

LIFE AND WORKS
OF
CHARLES H. SPURGEON

By
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Table of Contents

| | |
|--|----|
| PREFACE | 4 |
| CHAPTER I | 5 |
| BIRTH AND ANCESTRY | 5 |
| World-wide Fame—Unprecedented Success—The Great Preacher's Ancestors—Good Old Grandfather—Pen-picture of a Country Minister—Buckled Shoes and Silk Stockings—John, Father of Charles—A Good Mother—Reply of "Charley" to his Mother—Country Boys—Household Influence—Thirst for Knowledge—An Industrious Youth—A Remarkable Prophecy—"Old Bonner." | 5 |
| CHAPTER II | 12 |
| MR. SPURGEON'S ACCOUNT OF HIS CONVERSION AND EARLY PREACHING | 12 |
| A Desponding Penitent—Visit to a Primitive Methodist Chapel—"Look, Look!—Preaching in the Old Place—Happy Days—Light in Darkness—Profession of Faith—Mission Work—Boy Preacher—The First Sermon—Cottage and Open-air Services—Escaping College—Poem. | 12 |
| CHAPTER III | 19 |
| THE YOUNG PREACHER IN LONDON | 19 |
| Speech at Cambridge—Invitation to London—Willing Hearers—Interesting Letters to New Park Street Church—Visitation of Cholera—Labors among the Dying—Publication of Sermons—Eagerness of the Public to Obtain the Printed Discourses—Description of the Youthful Preacher—Thronging Crowds—Birthday Sermon—Preaching in Scotland—Good News from Printed Sermons—Reports of Many Conversions. | 19 |
| CHAPTER IV | 26 |
| A WIFE AND A NEW TABERNACLE | 26 |
| Mr. Spurgeon's Marriage—Twelve Sermons Weekly—Not an Ascetic—Surrey Gardens Music Hall—The Great Metropolitan Tabernacle—Praying among Bricks and Mortar—Preaching to the Aristocracy—Note from Mr. Gladstone—Offer from an American Lecture Bureau—How the Preacher Appeared in his Pulpit—Pastors' College—Poem Addressed to Mrs. Spurgeon—Revivals and Colportage—Talk of Founding a New Sect—Visit to Paris—Preaching to Costermongers. | 26 |
| CHAPTER V | 34 |
| SUCCESSFUL LABORS | 34 |
| Orphan Houses—Impressive Spectacle—"On My Back."—Liberal Gifts—Illness of Mrs. Spurgeon—Silly Tales—"A Black Business"—Laid Aside by Illness—New Year's Letter—The Pastor Prostrate—Discussion Concerning Future Punishment—The Bible and Public Schools—A Victim to Gout—Visit to the Continent—Pastors' College—Ingatherings at the Tabernacle—Colored Jubilee Singers—Pointed Preaching—Great Missionary Meeting—A New Corner-Stone. | 34 |
| CHAPTER VI | 42 |
| THE PASTORS' COLLEGE | 42 |
| The First Student.—Call for Preachers to the Masses—A Faithful Instructor—Growth of the College—Efforts to Secure Funds—Generous Gifts—Unknown Benefactor—Provision for Students—Opinion of Earl Shaftesbury—New Churches Founded—Mr. Spurgeon's Annual Report—Milk and Water Theology—Rough Diamonds—Course of Study—Earnest Workers—A Mission Band—Interesting Letters—Help for Neglected Fields | 42 |
| CHAPTER VII | 55 |
| STOCKWELL ORPHANAGE | 55 |
| A Large Gift—New Home for Children—Process of Building—Laying the Corner-Stone—The Little Ones Happy—Generous Givers—Daily Life in the Orphanage— | |

| | |
|--|----|
| What Becomes of the Boys—Rules of Admission—Not a Sectarian Institution— Successful Anniversary | 55 |
| CHAPTER VIII..... | 62 |
| ANNUAL REPORT OF STOCKWELL ORPHANAGE..... | 62 |
| A Devoted Woman—Faith Insures Success—Story of an Old Puritan—Need of a Double Income—Health of the Orphanage—An Appeal Hard to Resist—Young Choristers—Spontaneous Charity—A Notable Year—Enlarging the Bounds—Girls' Orphanage—Liberal Response to Appeals for Help—The Miracle of Faith and Labor | 62 |

PREFACE.

This volume contains a graphic account of the Life and Labors of Rev. C. H. Spurgeon. It portrays the brilliant career of the most celebrated preacher of modern times, his matchless eloquence, his tender pathos, his ready wit, and his wonderful mastery over the human heart.

The original comprehensive volume was divided into three parts: Book I. contains the great preacher's history. It relates the incidents of his early life, shows you the boy preacher at the age of sixteen, and traces his marvelous successes in the great metropolis. It describes the immense Metropolitan Tabernacle and its vast throngs, whom were not only the poor and illiterate, but the most famous persons of the realm, including Gladstone, Bright, Shaftesbury, and multitudes of others.

Mr. Spurgeon was not merely a popular preacher; he was a sunny genial, witty, greathearted man. He was bold as Luther or Knox, yet possessed deep sympathies, fiery zeal, loving charity, and carried on many enterprises for the welfare of the poor and unfortunate. This work describes his College, where hundreds of poor young men were educated, and his Orphanage, which sheltered thousands of homeless children.

