

the opposition of men thus affect me? Does it not test my belief in the reality of an all-perfected mind that is now looking on when I suffer so painfully from the adverse understandings of the limited and subordinate minds by which I am surrounded?—Would it not nobly accredit my faith in God, that in quiet communion with Him I felt a refuge and a resting place when sorely urged by the strife of tongues? To him may I at all times patiently commit my cause, and be still in the thought that he is God! Let me consider Him, who endured, not merely the controversy of adverse judgments, but of adverse wills—the contradiction of sinners—and let me not be weary nor faint in my mind.

A CHRISTIAN.

Who would not be a christian? I have seen Men shrinking from the term, as if it brought A charge against them! Yet the honor'd name Is full of gentlest meaning. Odors rise, And beauty floats around it; from its eye Great rays of heavenly sympathy descend; And mercy, soft as Hermon's fragrant dew, Springs in its heart, and from its lips distil. I've seen it press an infant to its breast, And kiss away its trouble: seen it take An old grey-headed man, oppress'd with years, And wrinkled o'er with sorrow, and disclose A prospect to his vision which hath made The old man sing with gladness; seen it lay Its soft hand gently on the blind and lame, And lead them safely home; and seen it stoop To the vile outcasts of society, Whose character was odious in the streets, And bring them back to virtue and to God! Hark! 'tis the lofliest name the language bears, And all the languages in all the worlds Have none sublimer! It relates to Christ, And breathes of God and holiness; suggests The virtues of humanity, adorn'd By the rich graces of the Holy Ghost, To fit them for the paradise on high, Where angels dwell, and perfect manhood shines In the clear lustre of redeeming love, Forever and forever; and implies A son and heir of the ETERNAL GOD!

From the London Patriot.

THE REV. C. H. SPURGEON.

As many conflicting opinions are afloat in relation to the character of this youth's preaching, it is gratifying to find a journal, so high in public favour as the *London Patriot*, entering upon a somewhat lengthy and apparently *very candid* elucidation of the subject, as follows:—

The history of this youthful preacher is soon told. Born at Kelvedon, in Essex, on the 19th of June, 1834, he is consequently but just entitled to write himself a man. His father and his grandfather, both living, are both also Independent ministers; the latter the Rev. James Spurgeon, being pastor of a church at Stanbournae, in Essex; and the former, styled Mr. John Spurgeon, because in business, pastor of a church at Tollesbury, in the same county. The subject of this sketch received his early education at Colchester, and also passed a year in the Agricultural College at Maidstone, where he added to his previous knowledge some insight into natural science. Thus equipped he began the business of life as usher in a school at Newmarket; whence he removed to

Cambridge, where he held a similar appointment in a day school, employing the ampler leisure thus secured in improving his own mind. While at Newmarket, he began to address the Sunday-school children, and that in such a style as attracted grown-up hearers. At Cambridge, the practice was continued, with the addition of Sunday evening sermons in the surrounding villages. The Baptist Church at Waterbeach called this young Timothy to be their pastor. He accepted the invitation, and, while the chapel was crowded, the church was doubled under his ministry. On the week-days, eleven villages shared the advantage of his sermons, which, in one year, amounted to as many as there are days in the year. In January, 1854, Mr. Spurgeon was invited to undertake the pastorate of the Baptist Church in New Park Street. Not content with discharging the duties of that office, he preaches in many other places during the week.

From Mr. Spurgeon's published sermons, which contain occasional notices of his own life and experience, we learn that, notwithstanding his religious training and early dedication to the ministry, there was an interval of partial alienation from Christian doctrine. "I, too," he says in reference to a free-thinker, "have been like him. There was an evil hour in which I slipped the anchor of my faith, I cut the cable of my belief; I no longer moored myself hard by the coasts of Revelation; I allowed my vessel to drift before the wind. I said to Reason, 'Be thou my captain;' I said to my own brain, 'Be thou my rudder,' and I started on my mad voyage. Thank God, it is all over now. But I will tell you its brief history. It was one hurried sailing over the tempestuous ocean of free thought." The result was, that, from doubting some things, he came to question everything, even his own existence. Thus "the devil foiled himself." Faith came to the rescue of bewildered Reason, and, from that perilous voyage, brought back the wanderer "safe to land." She who had nursed him in infancy, like the grandmother of Timothy, is pictured as exclaiming before the throne of God in heaven, "I thank Thee, O thou ever-gracious One! that he who was my child on earth, has now become *Thy* child in light!"

We have ourselves heard Mr. Spurgeon but once; and, on that occasion, not having succeeded in gaining an entrance to the chapel, we squeezed ourselves into a side vestry, from which the speaker could be heard, but not seen. We found him neither extravagant nor extraordinary. His voice is clear and musical; his language was plain; his style flowing, yet terse; his method lucid and orderly; his matter sound and suitable; his tone and spirit cordial; his remarks always pithy and pungent, sometimes familiar and colloquial, yet never light or coarse, much less profane. Judging from this single sermon, we supposed that he would become a plain, faithful, forcible, and affectionate preacher of the Gospel in the form called Calvinistic; and our judgment was the more favourable because, while there was a solidity beyond his years, we detected little of the wild luxuriance naturally characteristic of very young preachers.

Our opinion of Mr. Spurgeon as a preacher, has been somewhat modified by a perusal of his published discourses, which, issued in a cheap form, appear to be bought up with great eagerness. These show him to be a more extraordinary person than we had supposed, and not to be quite so far from extravagance as at first we thought him. But it is more for the sake of information than with a view to criticism, that we refer to the subject. There would be little use in pointing out the faults and errors of a public