought vividly before the audience. There are no cold and dry abstractions. Every truth is clothed with life and power. Metaphors and similes crowd upon one another as thick as Jeremy Taylor's or Edward Irving's; though not as graceful as the former, nor as gorgeous as the latter. But his chief forte is the apostrophe, in the use of which certainly he has seldom been excelled. His dramatic power, though inferior undoubtedly to Whitfield's or Irving's, is confessedly very great.

13. He is *manifestly in earnest*. No man perhaps was ever more so. He speaks as if he stood with his audience upon a trembling point between heaven and hell. His great desire evidently is to do God's work well, and save as many souls as he can.—Hence that directness of application, that fervid hortatory style, which rivets the attention, forces home the truth, and makes every hearer feel himself personally addressed by the preacher. Hence also that boldness and fidelity which rebukes sin in high places, and speaks to "my noble lords and ladies" as plainly as to the cab-driver and the kitchen-maid. The last time that I heard him, the Duchess of Sutherland was present, and several other noble personages, who perhaps had never listened to a dissenting preacher before; and if he did not deal faithfully with their souls that day, then Nathan did not deal faithfully with David, nor Paul with Felix and Agrippa. O, but he did thrust them with the gospel fire. O, but he did grind them, as with millstones, between the two tables of the law! He seemed to draw the string more tightly, and point the arrow more accurately, because he was aiming high.—On several of these passages some day in his reported sermon, I never heard any thing nobler from human lips. It was worthy of an Elijah or a Peter!

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banks of Jordan, proclaiming the Kingdom of God at hand, preaching repentance, and preparing the people by baptism, for the coming of the Lord Jesus Christ. This baptism answers to the baptism of the Israelites unto Moses, in the cloud and in the sea.—Finally, our Great High Priest is set apart to his sacred office, by baptism and the anointing of the Holy Ghost. This is done before all the people; and the Baptist exclaims, "Behold the lamb of God who taketh away the sin of the world!" He is proclaimed to the world as the great Spiritual Baptizer. "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost; and I saw and bear record, that this is the Son of God." I indeed have baptized you with water, but he shall baptize you with the Holy Ghost and with fire." John i. 32, 33; Matt. iii. 11. This is the great anti-type of all the illustrious types of antiquity. In him all the shadows meet, and are lost in his glorious grace. We have already considered the case of his baptism under the head of the consecration of his illustrious type Aaron. We have seen Aaron's washing answers to his baptism; that Aaron's anointing with oil to Christ's anointing with the Holy Ghost. "But God gave not the Spirit, it by measure unto Him." But this anointing when bestowed by him on others, he calls *baptisms*; John calls it baptism; God the Father calls it baptism. "Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which BAPTIZETH WITH THE HOLY GHOST."—Pacific Methodist.

Quaint Old Song.

Ye who would save your features florid,
Lift limbs, bright eyes, unwrinkled forehead,
From age's devastation horrid,
Adopt this plan:
'Twill make in climate cold or torrid,
A hale old man.

Avoid in youth luxurious diet,
Restrain the passion's lawless riot,
Devoted to domestic quiet,
Be wisely gay;
So shall ye, in spite of Age's fiat,
Resist decay.

Seek not in Mammon's worship, pleasure—
But find your richest, purest treasure,
In books, friends, music, polished leisure;
The mind, not peace,
Makes the sole scale by which to measure
Opulence.

This is the solace, this the science,
Life's purest, sweetest, best appliance,
That disappoints not man's reliance,
What o'er his state—
But challenges, with calm defiance,
Time, Fortune, Fate.

David's Syllogram.

Thomas Fuller, in his "Scripture Observations," says:
"Lord, I find David making a syllogram, in mood and figure: two propositions he perfected.
'If I regard iniquity in my heart, the Lord will not hear me.'
'But verily God hath heard me. He hath attended to the voice of my prayer.'
Now, I expected that David would have concluded thus:
'Therefore, I regard not wickedness in my heart.' But far different, he concludes—
'Blessed be God, who hath not turned