His last, lingering illness; the religious world watching at his bedside; the eagerness with which reports were awaited; his removal to the south of France in hope of recovery; and the final scene when he breathed his last, and both hemispheres were startled by the news, all are depicted in this volume.

Book II and Book III (not reproduced here) contained some of Mr. Spurgeon's most celebrated sermons and lectures. These are plain, pithy, expressed in vigorous Saxon, and go right to the heart. He was a master of the art of illustration, and had the rare faculty of making use of the scenes, facts and incidents he met with in his ordinary every-day life. He always had something practical and interesting to say, which secured for him a multitude of hearers and readers. Also included were extracts from the famous preacher's writings, gems from the Spurgeon "Note-Book," quaint sayings of "John Ploughman."

Mr. Spurgeon's death removed the most conspicuous figure in the religious world, and one of the most remarkable men of his time. His deeds will live after him. His noble record is made. Whatever monument of bronze or marble may be erected to his memory, his finest tribute will be the glowing words he spoke, the myriads of souls he moved, the grand battle he fought and the brilliant achievements that cannot die.

CHAPTER I

BIRTH AND ANCESTRY

World-wide Fame—Unprecedented Success—The Great Preacher's Ancestors—Good Old Grandfather—Pen-picture of a Country Minister—Buckled Shoes and Silk Stockings—John, Father of Charles—A Good Mother—Reply of "Charley" to his Mother—Country Boys—Household Influence—Thirst for Knowledge—An Industrious Youth—A Remarkable Prophecy—"Old Bonner."

The fame of Rev. C. H. Spurgeon has filled the world. His name is known among all civilized peoples, and his sermons translated into many languages. No other man of modern times preached to such multitudes of people; no other possessed a combination of gifts so rare. If success is the standard of merit, the great London preacher was the Saul among the prophets, standing head and shoulders above others.

Charles Haddon Spurgeon descended from the Essex branch of the same family. Early in his ministry in London, he was introduced, at a bookstore in Paternoster Row, to Mr. John Spurgeon, a descendant of the Norwich branch of the family; and on comparing notes of their respective ancestors, piety, uprightness, and loyalty were found alike in both. The same spirit of religious intolerance which sent the immortal Bunyan to Bedford Jail for preaching the gospel also sent, in 1677, Job Spurgeon to Chelmsford Jail, where, for conscience' sake, he lay on a pallet of straw for fifteen weeks, in extremely severe winter weather, without any fire.

The great-grandfather of Pastor Spurgeon was contemporary with the opening period of the reign of King George III. The record preserved of his memory is, that he was a pious man, and ordered his household according to the will of God. From that day to this, the family has never wanted a man to stand before God in the service of the sanctuary.

A Good Old Grandfather—James, the grandfather of Pastor C. H. Spurgeon, was born at Halstead, in Essex, September 29, 1776. As a boy he was seriously inclined, and whilst yet a youth became a member of the Independent church at Halstead. Whilst an apprentice at Coggeshall he was accepted as a member of the church there under the pastoral care of the Rev. S. Fielding. Following business pursuits till he was twenty-six years of age, his mind at that period was directed entirely to the work of the ministry, and in 1802 he entered Hoxton Academy. After two years' study, an application from Clare, in Suffolk, was made to him to try and raise a congregation that was very low; and in this he succeeded so far, that in September 1806, he was appointed pastor, and the church prospered under his pastorate.

The protracted ministry of Mr. Beddow in the Independent church at Stambourne, in Essex (a church which had only four ministers during the course of two hundred years), having terminated in 1810, Mr. Spurgeon received a unanimous call to the oversight of that church, which he accepted, and in May, 1811, he was recognized as their pastor. Himself the fourth of a succession of long-lived pastors in that village, he remained pastor over the church more than half a century, during which period he was peaceful, happy, and successful in his labors. He frequently remarked, when more than fourscore years old, "I have not had one hour's unhappiness with my church since I have been over it." Invitations from other churches were sent to him, but the love, harmony, and prosperity which prevailed between pastor and people induced him to decline them all, and he remained true to the people of his choice.

Pen-picture of a Country Minister—It is a recorded fact, worthy of perpetuation, that the venerable James Spurgeon never preached in any place away from his own church, but God fulfilled his promise, and gave him to hear of some good being done to persons in the congregation. He had a large head, and much that was good in it. He had a good voice, and was very earnest and practical in preaching the glorious truths of the gospel. The great usefulness of his life-long ministry will be known only in eternity. He was known widely in Essex as a man of the old school—staid, quiet, and uniform in his dress and habits. He was the very picture of neatness, and in many particulars resembled John Wesley, especially in his manners and stature. He wore a dress cravat, a frilled shirt, and had a vest with deep pockets, as if provided for large collections. He was seldom without a packet of sweets, which he gave generously to the children wherever he went, so that they gathered round him and attached themselves to him with a firmness that ripper years did not shake.

Last Days—He was always happy in the company of young people. He wore the breeches, buckled shoes, and silk stockings that marked the reign of George III, and he really looked to be a venerable Nonconformist minister of a past age. For more than half a century his life corresponded with his labors. His gentle manners, his sincere piety, and his uniformity of conduct secured for him the good will of his neighbors, and he was as friendly with the parochial clergymen as with his attached Nonconformist friends. He often went to the parish church to hear the sermon when the prayers were over, especially when the cause of missions was to be advocated.

