more instructive in them than in the awful contest between the devil and the baker, which was generally the concluding scene of the "galantee show" performances with which the Christines of our childhood was an livened. In Protestant countries in general, and in England in personaler, we stitude from under familiarity with hely words and things. We have jost as much aversion to see a church turned into a theatre as to see a theatre turned into a theatre as to see a theatre turned into a church. We hold an opinion grounded as much on prenciples of good taste as of religion, that it is almost as offensive to see a clergius per corn in his puijet as to hear better myc's Heaven in a theatre. The opinion, however, is not quite universally entertained.

Let any person who wishes to convince himself of the truth of this, take his station opposits to Exeterhall on Sunday ovening, at acout a lew minutes before six o'clock. We say opposite, because unless he arrives some time before the hour mentioned, there will be no standing room on the pavement from which the entrance to the half recenits. At six the doors open, and a dense ma . A human beings pour in. There is no interruption now to the continuous stream until half-past tix o'clock, when the whole of the vast hall, with is galleries and platform, will be filled with the closely packed crowd. If the speciator has not taken care to cuter before this sinc, he will have but small chance of finding oven standing room. Suppose him to base epic od early enough to have found a seat. He will na urally look around him to sean the features of the seen . They are remarkable enough to exerte attention in the minds of the most listless. Stretching far away to the back are thousands of persons evidon'ty eager for the appearance of some one. Tow" ering on the platform the scats are all crowded. Acarly all the eyes in this multitude are directed to the front of the plantorm. The breathless suspense is only broken occasionally by the struggle in the body of the hal, of those who are endeavouring to gain or maintain a position. Suddenly even this noise is stopped. A short squarely-built man, with piercing eyes, with thick black hair parted down the middle, with a sallow countenance only redreined from heaviness by the restlessness of the eyes, advances along the platform towards the seat of honour. A cataract of short coughs, indicative of the rough afforded to the ill-repressed impationce of the assembly, announces to the strangers that the business of the evening has commenced. He will be told with a certain degree of awe by those whom he asks for information, that the person just arrived is the Rev. C. H. Spurgeon. He will pe baps hear, in addition to this, that Mr. Spurgoon is beyond all question the most popular preacher in London, that he is obliged to leave off preaching in the evening at his chapel in New Park-street, Southwark, on account of the want of room to accommodate more than a mere traction of the thousands who flock to hear him; that Exeter-hall has been taken for the purpose of diminishing in a slight degree that disappointment experienced; but that nothing will be done to afford effectual relief until the new chapel which is in contemplation is built, and which is intended to hold 15,000 persons.

The service commences with a bymn, read first throughout by the minister, and then sung by the congregation. The effect of the multitude of voices singing in unison is very fine. The minister then reads a chapter, accompanying the readings with expositions remarkable only for the decisive tons in which they are derivered, and a strange want of comprehension of those elements of archwological knowledge which are are as necessary in the study of the Bible as in that of any other Oriental book. A bymn and prayer follow, and then comes the sermon, in which those peculiarities which have made Mr. Spurgeon famous come out in full force.

The first thing which strikes the spectator is the way in which the speaker makes himself at home with his congregation. He is "bail follow well met" with them directly. He addresses questions to them, he answers these questions funnily, and he contrives to let his how much wiser they are to be sitting there than anywhere else. No phrase is too homely for him, no allusion too absurd. He compliments their understanding, at the same time that he fells them he is not going to overtax it. Everything he says is to be so plain that those who run may read. "I like to preach so that there shall be no mi-bke about it" he tells them in so many words. He tikes to use the plant. ost of words, too. " There are come ministers who are mealy mouthed, afraid to speak out. These," he fells them, "are Beau Brummell minuters." In order to explain his a los on he relates the old story of Brumrael confessing to have once eaten a pea when taxed i

