

4. Upon the principle of embodying our views of expediency in a newly devised society to evangelize, may we not also take the help of expediency to contrive a society to promote our personal salvation, and another society to assist in edifying and saving our brethren?

5. Will you, my brother, look at these interrogatories from the Jerusalem stand-point, and not from the Cincinnati altitude or latitude, that we may according to all our means of knowledge walk and work by faith and not by the law of expediency?

You are free to affirm, brother Franklin, that "there is no money between the eyes of men and his [D. Oliphant's] arguments, but the money is greatly in the way of seeing the arguments on the other side." This, permit me to observe, is a capital error; for at least *one* of my objections to the 'missionary society' is, that while able brethren should contribute scores and hundreds per year to sound out the glad tidings of life, the Cincinnati co-operative scheme, by life membership and donations, only obtains twenty or thirty dollars from these brethren during five or ten years. Christ's gospel, filled with his own rich love and heavenly liberality, does not make narrow-hearted, meagre-souled, clutch-handed, sixpenny men; but new creates and moulds them into the broad and big philanthropy of the great Redeemer who gave his life for the world.

Yours, dear brother, in gospel affection,

D. OLIPHANT.

Brighton, 8th Feb., 1858.

PREACHER SPURGEON.

[The critical review which follows we take from one of the ablest Literary Monthlies.]

Mr. Spurgeon, we suppose, would be classed among Calvinists, but he is not merely that. Without any force, depth, amplitude, or originality of thought, he has considerable force and originality of nature. He detaches from their relations certain doctrines of Calvinism which especially interest him, and so emphasizes and intensifies them, so blends them with his personal being and experience, that the impression he stamps upon the mind is rather of Spurgeonism than Calvinism. He gives vivid reality to his doctrines, because they are incorporated with his nature,—and not merely with spiritual, but with his animal nature.