He was blessed with a wife whose piety and useful labors made her a valuable helpmeet to her husband in every good word and work. In his last illness he was sustained by divine grace, and the desire he had so often expressed, that he might speak of Christ on his dying bed, was granted to him. He said the gospel was his only hope; he was on the Eternal Rock, immutable as the throne of God. Those who were privileged to witness his departure from earth will never forget his joy and peace, and the glorious prospect he had of heaven.

The Senior Spurgeon—John Spurgeon, the father of Charles, was born at Stambourne in 1811. He was the second of ten children. He was a portly-looking man, a good specimen of a country gentleman, and was nearly six feet in height. For many years he was engaged in business at Colchester; but, with so excellent an example of a minister as was his father, it is not strange that his mind should have run in the same direction, though he did not fully enter on the ministry till he had reached the prime of life. For sixteen years he preached on Sundays to a small Independent church at Tollesbury, being occupied with business during the week. He next accepted a call to the pastorate of the Independent church at Cranbrook, Kent, a village of three thousand persons, where he remained five years.

The popularity of his son Charles in London was not without its influence on the father, whose personal worth and whose ministerial ability were not unknown in the metropolis, as he had spoken occasionally at meetings held by his son. The pastorate of the Independent church in Fetter Lane, Holborn, became vacant, and was offered to and accepted by Mr. Spurgeon; but his stay there was not long. A sphere more in accordance with his years and position was offered and accepted by him, and for time he was pastor of the Independent church worshipping in the Upper Street, Islington. That position he resigned at the end of the year 1876. He did good work in that locality, and much beloved

by the people. His preaching was plain, earnest, and pointed, and he manifested affectionate solicitude for all under his pastoral care, especially the people.

A Good Mother—There are many large places of worship in the locality, and preachers of distinction are numerous in that populous suburb; but even there Mr. Spurgeon gathered a large and important congregation twice on the Sabbath, to whom his preaching was both acceptable and beneficial. The various branches of church work were carried on with energy and fidelity; and those which required female agency were fostered and watched over with affectionate solicitude by Mrs. [Eliza] Spurgeon, whose motherly affection secured for her a welcome in the families of the church. Mr. John Spurgeon has passed to his reward.

Mrs. John Spurgeon is the youngest sister of Charles Parker Jervis, Esq., of Colchester, in which town her husband carried on business for many years. Wherever she has resided she has been known and esteemed for her sincere piety, her great usefulness and humility. She is low in stature, and in this respect her son Charles takes after her, but not in features, in which particular the other son, James Archer Spurgeon, assimilates more to his mother. The prayerful solicitude with which she trained her children has been rewarded by each one of them making a public profession of their faith in Christ. Two of her sons occupy foremost places in the metropolis as preachers of the gospel; and one of her daughters, the wife of a minister, not only assists her husband in the preparation of his sermons, but occasionally delivers addresses to small audiences.

Speaking one day to her son Charles of her solicitude for the best interests of all her children, Mrs. Spurgeon said, "Ah, Charley, I have often prayed that you might be saved, but never that you should become a Baptist."

To this Charles replied, "God has answered your prayer, Mother, with His usual bounty, and given you more than you asked."

Both Mr. and Mrs. Spurgeon made great sacrifices of personal comfort to give a good education to their children, and the children were taught habits of thrift and self-denial. The care thus bestowed on their training when young has been to the parents a source of much satisfaction; the good results of that care are manifested in the happy home lives of their children. When, at some future period, the historian of the Metropolitan Tabernacle and of the Stockwell Orphanage is considering the primary causes of those great enterprises, the care which Mrs. Spurgeon bestowed on the early training of her family must be counted as a valuable auxiliary in preparing the way for such exemplary conduct.

The Country Boys—The villages of England, more than the towns, have the honor of producing our great men. In the village the faculties develop themselves as nature forms them, while in the large towns a thousand delusive influences are continually diverting the minds of the young into channels of danger and error. The parents of Pastor Spurgeon were residing at the village of Kelvedon, in Essex, when on June 19, 1834, their son Charles was born. The population of the place is only two thousand souls, and the resident clergyman, at the time just stated, the Rev. Charles Dalton, lived long enough to celebrate his jubilee as minister in that parish. The Spurgeon family belonged to the Nonconformists, under whose teaching they were all brought up. Charles and James Spurgeon were much separated during their early years. Charles was of a larger and broader build than James, and the boys of the village are said to have given them names designative of character, which also indicated friendship or attachment. Charles had as a boy a larger head than his brother, and he is represented as taking in learning more

readily than James, whilst the latter excelled more in domestic duties. Besides the brothers there are six sisters living, two of whom are said to resemble Charles in mental energy.

Household Nurture—As the children were growing up, the father, like many professional and public men, feared his frequent absence from home would interfere with the religious education of the little ones. But happily for him he had a true helpmeet to co-operate with him in this important work, and happily for those children they had a noble mother who lived for them, and sought to build them up in true Christian character. Nor has she lived unrewarded for her pains. Oh, that all mothers learned the lesson well! Hear the good man speak thus of his wife:

I had been from home a great deal, trying to build up weak congregations, and felt that I was neglecting the religious training of my own children while I was toiling for the good of others. I returned home with these feelings. I opened the door and was surprised to find none of the children about the hall. Going quietly upstairs, I heard my wife's voice. She was engaged in prayer with the children; I heard her pray for them one by one by name. She came to Charles, and specially prayed for him, for he was of high spirit and daring temper. I listened till she had ended her prayer, and I felt and said, "Lord, I will go on with Thy work. The children will be cared for."

