

and startling statements on peculiar topics of religion, sufficiently accounted for the sensation which he was making among his own people. The Church-going community of the metropolis of England, have for a long time been wondering after one phosphorescent luminary after another,—the specious confectionary of such men as Dr. Cumming had been doled out to them to satiety, so that no wonder some doubted the reality of this new light; but the true state of the case has now become evident, and it is found that a genuine prophetic man—a second Whitefield—has appeared in the world to speak boldly the old and somewhat despised doctrines of God's Holy Word. There are many characteristics about Mr. Spurgeon to render him a popular preacher. He seems from his portrait to have a fine *physique*—a body with life in it. There can be no doubt that good bodily faculties are a fine vehicle for giving expression to intellectual gifts and spiritual apprehensions. But that which evidently gives Mr. Spurgeon a pre-eminence as a preacher is his thorough earnestness. He does not preach truth as if it were fiction, nor does he darken clear declarations of God's Word by circumlocutions, involutions, and negative forms of speech. He is *direct* as every true preacher ought to be, nor is he afraid that God's Word will be misunderstood or misapplied; he leaves the truth to take care of itself, knowing that it is the mighty power of God. There is no Uzzah-like care lest the Ark should fall in any of his Sermons. True, he has been accused of Egotism, but we think without just cause. There is, to our thinking, nothing in any specimens we have yet seen of his preaching that can justly be designated by the offensive term Egotism. We should rather say that his sermons possess that true characteristic of authoritative teaching, of deep sincerity, and of clear conception, which may be styled *Egoism*, but which is both allowable and commendable in the *able* Minister of the New Testament. He possesses to a high degree that fine knack of English preachers which we may term autobiographical speaking. He holds personal communion with his hearers, tells them what *he* feels and knows—*his* sorrows, joys, temptations and conflicts—and thus awakens deep sympathy in their minds. This is a talent which few Scotch preachers possess, or if they do, ever use, and one, too, which, perhaps, few Scotch audiences of the old stamp would relish or sympathise with. Yet, it is a fine talent. There is a frankness and thorough manly fearlessness about it that is very charming and effective. We would, in conclusion, say of Mr. Spurgeon, for whose appearance we give God thanks, that he is earnest and eloquent, doctrinal, illustrative, practical and experimental in his preaching. We recommend both series of his sermons, and especially this second and more carefully edited one, to the attention of our readers, persuaded as we are that they will rise from their perusal with a deeper sense of their own unworthiness as sinners, with higher conceptions of the Divine Glory in the work of Redemption and more profound gratitude to the Father of mercies for the love of the crucified Saviour, than they had before.

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**HOME.** A Book for the Family, by the Rev. W. K. Tweedie, D.D. London: T. Nelson & Son. Toronto: James Campbell. pp. 382.

Dr. Tweedie, a popular Preacher, an industrious Pastor, and a valued Counsellor in the Courts and Committees of the Free Church of Scotland, finds time to write some of the most useful books on practical topics that issue from the press. In all the volumes he has published, one easily discovers the presence of a well stored and disciplined mind, with a considerable literary tact, and a sincere aim to do good.

The volume now before us well sustains the author's reputation. The subject handled is confessedly one of the highest importance as affecting the interests of human virtue, happiness and godliness. Thoughtful men regard with just