

cal Seminary of Alleghany City, Pa. New York: R. Carter & Brothers. Sold by D. McLellan, Hamilton.

We have noticed the former volumes of Jacobus' Notes. The present volume embraces the Gospel of John. It has all the excellencies of former volumes, the notes being clear, satisfactory, and practical. It contains more really useful matter than many larger volumes. There is a valuable introduction, in the course of which the author—time of writing—place—and object the gospel are discussed; also a notice of the apostolic life of John, and a comparison of the contents and form of John's Gospel, with the first three Gospels. It is admirably adapted for Sabbath-school teachers and parents, and may profitably be consulted by students and ministers.

THE MODERN WHITFIELD. The Rev C. H. Spurgeon, of London. His Sermons: with an Introduction and Sketch of his Life, by E. L. Magoon. New York: Sheldon, Blakeman & Co., 1856. Toronto: J. C. Geikie.

Mr. Spurgeon, the author of these Sermons, has for some time been a prominent object of public attention as a preacher, in London. When he preached in Exeter Hall, crowds flocked to hear him. His own chapel—one of no small dimensions—is filled to overflowing whenever he preaches. Nor is his fame merely local. Wherever he preaches, throughout the country, crowds follow him, and eagerly listen to his Sermons. Notwithstanding his great popularity, very different opinions are entertained in regard to himself and his preaching. While some regard him as the modern Whitfield, there are not a few who are unwilling to allow him a standing place side by side, with that apostolic and eloquent evangelist. We have read his Sermons, on the whole, with pleasure. He addresses himself to the feelings and affections of ordinary people, frequently with great power. He says many striking things, and many common things in a striking manner. We should prefer a more sustained solemnity in his style, and a less frequent reference to himself and his own experience. A minister's own experience and observation should be largely used, but in such a way as to keep self out of view. Mr. Spurgeon needs a large measure of grace to keep him from being carried away by the tide of popularity which has set in upon him. We subjoin a quotation from one of his sermons, to give a specimen of his pulpit addresses:

The following is an extract from the discourse on "The Last Battle":—

"But, my hearers, shall I be faithful with you? or shall I belie my soul? Which shall it be? Are there not many here who, each time the bell tolls the departure of a soul, might well ask the question, 'Am I prepared?' and they must say, 'No.' I shall not turn prophet to-night; but were it right for me to say so, I fear not one-half of you are prepared to die. Is that true? Yea, let the speaker ask himself the question, 'Am I prepared to meet my Maker face to face? O, sit in your seats and catechize your souls with that solemn question. Let each one ask himself, 'Am I prepared, should I be called, to die?' Methinks I hear one say with confidence, 'I know my Redeemer liveth.' 'Let him

that thinketh he standeth take heed lest he fall. I hear another say with trembling accents,

'A guilty, weak, and helpless worm,
On Christ's kind arms I fall;
He is my strength and righteousness,
My Jesus and my all.'

Yes, sweet words! I would rather have written that one verse than Milton's 'Paradise Lost.' It is such a matchless picture of the true condition of the believing soul. But I hear another say, 'I shall not answer such a question as that, I am not going to be dull to-day. It may be gloomy weather outside to-day, but I do not want to be made melancholy.' Young man, young man, go thy way. Let thine heart cheer thee in the days of thy youth; but for all this the Lord shall bring thee to judgment.

'What wilt thou do, careless spirit, when thy friends have forsaken thee, when thou art alone with God? Thou dost not like to be alone, young man, now, dost thou? A falling leaf will startle thee. To be alone an hour will bring on an insufferable feeling of melancholy. But thou wilt be alone—and a dreary alone it will be—with God an enemy! How wilt thou do in the swellings of Jordan? What wilt thou do when he taketh thee by the hand at eventide, and asketh thee for an account; when he says, 'What didst thou do in the beginning of thy days? how didst thou spend thy life?' When he asks thee, 'Where are the years of thy manhood?' When he questions thee about thy wasted Sabbaths, and inquires how thy latter years were spent, what wilt thou say then? Speechless, without an answer, thou wilt stand. O, I beseech you, as ye love yourselves, take care!

'Even now, begin to weigh the solemn matters of eternal life. O! say not, "Why so earnest? why in such haste?" Sirs, if I saw you lying in your bed, and your house was on fire, the fire might be at the bottom of the house, and you might slumber safely for the next ten minutes; but with all my might I would pull you from your bed, or I would shout, 'Awake! awake! the flame is under thee.' So with some of you who are sleeping over hell's mouth, slumbering over the pit of perdition, may I not awake you? may I not depart a little from clerical rules, and speak to you as one speaketh to his fellow whom he loves? Ah! if I loved you not, I need not be here. It is because I wish to win your souls, and, if it be possible, to win for my Master some honor, that I would thus pour out my heart before you.