The Diligent Youth—When just old enough to leave home, Charles was removed to his grandfather's house at Stambourne, where, under the affectionate care of a maiden aunt, and directed by the venerable pastor, he soon developed into the thoughtful boy, fonder of his book than of his play. He would sit for hours together gazing with childish horror at the grim figures of "Old Bonner" and "Giant Despair;" or tracing the adventures of Christian in the "Pilgrim's Progress," or of "Robinson Crusoe." The pious precocity of the child soon attracted the attention of all around. He would astonish the grave deacons and matrons who met at his grandfather's house on Sabbath evenings, by proposing subjects for conversation, and making pertinent remarks upon them. At that early period in life he gave indications of that decision of character and boldness of address for which he has since become so remarkable.

In the spring of 1840, and before he was six years old, seeing a person in the village who made a profession of religion standing in the street with others known to be of doubtful character, he made up to the big man, and astonished him by asking, "What doest thou here, Elijah?"

In 1841 he returned to his father's house, which was then at Colchester, that he might secure what improved advantages in education a town could supply. His mental development was even then considerably in advance of his years; and his moral character, especially his love of truth, was very conspicuous.

Spending the summer vacation at his grandfather's, in 1844, when he was just ten years old, an incident occurred which had a material influence on the boy at the time, and even more so as Divine Providence opened his way. Mr. Spurgeon's grandfather first related the incident to the writer, but it has since been written by Mr. Spurgeon himself, with title of "The Rev. Richard Knill's Prophecy." The account is as follows:

A Puzzling Question

"When I was a very small boy," writes Charles H. Spurgeon, "I was staying at my grandfather's, where I had aforetime spent my earliest days; and, as the manner was, I read the Scriptures at family prayer. Once upon a time, when reading the passage in the Book of Revelation which mentions the bottomless pit, I paused and said, 'Grandpa, what can this mean?' The answer was kind but unsatisfactory: 'Pooh, pooh, child, go on.' The child intended, however, to have an explanation, and therefore selected the same chapter morning after morning, Sunday included, and always halted at the same verse to repeat the inquiry. At length the venerable patriarch capitulated at discretion, by saying, 'Well, dear, what is it that puzzles you?' Now, the child had often seen baskets with very frail bottoms, which in course of wear became bottomless, and allowed the fruit placed therein to fall upon the ground.

"Here, then, was the puzzle: If the pit aforesaid had no bottom, where would all the people fall who dropped out at its lower end?"—a puzzle which rather startled the propriety of family worship, and had to be laid aside for explanation at a more convenient season. Questions of the like simple and natural character would frequently break up into paragraphs at the family Bible-reading, and had there not been a world of love and license allowed to the inquisitive reader, he would soon have been deposed from his office. As it was, the Scriptures were not very badly rendered, and were probably quite as interesting as if they had not been interspersed with original and curious inquiries."

A Walk Before Breakfast—On one of these occasions Mr. Knill, whose name is a household word, whose memory is precious to thousands at home and abroad, stayed at the minister's house on Friday, in readiness to preach at Stambourne for the London Missionary Society on the following Sunday. He never looked into a young face without yearning to impart some spiritual gift. He was all love, kindness, earnestness, and warmth, and coveted the souls of men as misers desire the gold their hearts pine for. He heard the boy read, and commended: a little judicious praise is the sure way to a young heart.

An agreement was made with the lad that on the next morning, Saturday, he would show Mr. Knill over the garden, and take him for a walk before breakfast: a task so flattering to juvenile importance was sure to be readily entered upon. There was a tap at the door, and the child was soon out of bed and in the garden with his new friend, who won his heart in no time by pleasing stories and kind words, and giving him a chance to communicate in return. The talk was all about Jesus, and the pleasantness of loving him. Nor was it mere talk; there was pleading too. Into the great yew arbor, cut into the shape of a sugarloaf, both went, and the soul-winner knelt down; with his arms around the youthful neck, he poured out vehement intercession for the salvation of the lad. The next morning witnessed the same instruction and supplication, and the next also, while all day long the pair were never far apart, and never out of each other's thoughts. The mission sermons were preached in the old Puritan meetinghouse, and the man of God was called to go to the next halting-place in his tour as deputation for the Society.

Singular Prophecy—But he did not leave till he had uttered a most remarkable prophecy. After even more earnest prayer with this little *protégé*, he appeared to have a burden on his mind, and he could not go till he had eased himself of it. "In after years," writes Mr. Spurgeon, "he was heard to say he felt a singular interest in me, and an earnest expectation for which he could not account. Calling the family together, he took me on his knee, and I distinctly remember his saying, 'I do not know how it is, but I feel a

solemn presentiment that this child will preach the gospel to thousands, and God will bless him to many souls. So sure am I of this, that when my little man preaches in Rowland Hill's chapel, as he will do one day, I should like him to promise me that he will give out the hymn commencing—God moves in a mysterious way His wonders to perform. This promise was of course made, and was followed by another—namely, that at his express desire I would learn the hymn in question, and think of what he had said.