this very novel story. He is not at all averse to press a pun filto life service. "A man," liu says, "aita dawn in self sufficiency, tunking I can 'do all that.' Ch, blewad day when God directs his show against that. I know I hugged that old idea a long time, with my cans," cans," cans," but I found my cans, would raid ; no water, and auffered all I put in to run out." Wu liave already spoken of the free and easy way in which he alludes to ministers of after denominations and other shades of belief than his own. He does not always contain I inself with a enter, He represents the soul of one of the damned coming up from the pit and appearing to a minister on his death-had, saying to him, "I came to thes ef an trembling on account of sin, I asked thee the road to beaven, and thou did-t say, 'Do such and such good works,' and I did them. and I am damned." Then follow others, and then the minering dies, and " hears his parish coming howing after him into hell." The ministers who are such ear ccial objects of Mr. Spurgeon's aversion, and whom he impales so terociously for his own self giorification and the acqueement of his congregation, are thise, be it understood, who refuse to preach the extreme Calvinism in which he delights, for the supple reason that they cannot interpret the Holy Scriptures as he interprets them. For this they are called unfaitiful, and sentenced to be lowled after in hell by the souls which they have ruined. It is not our purp so here to enter into a theological controversy on the peculiar merits of Calvinian or Arminianism, but we have suro. ly a right to demand that when the former doctrine is preached, it should be done with some regard to puthe decensy. Mr. Spurgeon's bearen may have become accustomed to that gentlem in's mode of enforceing his doctrines, but no one who has not undergone the discipline in which they have been exercised can histon without a shudder to such phrases as "Christ never intended to save the damned." Surely, the decency of religious worship is violated by such sentences as those---

"Go and try my Saviour 1 If he costs you away after you have sought han, tell it in the put that Christ would not hear you.

"If you were lost, God's honour would be as much tarnished as if the greatest one were lost."

Then he talks of "accusing God" if he punishes after the work of redemption is performed, &c.

But the most striking feature of Mr. Spurgeon's preachings is the strong dramatic element which is so prominest. He is never so happy as when he can dramatise a story or scale imaginary incident for the benefit of his hearers. On these occasions he walks up and down the platform, throws himself into various attitudes, gesticulates, varies his voice, and roars, bellows, or whines, as the case may demand. For instance, he may be talking of Adam's fall and the redemption of Adam's descendants, and he will tix his eyes earnestly either on the ceiling or a remote corner of the hall, and call out anddenly, in a loud commanding voice—

"Adam! where art thou? I have a controversy with thee, man! Now, Adam, what hast thou lost for me?"

Then looking round rather knowingly upon the congregation, he continues—

"Oh," answers Adam, "I have lost my crown."
Here follows a long speech from Adam, in which he explains the glories of the crown he had lost. Let us have the reply:—

"Ab, Adam, thou hast lost me my crown, hast thou? Never mind, Adam; Christ puts a crown on my head," &c.

Adam next confesses to have lost his mitre, Paradise, and the image of God, enlarging at each answer on the merits of each. To all these confessions Mr. Spurgeon answers jovially, with a kind of relicking joy that is difficult to describe.

Or, he will be talking about death, and will interrupt himself with a start, and an exclamation—
"Death! I see him there! Oh, Death! Oh, foolish Death Thy casket is broken," &c.

At another time he will dramatise the scene between Mary Magdalen at I Christ in the house of Simon. He has not the slightest hesitation in putting a long speech in the mouth of the Saviour. He does not at all scruple to report conversations, interest tween other persons whom he introduces into his dramatic scenes. He speaks just as if he was alone in possession of the true and full Gespel narrative, and that what the Evangelists have hat alo down to us were meagre abridgments. The minds of all the persons, sacred or profanc, who are mentioned in the Holy Scripture are open infect him like a book. He knows their actions and their chought. The following is a rather mild specimen of the way in which the preacher is accustomed to treat two of the Per-

with eating years les. A tumule of laughter follows acons of the Holy Trivity. He is addressing a thought this very novel story. He is not at all aveces to press lass sinner:-

