

religion has been generally professed, princes and states have thought proper to interfere with their authority, by attempting to give it a civil establishment, which it is not capable of receiving. For what in effect have these boasted guardians of religion, and affectionate nurses of the Church established, or can they establish, that is, enforce by their authority? Not the original plan of that Grace which hath appeared unto men, bringing salvation; that must stand on the basis of divine institution, and its own intrinsic excellence, and it is calculated to be the religion of every man for himself, voluntarily chosen and voluntarily professed, on which its whole value and efficacy depend; not to be the religion of civil communities, as such, and enforced by their authority, for they are not capable of it. But on examination it will be found that the civil powers, (while they pretend to establish christianity,) have only established peculiar forms of professions, and particular sects of professing christians, giving them an outward sanction, and granting them certain exclusive civil privileges, and when thus embodied, nick-named them, *THE CHURCH*,—the Church by law established! What a pompous title! What a glorious privilege! How secure they are who are within her consecrated pale! High is the dignity. They are the *best* citizens, and the *only* christians! Worthy therefore of the civil patronage they receive. Their creed, their ritual, their understandings, their wills, their consciences, are all stamped with the great seal of civil authority! They have surely reason to rejoice that they are authorized to be christians, and that they have received a patent which warrants them to worship their Maker! O, the blasphemy! O, the daring impiety!"

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## Reviews of Books.

*THE MODERN WHITFIELD*; the Rev. C. H. SPURGEON, of London. Six Sermons, with an Introduction and Sketch of his Life, by E. L. MAGOON. New York: Sheldon, Blakeman & Co.; Chicago: S. C. Spriggs & Co.; Toronto: Charles Fletcher, 1856.

These sermons and their author are of no common character. We should be grateful for variety, if the distinction or the difference be not positively for the worse. The eye wearies in gazing even on objects of faultless beauty, if unvaried; unchanging sounds, however sweet, soon grate and dull the ear, and were fabled nectar the daily drink, it would speedily pall on the palate. Variety, except in things really evil, is a great blessing; it is a perennial source of pleasure, tending and intended to increase our mental strength and stores, and to promote our spiritual interests. The monotony of pulpit style and tone has long been complained of, and the proverbial sameness and tameness of sermons, however excellent their matter, have rendered such compositions well nigh unsaleable in the literary market. Exceptions there are, which are, and ought to be, gratefully hailed, even though far short of perfection. These sermons with all their blemishes, we hesitate not to say, deserve to be welcomed by the christian community. They differ widely from the general type of evangelical sermons, and yet are strongly marked by that essential characteristic; they do not belong to "*the gravelled road of preaching.*" But before saying more of them and their authors, the "Introduction" by an American hand, claims a moment's