"The prophetic declaration was fulfilled. When I had the pleasure of preaching the Word of Life in Surrey Chapel, and also when I preached in Mr. Hill's first Pulpit at Wootton-under-Edge, the hymn was sung in both places. Did the words of Mr. Knill help to bring about their own fulfillment? I think so. I believed them, and looked forward to the time when I should preach the Word. I felt very powerfully that no unconverted person might dare to enter the ministry. This made me the more intent on seeking salvation, and more hopeful of it; and when by grace I was enabled to cast myself on the Saviour's love, it was not long before my mouth began to speak of his redemption. How came that sober-minded minister to speak thus to and of one into whose future God alone could see? How came it that he lived to rejoice with his younger brother in the truth of all that he had spoken? The answer is plain. But mark one particular lesson: would to God that we were all as wise as Richard Knill in habitually sowing beside all waters. Mr. Knill might very naturally have left the minister's little grandson on the plea that he had other duties of more importance than praying with children; and yet who shall say that he did not effect as much by that simple act of humble ministry as by dozens of sermons addressed to crowded audiences? To me his tenderness in considering the little one was fraught with everlasting consequences, and I must ever feel that his time was well laid out."

"Old Bonner"—During the fostering care of his aunt Ann, his father's unmarried sister at Stambourne, an attachment grew up which was as sincere in affectionate regard as that which usually exists between parent and child. This aunt had charge of the infant Spurgeon during most of the first six years of his life. He was the first grandchild in the family. Care was taken by his aunt to instruct him gradually as the mind was capable of receiving impressions; but from his childhood his mind seems to have been framed after nature's model. The book he admired at his grandfather's, which had for one of its illustrations the portrait of Bonner, Bishop of London, was the cause of his mind receiving its first impressions against tyranny and persecution; and being told of the persecuting character of Bonner, the child manifested a great dislike to the name, and called the picture which represented the bishop "Old Bonner." Even at that early period of life, before he was six years old, he exhibited a marked attachment to those who were known as the children of God.

Four years of the boy's life were spent at a school at Colchester, where he studied Latin, Greek, and French. He was a diligent student, always carrying the first prize in all competitions. In 1849 he was placed under the care of Mr. Swindell, at Newmarket. There he learned to practise much self-denial. The privations he voluntarily submitted to at that time showed how decided were his purposes to acquire knowledge, and as far as he knew to try and serve God. But the struggle which was going on in his mind, preparatory to his giving his heart fully to God, can only be described in his own touching words, as recorded in one of his sermons. Speaking of a freethinker, he remarks: "I, too, have been like him. There was an evil hour in which I slipped the anchor of my faith: I cut the cable of my belief: I no longer moored myself hard by the coast of

Revelation: I allowed my vessel to drift before the wind, and thus started on the voyage of infidelity. I said to Reason, 'Be thou my captain'; I said to my own brain, 'Be thou my rudder'; and I started on my mad voyage. Thank God it is all over now, but I will tell you its brief history: it was one hurried sailing over the tempestuous ocean of free thought." The result was, that from doubting some things, he came to question everything, even his own existence. But soon he conquered those extremes to which Satan often drives the sinner who is really repenting.

CHAPTER II

MR. SPURGEON'S ACCOUNT OF HIS CONVERSION AND EARLY PREACHING

A Desponding Penitent—Visit to a Primitive Methodist Chapel—"Look, Look!—Preaching in the Old Place—Happy Days—Light in Darkness—Profession of Faith—Mission Work—Boy Preacher—The First Sermon—Cottage and Open-air Services—Escaping College—Poem.

"I will tell you how I myself was brought to the knowledge of the truth. It may happen the telling of that will bring some one else to Christ. It pleased God in my childhood to convince me of sin. I lived a miserable creature, finding no hope, no comfort, thinking that surely God would never save me. At last the worst came to the worst—I was miserable; I could do scarcely anything. My heart was broken in pieces. Six months did I pray—prayed agonizingly with all my heart, and never had an answer. I resolved that, in the town where I lived, I would visit every place of worship in order to find out the way of salvation. I felt I was willing to do anything and be anything if God would only forgive me.

"I set off, determined to go round to all the chapels, and I went to all the places of worship; and though I dearly venerate the men that occupy those pulpits now, and did so then, I am bound to say that I never heard them once fully preach the gospel. I mean by that, they preached truth, great truths, many good truths that were fitting to many of their congregation—spiritually minded people; but what I wanted to know was, How can I get my sins forgiven? And they never once told me that. I wanted to hear how a poor sinner, under a sense of sin, might find peace with God; and when I went I heard a sermon on 'Be not deceived: God is not mocked,' which cut me up worse, but did not say how I might escape.

Earnestly Seeking—"I went again another day, and the text was something about the glories of the righteous: nothing for poor me. I was something like a dog under the table, not allowed to eat of the children's food. I went time after time, and I can honestly say, I don't know that I ever went without prayer to God, and I am sure there was not a more attentive hearer in all the place than myself, for I panted and longed to understand how I might be saved.

"At last, one snowy day—it snowed so much, I could not go to the place I had determined to go to, and I was obliged to stop on the road, and it was a blessed stop to me—I found rather an obscure street, and turned down a court, and there was a little chapel. I wanted to go someplace. It was the Primitive Methodists' chapel. I had heard of these people from many, and how they sang so loudly that they made people's heads ache; but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so much I did not care. So, sitting down, the service went on, but no minister came. At last a very thin-looking man came into the pulpit and opened his Bible and read these words: 'Look unto Me, and be ye saved, all the ends of the earth.' Just setting his eyes upon me, as if he knew me all by heart, he said: 'Young man, you are in trouble.' Well, I was, sure enough. Says he, 'You will never get out of it unless you look to Christ.'

