

and all this would be very well if it did not cover an unwholesome compromise. Mr Spurgeon seems with many others to be aware and afraid of such a compromise, and convinced of the fearful and fatal nature of all such compromises he proclaims boldly what he conceives to be the truth of God most sure. With the murmurs of the Rivulet controversy sounding in his ears—with the emasculated Arminianism of the Wesleyan Church adopting the garb and apeing the language of sturdy Calvinism—with the utter ignoring of the teachings of her articles in the teachings of her pulpit which he everywhere sees around him in the Church of England—he seems to feel that there is a necessity laid on him to contend earnestly for what he conceives to be the faith once delivered to the saints. And probably the history of these doctrines has had some influence in determining his choice and fixing his preference. It was with these doctrines that the Apostles converted the Roman world. It was with these doctrines that Luther, and Calvin, and Knox overthrew the papal throne. It was as taught by Whitfield that they were in the experience of the Churches of both hemispheres, and that he himself was, the mighty power of God. The greatest of the Sons of Men in modern times, Jonathan Edwards, through their instrumentality began an era in the history of modern christianity which the American Churches designate “The Great Awakening,” and the fruit of which remains to this day, and it may be that reasoning from the past, and mourning over the present, in all its rampant ungodliness and questionable activity, and imposing forms destitute of the power of godliness, this man feels the promptings of the higher life within him, leading him to consecrate his rare gifts to the revival and extension of the truth as it is in Jesus.

A sentence or two might have been added on Mr. Spurgeon's *apparent consecration to the work of the Ministry, and on the genuineness and fervour of his piety*, as finishing this attempt to account for his popularity, but these are topics which it is too soon to discuss, and which in most cases, when we are attempting the solution of such a problem, had need to be handled with wisdom and care. Had he finished his labours and fulfilled his ministry, it might have been proper to bring them into the account; but as it is, and when his star is but rising—as it is, and when his fame has scarce culminated, and when from the very nature of the case, if he live and labour he will pass through many a vicissitude, which will test and establish his character as a man of God, prudence will dictate the propriety of modesty and caution, in estimating that of which no man is judge but God.

Enough, however, has been advanced to shew the secret of his immense influence over the eyes, and ears, and minds, and hearts of his fellow-countrymen, and when they are looked at together, as meeting in so great perfection in one man, it would be a poor tribute to pay to the discernment and taste of the inhabitants of the metropolis, and of Britain generally, if they did not value, and use, and profit by his rare and attractive gifts and graces.

LIFE AND LABOURS OF JOHN KITTO, D. D.

The biographies of eminent men which of late have been given to the world, are numerous. No man of any mark whatever, has passed from this terrestrial scene, whose memoirs have not immediately after his decease, been published in some form or other. But, few of these memoirs are more interesting, more useful, or more astonishing than those of Dr John Kitto. His, truly was a marvellous life. Nothing so wonderful has been publish-