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"Not slothful in business: fervent in spirit."

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Poetry.

Work.—An Ode.

BY C. S. PERCIVAL.

There is a giant strong and brave,
And generous as great,
Who for the feeble race of man
Doth early toil and late.
He delveth in the murky mine,
And on the furrowed lea;
And, with his vessels built of oak,
He plows the stormy sea.

The forest falls beneath his axe,
And cities vast arise;
And verdant fief is look smiling up,
To greet the smiling skies.
He builds the mansion towering high,
The little cottage near,
And fills to overflowing both,
With all the heart can cheer.

He chains the streamlet to the wheel,
And bids it turn the mill;
He harnesses the iron horse,
And guides him at his will.
His powerful arm defends the weak
Against o'erpowering wrong;
And grateful hearts conspire to praise
The giant, great and strong.

Fair hands have twined a wreath to deck,
His rugged brow with bay,
And we, with joy, have met to keep
His festival to-day.
Then farmers, artisans and all
Who scorn your task to shirk,
Come, join your song with ours, to sing
The mighty giant, Work!

Miscellaneous.

Charles Haddon Spurgeon.

We are indebted to Rev. Dr. Cramp for the following, from the London *British Standard* of January 21st:—

"This extraordinary Youth pursues his wonderful career with unabated zeal and success. His congregations are, it is possible, more crowded than ever. The enthusiasm of his people suffers no abatement. The other night he had a Tea Meeting of the church, when some 1,200 people sat down! Last Wednesday evening the annual meeting of his college took place. College we say, for the world have but little idea of what is going on in that stupendous edifice, the Metropolitan Tabernacle.

This college is already no mean affair. It has sent forth nineteen young men who are all settled pastors, and, without exception, all successful. There is not among them one who has not doubled the congregation, and some have increased it sixfold.

There are at present twenty-three young men receiving bed, board, and tuition gratuitously. These are full regular students, all looking forward to the Ministry; but there is a second class, of double the number, engaged in business, who are addicted to preaching and who enjoy instruction to fit them for the work in the evening. We greatly like this idea.

There are multitudes of churches who make no objection to the preaching of young men, while no effort whatever is made to fit them for the work.

These young men are sent forth by Mr. Spurgeon two and two after the Scriptural mode, and they are the instruments of exceeding great good. But there is a third and a highly important class who are admitted to the benefits of the institution in large numbers; these are Sunday-school teachers, active, useful men, deserving of every encouragement, and many of whom will, no doubt, enter the ministry.

The meeting of Wednesday evening was one of a deeply interesting character. At five o'clock the students, tutors, deacons, and friends met, filling three rooms, when tea was supplied. This occupied a considerable time, after which all adjourned to the large lecture-room, which was quite full. Mr. Spurgeon, having offered prayer, gave a long, general, and very interesting statement concerning the rise, progress, and present state of the College, setting forth the reasons which led to the movement. Nothing was further from his mind till an untutored youth came to him expressing a desire to obtain some preparation

for preaching the Gospel. He succeeded to interest Mr. Spurgeon, who sent him to the Rev. G. Rogers, Independent minister, hard by, a quiet, modest man, of rare endowments,—who ought long since to have been at the head of an Academic Institution,—inquiring whether he would accept the office of instructing the individual, Mr. Spurgeon, of course, seeing to the remuneration. After some consideration, Mr. Rogers agreed. Soon after, another youth presented himself to Mr. Spurgeon, quite an original. His intellect seemed locked up in iron. He could hardly be made to understand that two and two made four. Mr. Rogers tried all methods of waking up his intellect, but in vain. At length Mr. Spurgeon, despairing of success, was about to let him go; but Mr. Rogers begged for three more months, which was granted. In the meantime, Mr. Rogers set before the young man the great facts of the science of astronomy, and in an instant he was arrested. His mind, as Mr. Rogers expressed it, seemed to burst the shell. He became a new man. Having finished his course, he revealed great preaching power, and was settled in a dreary district, and in an empty chapel! A hard beginning, doubtless, but he soon collected a congregation of six or seven hundred people, who hang upon him as an oracle!

Thus matters went on, till from this small beginning a considerable College has been established. The vast range of Mr. Spurgeon's labours brings before him multitudes of young men of superior parts, but of limited means. He has thus a large field to choose from: each,

like a scattered seed at random sown,
Was left to spring by vigour of his own.