"It Is Only Look"—"And then, lifting up his hands, he cried out, as only, I think, a Primitive Methodist could do, 'Look, look, look! It is only look!' said he. I saw at once

the way of salvation. Oh, how I did leap for joy at that moment! I know not what else he said: I did not take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, they only looked and were healed. I had been waiting to do fifty things, but when I heard this word 'Look!' what a charming word it seemed to me. Oh, I looked until I could almost have looked my eyes away! and in heaven I will look on still in my joy unutterable.

"I now think I am bound never to preach a sermon without preaching to sinners. I do think that a minister who can preach a sermon without addressing sinners does not know how to preach."

Preaching in the Old Place—On Oct. 11, 1864, the pastor of the Metropolitan Tabernacle preached a sermon to five hundred hearers in the chapel at Colchester (in which he was converted), on the occasion of the anniversary in that place of worship. He took for his text the memorable words, Isaiah 45:22, "Look unto Me, and be ye saved," etc., and the preacher said, "That I heard preached from in this chapel when the Lord converted me." And pointing to a seat on the left hand, under the gallery, he said: "I was sitting in that pew when I was converted." This honest confession produced a thrilling effect upon the congregation, and very much endeared the successful pastor to many hearts.

Best of All Days—Of his conversion Mr. Spurgeon spoke on every fitting opportunity, hoping thereby to benefit others. As an example of the advantage which he takes, under the title of "A Bit for Boys," he says, in "The Sword and the Trowel:" "When I was just fifteen, I believed in the Lord Jesus, was baptized, and joined the church of Christ. This is twenty-five years ago now, and I have never been sorry for what I then did; no, not even once. I have had plenty of time to think it over, and many temptations to try some other course, and if I had found out that I had been deceived or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion.

"I tell you, boys, the day I gave myself up to the Lord Jesus, to be His servant, was the very best day of my life. Then I began to be safe and happy; then I found out the secret of living; and had a worthy object for my life's exertions and an unfailing comfort for life's troubles. Because I would wish every boy to have a bright eye, a light tread, a joyful heart, and overflowing spirits, I plead with him to consider whether he will not follow my example, for I speak from experience."

Dawn of a New Life—Early in the month of January 1856, Mr. Spurgeon preached a sermon to his own congregation on Sunday morning, which is entitled "Sovereignty and Salvation." In that sermon he says:

"Six years ago to-day, as near as possible at this very hour of the day, I was 'in the gall of bitterness and in the bonds of iniquity,' but had yet, by divine grace, been led to feel the bitterness of that bondage, and to cry out by reason of the soreness of its slavery. Seeking rest and finding none, I stepped within the house of God, and sat there, afraid to look upward, lest I should be utterly cut off, and lest his fierce wrath should consume me. The minister rose in his pulpit, and, as I have done this morning, read this text: 'Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else.'

"I looked that moment; the grace of faith was vouchsafed to me in that instant; and

'Ere since by faith I saw the stream His flowing wounds supply
Redeeming love has been my theme, And shall be till I die.'

"I shall never forget that day while memory holds its place; nor can I help repeating this text whenever I remember that hour when first I knew the Lord. How strangely gracious! How wonderfully and marvelously kind, that he who heard these words so little time ago, for his own soul's profit, should now address you this morning as his hearers from the same text, in the full and confident hope that some poor sinner within these walls may hear the glad tidings of salvation for himself also, and may to-day be 'turned from darkness to light, and from the power of Satan unto God!'"

A Public Profession—All the letters he sent home at that period were full of the overflowing of a grateful heart; and, although so young in years, he describes the operations of divine grace on the heart and life, and the differences between the doctrines of the gospel and the forms of the church, in terms so precise and clear, that no merely human teaching could have enabled him so to do.

Brought up, as he had been, among the Independents, his own views on one point of church ordinances now assumed a form differing materially from what his parents had adopted. Having experienced a change of heart, he felt it to be laid upon him as an imperative duty to make a full and public confession of the change by public baptism.

He had united himself formally with the Baptist people the year before; now he felt constrained to fully cast in his lot and become one of them entirely. He wrote many letters home to his father, asking for advice and information, but striving to enforce his own conviction for making a public profession of his faith in Christ. At length the father was satisfied that his son had no faith in the dogma of baptismal regeneration; that his motives for seeking to be publicly recognized as a follower of the Lord Jesus were higher than those he had feared; therefore no further opposition was made, and the necessary steps were taken for his immersion.

All the arrangements having been made, the young convert walked from Newmarket to Isleham, seven miles, on May 2d, and staying with the family of Mr. Cantlow, the Baptist minister there, he was by that gentleman publicly baptized in that village on Friday, May 3, 1851, being in his sixteenth year. He thus proceeds in his letter to his father: "It is very pleasing to me that the day on which I shall openly profess the name of Jesus is my mother's birthday. May it be to both of us a foretaste of many glorious and happy days yet to come."

School Duties and Mission Work—Having thus publicly devoted himself to the service of God, he has more earnest than ever in his efforts to do good. Besides having himself revived an old society for distributing tracts, he undertook to carry out this good work in Newmarket thoroughly. Whenever he walked out he carried these messengers of mercy with him, he was instant in season, and, indeed, was seldom out of season, in his efforts to do good. His duties in school occupied him three hours daily, the remainder of his time being spent in his closet or in some work of mercy. The Sunday-school very soon gained his attention, and his addresses to the children were so full of love and instruction that the children carried the good tidings home to their parents; and soon they came to hear the addresses in the vestry of the Independent chapel in that town. The place was soon filled.