"Thou art like the man of old, whom Dionysins placed at the loss of the table; before here was a dainty feast, but the man ate not, for directly over his hed I was a sword suspended by a hair. So art thou, sinner. Let thy sup be full, let illy pleasures beigh, let thy sunt be obverted. Seese thou that sword! The next time thou sittest in the theatre, look in pand see that sword; the next time thou art in a tavern, look at that sword; when next in the leniness thou accornest the rules of God's Gospel, look at that sword. I hough then swet it not, it is there. Reen now ye may hear find saving to Gabriel—Gabriel, that man is sitting in his wait in the hail; he is hearing, but he is as though he heard not. Unsheathe thy blade, let this glittering amond cut through that hair; let the weapon fait upon him and divide his soil and body. Stop! thou Gabriel, stop! Eave the man a little while. Give him yet an hour, that he may pent. Oh, let him not die. True, he has been here these ten or a dozen nights, and he has listened without a tear. But stop; peradventure he may repent yet. Josus backs up my entreaty, and he cries, "spire hou yet another year, till I dig about him, and lung hou, and toough he now cumbers the ground, he may yet bring toth fruit, that he may not be he will down and cast into the nee! I thank thee, O God, thou will not cut him down to-night; but to-merrow may be his last day."

may be his last day."

We may be wrong, but it strikes us that the profamity of the last sentence has solden been equalled, even in the discourse of the most extrawagant fanaties. The preceding portion is had enough; the invention of speeches for God and Christ, the intension of the speaker humself into the seene, "backed up" by the Saviour, are monstrous; but the claim of having obtained respite for a day for a sinner is simply innions.

We might fill columns with specimens of this pulpit buffornery, but we have given enough to show the materia of Mr. Spurgeon's preaching. We might have brought forward instances of his utter ignorance of any theology except that current among the sect to which he belongs, and of his indicous memorpretations of Scripture, occasioned by his want of even a moderate acquaintance with Oriental customs and forms of Laguage. Mr. Spurgeon-and possibly his congregation-would tell us that the knowledge to which we allude is the knewledge which "puff-th up"—mere "human learning." If he or they ever attain to oven a small portion of this knowlodge, they will look with astonishment on the nonsense that the one has spoken and the others have listened to We are, however, not disposed to deny that the great benefits of the Gospel uny be conveyed to the minds of congregations by pious men with only an infinitesimally small portion of this knowledge. We will not deny that the richest flowers of holiness may flourish on ground which has been scientifically prepared to receive them. The greatest theologian of the day has said that, doubtless, many

old woman has felt the precious value of spiritual truths than he bimself when he tries to explain them. It is not went of knowledge for which we condomn Mr. Spurgeon; it is the daring assumption which he makes of exclusive knowledge; the cunning flattery by which he insinuates that his hearers are almost the only proper persons to share this knowledge with him: his reckless denunciations of all who differ with himself; and, lastly, his audacious violations of proprioty in his dramatic representations. We have a right to reproach him with these things, because they have the worst effect upon his hearers. A congregation that constantly listens to the spiritual draindrinking that Mr. Spurgeon encourages, will become not only bigoted, but greedy after stronger doses of excitement. What excited them once will fall flat upon their palate. The preacher will be obliged to become more and more extravagant as his audience. becomes more and more exacting, and the end may be an extensive development of dangerous fanaticism.—London Daily News,

THE YELLOW PEVER EXCITEMENT -We STO NOW (says the N. Y. Herald) in the middle of Septemher, and the apprehensions felt with regard to the appearance of the yellow fever among us, have not been justified by the facts. On Staten Island the disease has nearly died out, and at Port Hamilton and Governor's Island it is also on the decrease. From the facts which have been disclosed in the inquiries set on foot concerning it during the present season, it is plain, that by a little care and foresight, the deaths that have already occurred from it in those places might have been prevented. Against the alarm created in towns and cities near us, we have the gratifying fact of the marked improvement which is observable in the health of this city. Comparing the mortality of the week ending September 13 with that of the corresponding weeks of the two provious years, it will be seeinthat the balmire of health is in favor of the former. The numbers, according to the City Inspector's report were, 1854, 681; 1855, 503; 1856, 476. This improvement is, of course, directly traceable to the grouter attention paid mennitary precautions on the part of the city authorities. although, as we duily have occasion to show, modhquore might be offered under this bodil. Another