It was very clear from the exhibition of last Wednesday that the present class is one of great force of character. The samples presented in the various addresses displayed vigour of intellect and a native eloquence of no common order. If this institution shall hold on for twenty or thirty more years, there can be no doubt that it will form an era in the history of the Baptist Body. Its students will constitute a legion of young Spurgeons, who will compel a hearing and make themselves felt! As Mr. Spurgeon said in his course of the evening, they are not "kid-glove men;" they are meant to labour among the neglected and to remember the forgotten. In every case, as already stated, the nineteen young men who have gone forth have doubled their congregations, and a number have done much more.

While Mr. Spurgeon will require aid of the public in proportion as the institution shall expand, he has before him a mighty foundation to rest upon. There is nothing like it in England, Europe, or the world. The following statistics for the year now opening will make all plain:—

Increase—By Baptism	397
“ Letter	42—439
Decrease—By Death	13
“ Dismission	14
“ Exclusion	1
“ Non-attendance	30—58

Clear increase during the year 381
Present number of members on the books, 1,912.

There is something in these figures appalling! The simple additions for the year form a large church! The deaths in such a mass are a thing of nought, which is, we presume, largely to be accounted for by the fact that the great body are young and in the prime of life.

There was a great deal of speaking in the course of the evening, all interesting and all to the point. Mr. GEORGE ROGERS, the theological tutor, was admirable. Mr. Spurgeon himself was, of course, the soul of the meeting, but the addresses of the students added greatly to the charm.

It will, perhaps, occur to some of our reflective and generous readers to inquire about the expense of this important institution, and how that expense is met. The facts, then, are these: notwithstanding a rigid economy, it already amounts to about 1,600£ per annum. Should the numbers be doubled,—which they may soon be,—the outlay will reach some 3,000£. As to the source of supplies, it is from above. Hitherto Mr. Spurgeon has ploughed with the heifer of Mr. MULLER, and the result has exceeded expecta-

tion. He seems to have no fear on the score of funds. Our friends, and all the friends of Mr. Spurgeon, however, will remember that the promises, while made by God, are fulfilled by man. Donations will be good things, regular subscription still better, and large legacies best of all. The Young Prophet is making a grand experiment. Opulent Christians, help him!

We cannot close without noticing a fact or two which will interest our readers. Mr. Spurgeon is in a noble lineage. One of his predecessors was the renowned BENJAMIN KEACH, author of the celebrated work on *Metaphors*. Another was Dr. GILL, the famous commentator, and Dr. RIPPON, both ordained in their nineteenth year, and unitedly sustaining the pastorate for 115 years. Mr. Spurgeon, too, commenced in his nineteenth year. We wish he may live as long as they both, and do as much for the great cause as they did one hundred times over!

Crooked things in our Churches.

Not long ago I was in company when, in the course of conversation, some one incidentally alluded to the frequent removal of ministers. One person who had lived about three score years then took up this topic, and interested the company by telling how many pastors had been settled over the church to which he belonged, within the last forty years. And as he called the name of each, he gave us his opinion, or perhaps I should say, his impression in respect to him. I was exceedingly interested in what he said, and could not but notice the variety of character and habits in those who had been his ministers. Some of them he described as having been the best of men, and others had been of a different class and were remembered chiefly by the divisions they had caused and the unhappy influence they had left behind. It was finally concluded by the company in general, that one of the greatest evils to which our churches have been exposed, and were still exposed, was the frequency in the change of ministers.

But whose fault is this? Is it to be attributed to the churches, or to the ministers themselves, or to both? How many times this subject has been discussed and with how little practical effect. The evil still exists, and the probabilities are that it will continue to exist during this generation and perhaps during all generations. But whose is the fault? I heard Aunt B., say at one time, that she verily believed, that in more than half the cases it was the fault of the ministers' wives; for, said she, "some of them are terribly crooked."

I should not, of course, ever have thought of it, should not have dared give utterance to the thought as originating with me. But it having been suggested by an observing female, I am sure I shall be pardoned if I dwell upon it for a moment.