The Boy Preacher—At one of the examinations of the school he had consented to deliver an oration on missions. It was a public occasion, and in the company was a clergyman. During the examination the clergyman heard of the death of his gardener, and suddenly left for home. But on his way he thus reasoned with himself: The gardener is dead; I cannot restore his life; I will return and hear what the young usher has to say on

missions. He returned, heard the oration, and was pleased to show his approval by presenting Mr. Spurgeon with a sovereign.

Having at once identified himself as a member of the Baptist church in Cambridge he soon found occupation suitable to his mind. His addresses to children, and afterwards to parents and children, had produced a love of the work, and he soon was called to exhort a village congregation. He was then sixteen years old. Connected with the Baptist church meeting in St. Andrew's street, Cambridge, formerly under the pastoral care of the late learned Robert Hall, there existed a society entitled "The Lay Preachers' Association." Although so young in years, Mr. Spurgeon was accepted as a member of this association. Here he at once found the occupation that his mind most desired; and he was soon appointed to address a congregation.

As this was one of the most important steps in Mr. Spurgeon's life, the reader will be glad to learn from his own pen the circumstances that led to his first attempted sermon. In introducing the text, "Unto you therefore which believe, He is precious," 1 Peter 2:7, Mr. Spurgeon remarks, in 1873: "I remember well that, more than twenty-two years ago, the first attempted sermon that I ever made was from this text.

First Sermon—"I had been asked to walk out to the village of Taversham, about four miles from Cambridge, where I then lived, to accompany a young man whom I supposed to be the preacher for the evening, and on the way I said to him that I trusted God would bless Him in his labors. 'Oh, dear,' said he, 'I never preached in my life; I never thought of doing such a thing. I was asked to walk with you, and I sincerely hope God will bless you in your preaching.' 'Nay,' said I, 'but I never preached, and I don't know that I could do anything of the sort.' We walked together till we came to the place, my inmost soul being all in a trouble as to what would happen. When we found the congregation assembled, and no one else there to speak of Jesus, though I was only sixteen years of age, as I found that I was expected to preach, I did preach, and the text was that just given."

Considering the results that have followed that sermon, it will be interesting to glance at some of the incidents belonging to that early period of his ministry.

Early Promise—In the summer of 1875, from inquiries made in the locality, a correspondent of the "Baptist" newspaper reports as follows:

A gentleman informed me that he heard Mr. Spurgeon preach his first sermon when about sixteen years of age: and he then read, prayed, and expounded the Word, being attired in a round jacket and broad turn-down collar, such as I remember to have been in fashion at that period.

Mr. Spurgeon was then living near Cambridge, and his mode of preaching afforded promise that he would become a powerful and popular preacher.

Mr. C., the schoolmaster of the village in 1850, was impressed with the precocious talent of the young preacher, and his style of preaching.

Having once entered on this most solemn duty, and finding acceptance with the people, he laid himself out for one service every evening, after attending to his duties in school during the day.

From an aged and experienced Christian, who heard Mr. Spurgeon preach before his call to London, we learn that his addresses were, and from other branches of school occupation, evidently adapted from his daily duties, and thus made to serve as instruments in religion, as well as in training and informing the mind.

His early ministry was not only gratuitous, but often attended with demands on his small salary, which he willingly gave to God—not to be seen of men, did he help the needy.

In Cottages and the Open Air—In some of the thirteen village stations around Cambridge and Waterbeach, to which Mr. Spurgeon devoted all his very instructive, and often included illustrations derived from history, geography, astronomy evenings, the preaching was held in a cottage, in others a chapel, and occasionally the open common could furnish the accommodation required. At the village of Waterbeach, Mr. Spurgeon was received in a marked manner of approval. In most of the places in which he had preached the effect was very much alike, in the large numbers attracted to hear the Word of God, and in the success that God was pleased to bestow on his labors.

Even at that early period of his ministerial career, invitations to preach special sermons in towns and villages at a distance soon rapidly increased. At Waterbeach, however, the little church saw in the young man one suitable to their wants, and they gave him an invitation to become their pastor. He was well received by the people, and soon became quite popular. During the few months of his pastorate there, the church members were increased from forty to nearly one hundred.

Pastorate at Waterbeach—Mr. Spurgeon has himself supplied an interesting reminiscence of his ministry at that village, which is worth preserving:

When we had just commenced our youthful pastorate at Waterbeach, in 1852, Cornelius Elven, as a man of mark in that region, was requested to preach the anniversary sermons in our little thatched meeting-house, and right well we remember his hearty compliance with our desire. We met at the station as he alighted from a third-class carriage that he had chosen in order to put the friends to the least possible expense for his traveling. His bulk was stupendous, and one soon saw that his heart was as large in proportion as his body.

He gave us much sage and holy advice during the visit, which came to us with much the same weight as Paul's words came to Timothy. He bade us study hard, and keep abreast of the foremost Christians in our little church, adding as a reason, that if these men, either in their knowledge of Scripture or their power to edify the people, once outstrip you, the temptation will arise among them to be dissatisfied with your ministry; and, however good they are, they will feel their superiority, and others will perceive it too, and then your place in the church will become very difficult to hold. His sermons were very homely, and preeminently practical. He told anecdotes of the usefulness of addressing individuals one by one about their souls.

