

He has written a volume entitled "The Saint and the Saviour," but the character of this work is all but unknown in this Province, if it be known at all, and therefore it is simply as a preacher that any thing can be said of him with certainty as a public man.

And as a preacher his popularity is unique and his fame unparalleled.—London has ever been famous for her pulpit, and at this hour there are men ministering in her Churches whose names are known throughout Christendom and whose posthumous will be far more brilliant and lasting than their living fame. The three great Presbyterian bodies have each a distinguished representative in London—John Cumming, whose tongue is as the pen of a ready writer, and whose pen, readier than his tongue, has written volumes on sacred subjects from the Church before the Flood till the Church after the Millennium, which have been wafted wherever the English language is spoken—James Hamilton, the eloquent and the elegant, whose stores of literature, as varied as profound, are ever at hand to illustrate the gospel he preaches, and of whom it can be said, as of no other living writer on sacred themes, "*ornavit quidquid tetegit*"—Thomas Archer, the massive thinker and bold propounder of the Church's duty in these perilous times, and who has won for himself a place of honour and influence among the leading minds of the Metropolis simply by the manly energy and force of his character. And then there is Melville, the English Chalmers alike in style and thought and elocution, in the Establishment, and Binney among the Independents, and Angus among the Baptists, and the Alders and Buntings among the Methodists, men whose names are familiar as household words for all that is great and good, talented and devoted, industrious and successful in the several denominations to which they belong, and who shall live on the pages of the Church's history as do those mighty dead who never die. These are the men who, with their compeers, give its character and power to the London pulpit, and whose influence is diffused and acknowledged not only through Britain, but wherever Evangelical Christianity is known and valued. He must be an extraordinary man who attempts to equal any of these men in pulpit power—a more extraordinary man still who equals and surpasses any of them in public estimation.

Charles Hadin Spurgeon has done both. By what means shall be shewn by and bye. The fact is wonderful—the proof of the fact is abundant and varied. That a young man, not more yet than twenty-five years of age, comparatively illiterate, not even an alumnus of an obscure Baptist Seminary, who never rose higher in the regions of learning than an usher in a common Grammar School, who never attended a Divinity Hall, and probably never read a system of Divinity in his life, whose means and appliances for storing his mind with varied and useful knowledge were extremely limited, who apparently, or rather really so far as name was concerned, was ignorant of the principles of Rhetoric, should burst forth on the London Churches with a splendour which eclipsed their greater as well as their lesser lights, should *per saltum* ascend the first place as a pulpit orator in the first christian city in the world, and should show himself master of the art in all its extent, from the simple statement of his theme in the plainest terms all the way upward and onward through the most elaborate argument till he entrance you amid the glories or the gloom of his rapt imaginings, and melt and overwhelm you with the force and fervour of his appeals, is verily a wonder which may well command attention and make thoughtful men ask for what end has he come.

When he first appeared in Park Street Chapel, there was a miserable amount of empty pews. The congregation, once numerous and flourishing,