We are told that the fall of the human race from the high moral position they at first occupied, commenced with woman. We confess that if this fact was not sustained by such high and unquestionable authority, we should be disposed to discredit it. It hardly seems possible that woman should have been the tempter of man at first, and seduced him from his allegiance to God. But so it was, and therefore it cannot be considered strange if now she should be sometimes a little crooked, even when she has the best of husbands.

It is perhaps to be expected that good men will have good wives for they make their own selection. But the public, somehow, is disposed to blame a minister if he chooses for a companion one who does not combine in her character all the Christian graces, and while under his influence cultivate those graces to the largest possible extent. But the public may be wrong in its opinions. Adam was a good man, and a kind husband. His wife was in all respects a model of perfection at first. But notwithstanding his piety and good influence she did not continue as good as she was when she became his companion. But we must not blame him for it.

This much I deemed it necessary to say, lest in talking about ministers' wives, I should seem to blame the ministers who choose them for companions.

Now I am not going to say as Aunt B. did, that ministers' wives are the cause of more than half of the removals among ministers. I do not think that is quite true. But I do think she was right in saying that some of them are terribly crooked. I have seen a few of this class, and in more than one case where there have been divisions in churches, and difficulties between them and their pastors, it could be traced either directly or indirectly to the wives of those pastors. Their lack of judgment or prudence, or piety, has caused disturbances and alienations, whose evil influence no human mind can estimate. The position of a pastor's wife is peculiar. She sees many things which put her patience to the severest test. Remarks are made respecting her husband, herself, her dress, her appearance, the management of her household affairs, which sometimes are very trying, and unless she be a woman of great discretion, and have uncommon self-control over her tongue, she will be very likely to do or say things which will cause commotion throughout the society. Now it so happens that some do not have such discretion and self-control, and consequently involve themselves and others in trouble. There is more than one church in our State suffering from this cause. Said a good deacon to me, not many weeks ago, "Our pastor has left us, do you know where we can obtain another?" "But," said I, "why did he leave?" "Was he not a good man, and a good preacher?" "O yes," was the answer, "he was a good man, we all loved him and should have been glad to have him remain, but the people could not endure his wife any longer." I made no further inquiries, but I learned afterwards, that she was very crooked, and it was not in the power of the whole church to straighten her. And there are others of a similar character. They are not crooked in the same way, for crooks are not apt to be exactly alike, but still they are crooked and the ministers and churches suffer in consequence of their crookedness. Now, I never thought it was best for me to give advice to other men's wives. But still I shall do no harm; I trust, if I suggest that the wives of ministers should be patterns of all that is excellent in female character, and attractive in female loveliness. They must have no crooks in their tempers, nor twists in their dispositions, nor improprieties in their conduct, but be at all times meek, gentle, kind, affectionate, mild, lovely, pious, discreet, prudent, industrious, frugal, forbearing, patient, fond of children in general, ready to receive counsel and direction, attentive to their own business, managing well their own households, showing an interest in the families of others, looking after the poor of the parish, visiting the sick, hearing quietly the complaints of the grumblers, presiding over a half dozen societies, &c. &c. &c., and then they would have no chance to be crooked or make disturbances.

BUNYAN in *Zion's Herald*.

The "Prayer-cure."

Dorothy Trudel is a remarkable woman, who maintains a gratuitous hospital at Maennedorf, on Lake Zurich, Switzerland, known as the *Gebet heilanstalt*, or Prayer-Cure. By trade a flower-maker, and of humble parentage, she was taken sick at the age of twenty-two, and contracted a curvature of the spine. Upon her first attack "she gave herself wholly to the Saviour," and attained a great freedom and privilege of faith. A correspondent of the *Advocate and Journal* (Methodist), from whose statements we derive these facts, thus describes the beginning of her enterprise, which, in its progress, strongly reminds the reader of that of Muller:

One day, when five laborers of her sister's son's were sick at the same time, and all given over by the physicians, she went into her closet, and prayed with such liberty as to feel assured of their recovery. In this faith she returned to the patients, prayed mightily with them, and they were well. Such is her story of the beginning. The coming of others was wholly contrary to her wishes. The gradual transformation of her house into a hospital has taken place only because of her inability to turn away the suffering. The four nurses employed in the establishment serve without pay, out of gratitude for the cures they have themselves experienced. Even the manager of the business and correspondence, Sam-