'As the Lord liveth, sinner, thou standest on a single plank over the mouth of hell, and that plank is rotten. Thou hangest over the pit by a solitary rope, and the strands of that rope are breaking. Thou art like that man of old, whom Dionysius placed at the head of the table; before him was a dainty feast, but the man ate not, for directly over his head was a sword suspended by a hair. So art thou, sinner. Let thy cup be full; let thy pleasures be high; let thy soul be elevated; seest thou that sword?

'The next time thou sittest in the theatre, look up and see that sword; the next time thou art in a tavern, look at that sword; when next in thy business thou scornest the rules of God's gospel, look at that sword. Though thou seest it not, it is there. Even now ye may hear God saying to Gabriel, 'Gabriel, that man is sitting in his seat in the Hall; he is hearing, but is as though he heard not; unsheathe thy blade; let the glittering sword cut through that man; let that weapon fall upon him, and divide his soul and body.' Stop thou Gabriel, stop! Save the man a little while. Give him yet an hour, that he may repent. O, let him not die. 'True, he has been here these ten or a dozen nights, and he has listened without a tear; but stop, and peradventure he may repent yet. Jesus backs up my entreaty, and he cries, 'Spare him yet another year, till I dig about him and dung him, and though he now cumbereth the ground, he may

yet bring forth fruit, that he may not be hewn down and cast into the fire.' I thank thee, O God, thou wilt not cut him down to-night; but to-morrow may be his last day. Ye may never see the sun rise, though you have seen it set.—Take heed. Hear the word of God's gospel, and depart with God's blessing. 'Whosoever believeth on the name of the Lord Jesus Christ shall be saved.' 'He that believeth and is baptized shall be saved.' 'He is able to save to the uttermost, all that come unto him.' 'Whoever cometh unto him, he will in no wise cast out.'—Let every one that heareth say, 'Come; whoever is athirst, let him come and take of the water of life freely.'

SYNOD OF THE FREE CHURCH IN NOVA SCOTIA.

For some time we have had our columns so filled with the Proceedings and Reports of our Synod, that we have not had space for doing justice to the proceedings of the Synod of our sister Church in Nova Scotia, at its recent meeting in New Glasgow. At the opening of the Synod, the retiring Moderator delivered an impressive sermon from the text "Woe is unto me, if I preach not the Gospel." When the Synod Roll was made up, it appeared that there were twenty-seven ordained Ministers connected with the Synod. The Rev. D. B. Blair was appointed Moderator.

The following summary of proceedings is from the *Free Church Record*:—

STATE OF RELIGION.

CAPE BRETON.—The moderator called on Rev. Hugh M'Leod to give an account of the religious condition of Cape Breton. Mr. M'Leod has five preaching stations. At one of these he preaches regularly in the open air. The people shew much earnestness and many evidences of genuine piety. They frequently travel twenty or twenty-four miles to hear the Word of Life dispensed. A deep concern for their souls' highest interests is extending among the people. His Presbytery, immediately before leaving for the Synod, had licensed Rev. Abraham M'Intosh, who had laboured with much acceptance in St. Ann's and in its neighbourhood. That district has already requested the Presbytery to moderate in a call in favour of Mr. M'Intosh.

LUNenburg.—Mr. Duff could state nothing new about Lunenburg. They are now in a condition to ask the services of another labourer—He hoped that before next meeting of Synod the congregation would be divided into two. In fact, one minister has been supplying five congregations. Bridgewater is proposed as the nucleus of the new congregation. There is a wide field beyond it—back towards the county of Annapolis—that under sufficient religious culture may yet yield abundantly. It is a good symptom that people are universally anxious to obtain services.

NEWFOUNDLAND.—Professor King stated that there are now two charges in Newfoundland, and it is gratifying to observe that they are alive to the duty of properly supporting their ministers. Mr. Harvey receives from the St. John congregation £300, and Mr. Ross, from the Harbour Grace congregation between £150 and £200. These congregations had to build churches, but they did not (as is too often the practice) let their ministers starve meantime.

PICOT.—Rev. Murdoch Sutherland stated that as moderator of the Presbytery of Pictou, he had visited all the congregations and preaching stations within the bounds of the Presbytery. The minister of Lochaber has had an encounter inex-