

he sought not flattery for himself, but glory for God, and he cared not for all the obloquy which might be heaped upon him, so long as his Divine Master was not rejected, but honored. This, he said, was the lofty position he wished always to take; but when selfishness crept in, it was impossible to maintain it. He had found that when ever he had yielded to the slightest pleasure when praised, he had become effeminate and weak, and unable to resist with proper calmness and dignity the attacks of those who were opposed alike to him and the gospel which he preached. But when he had been able to say to the praises of men,—"What are you? worthless things!" then he could feel equally unmoved by slander and abuse. He could say to his enemies "Come along with your arrows. They may strike my coat of mail, but they shall not—cannot—reach the flesh." He very feelingly and forcibly impressed the desirability of cultivating those feelings whenever men were persecuted by the bigoted, and wicked, and uncharitable, on account of their religious belief. The place, owing to its excessively crowded state, was oppressively hot, so much so that one lady was carried out in a fainting state.

At the evening service, the place was more crowded, if possible, than before. Mr. Spurgeon again confessed himself wholly unable to enter upon the subject of the recent calamity. He therefore gave a very brief discourse, after which he administered the sacrament to the members of the church. He promised, however, to take some fitting opportunity of improving the late occasion.

It appears that the fund for the relief of the sufferers by the recent calamity, and their survivors, has reached 70*l.*; and that further contributions are to be solicited for the same benevolent purpose. The total number of the wounded, as far as can be ascertained, is twenty-eight.

MR. SPURGEON'S POPULARITY.

In reply to the question why Mr. Spurgeon is so eagerly listened to by all classes? The *Evening Star*, (London paper) replies:—

A single hearing is sufficient to answer the question—supposing the hearer can only see. There never yet was a popular orator who did not talk more and better with his arms than with his tongue. Mr. Spurgeon knows this instinctively. When he has read his text, he does not fasten his eyes on a manuscript and his hands to a cushion. As soon as he begins to speak he begins to act—and that, not as if declaiming on the stage, but as if conversing with you in the street. He seems to shake hands with all around, and put every one at his ease. There is no labored exordium, making you wonder by what ingenious winding he will get back to his subject; but a trite saying, an apt quotation, a simple allegory, or two or three familiar sentences, making all who hear feel interested and at home. Then there is no philosophical pomp of exposition—but just two or three catch-words, rather to guide than confine attention. Presently comes, by way of illustration, a gleam of humour—perhaps a stroke of downright vulgarity—it may be a wretched pun. The people are amused, but they are not left at liberty to laugh. The preacher's comedy does but light up his solemn earnestness. He is painting some scene of death-bed remorse, or of timely repentance; some Magdalen's forgiveness, or some Prodigal's return. His colours are taken from the earth and sky of common human experience and aspiration. He dips his pencil, so to speak, in the veins of the nearest spectator, and makes his work a part of every man's nature. His images are drawn from the homes of the common people—the daily toil for daily bread, the nightly rest of tired labour, the mother's love for a wayward boy, the father's tenderness for a sick daughter. His anecdotes are not far fetched, and have a natural pathos. He tells how some despairing unfortunate, hastening with her last penny to the suicide's bridge, was stopped by the sound of psalmody and turned into this chapel; or how some widow's son, running away from his mother's home, was brought back by the recollection of a prayer, and sits now in that pew. He does not narrate occurrences, but describes them, with a rough graphic force and faithfulness. He does not reason out his doctrines, but announces, explains, and applies them. He ventures a political allusion, and it goes right to the democratic heart. In the open air some one may interrupt or interrogate, and the response is a new effect. In short, this man preaches Christianity—his Christianity at any rate, as Ernest Jones preaches Chartism, and as Gough preaches temperance. Is it any wonder that he meets with like success? for is he to be either blamed or scorned? Let it first be remembered that Latimer was not less homely when he preached before the King—nor Southwell less humorous when he cowed Rochester—nor Whitfield less declamatory when he moved Hume and Franklin—nor Rowland Hill less vulgar, though brother to a baronet. To us it appears that dulness is the worst fault possible to a man whose first business it is to interest—that the dignity of the pulpit is best considered by making it attractive—and that the clergy of all denominations might get some frequent hints for the composition of their sermons from the young Baptist preacher who never went to college.

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August 6.

NEW ADVERTISEMENTS.

Immigrants Expected.

NOTICE.

THE Right Honorable the Secretary at War having noticed the Lieutenant-Governor that Three Hundred and Eighty able-bodied men, recently discharged from Her Majesty's Service, chiefly Swiss and German, who, if retained in the Province, would make valuable settlers, will arrive shortly at Halifax: Public Notice thereof is given, by direction of His Excellency, that persons in want of Agricultural Settlers, or Laborers, may make early application for them at this office.

Provincial Secretary's Office.  
November 22, 1856  
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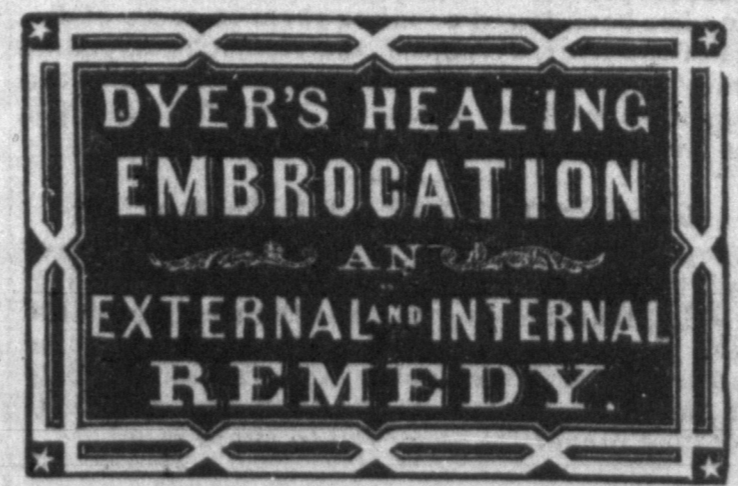
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