Not Spoiled by Colleges—It has been remarked a hundred times, by those not well informed on the matter, that Mr. Spurgeon was an uneducated man, and had no college instruction. The experience of a quarter of a century was demonstrated how erroneous were these remarks. Is there in England a man of education who has done more for the extension of the kingdom of Christ by the publication of numerous valuable theological and instructive books than Mr. Spurgeon? Let the list of his works determine.

On the question of not going to college there is also some misconception. The exact facts are worthy of being placed on record. Mr. Spurgeon has himself so clearly stated the case in an article he wrote some time ago in his own magazine, that the reader will be glad to see it here; it is curious and interesting:

"Soon after I had begun, in 1852, to preach the Word in Waterbeach, I was strongly advised by my father and others to enter Stepney, now Regent's Park College, to prepare

more firmly for the ministry. Knowing that learning is never an encumbrance and is often a great means of usefulness, I felt inclined to avail myself of the opportunity of attaining it; although I believed I might be useful without college training, I consented to the opinion of friends, that I should be more useful with it.

An Appointment not Kept—"Dr. Angus, the tutor of the college, visited Cambridge, where I then resided, and it was arranged that we should meet at the house of Mr. Macmillan, the publisher. Thinking and praying over the matter, I entered the house at exactly the time appointed, and was shown into a room, where I waited patiently for a couple of hours, feeling too much impressed with my own insignificance and the greatness of the tutor from London to venture to ring the bell and inquire the cause of the unreasonably long delay.

At last, patience having had her perfect work, the bell was set in motion, and on the arrival of the servant, the waiting young man of eighteen was informed that the doctor had tarried in another room, and could stay no longer, so had gone off by train to London. The stupid girl had given no information to the family that any one called and had been shown into the drawing room. Consequently the meeting never came about, although desired by both parties. I was not a little disappointed at the moment; but have a thousand times since then thanked the Lord very heartily for the strange providence which forced my steps into another and far better path.

Strange Impressions—"Still holding to the idea of entering the Collegiate Institution, he thought of writing and making an immediate application; but this was not to be. That afternoon, having to preach at a certain church, Charles walked slowly in a meditating frame of mind over Midsummer Common to the little wooden bridge which leads to Chesterton, and in the midst of the common I was startled by what seemed to me to be a loud voice, but which must have been a singular illusion: whichever it was alas, the impression it made on my mind was most vivid; I seemed very distinctly to hear the words, "Seekest thou great things for thyself, seek them not."

"This led me to look at my position from a different point of view, and to challenge my motives and intentions. I remembered my poor but loving people to whom I ministered, and the souls which had been me in my humble charge; and although at that time I anticipated obscurity and poverty as the result of the resolve, yet I did there and then renounce the offer of collegiate instruction, determining to abide for a season, at least, with my people, and to remain preaching the Word so long as I had strength to do it. Had it not been for those words, I had not been where I am now. Although the ephod is no longer worn by a ministering priest, the Lord guides His people by His wisdom, and orders all their paths in love; and in times of perplexity, by ways mysterious and remarkable, He says to them: "This is the way; walk ye in it."

The Turning Point—One or two extracts from his letters, written at the same time, it is desirable to have to show how anxiously the matter was considered. In his reply to his father, dated March 9, 1852, Mr. Spurgeon writes: "I have all along had an aversion to college, and nothing but a feeling that I must not consult myself, but Jesus, could have made me think of it. It appears to my friends at Cambridge, that it is my duty to remain with my dear people at Waterbeach; so say the church there unanimously, and so say three of our deacons at Cambridge."

During the summer his decision was taken, in the Way previously related; and in a letter he sent to his mother in November following, he says: "I am more and more glad that I

never went to college. God sends such sunshine on my path, such smiles of grace, that I cannot regret if I have forfeited all my prospects for it. I am conscious I held back from love to God and His cause; and I had rather be poor in His service than rich in my own. I have all that heart can wish for; yea, God gives more than my desire. My congregation is as great and loving as ever. During all the time I have been at Waterbeach, I have had a different house for my home every day. Fifty-two families have thus taken me in; and I have still six other invitations not yet accepted. Talk about the people not caring for me because they me so little! I dare tell anybody under heaven is false! They do all they can. Our anniversary passed off grandly; six were baptized; crowds on crowds stood by the river; the chapel afterwards was crammed both to the tea and the sermon."

By these and other exercises of mind, God was preparing his young servant for greater plans of usefulness and a wider sphere of action.

The following stanzas were written by Mr. Spurgeon, at the age of eighteen:

Immanuel

When once I mourned a load of sin;
When conscience felt a wound within;
When all my works were thrown away;
When on my knees I knelt to pray,
Then, blissful hour, remembered well,
I learned Thy love, Immanuel.

When hell enraged lifts up her roar;
When Satan stops my path before;
When fiends rejoice and wait my end;
When legioned hosts their arrows send,
Fear not, my soul, but hurl at hell
Thy battle cry, Immanuel.

When storms of sorrow toss my soul;
When waves of care around me roll;
When comforts sink, when joys shall flee;
When hopeless griefs shall gape for me,
One word the tempest's rage shall quell—
That word, Thy name, Immanuel.

When down the hill of life I go;
When o'er my feet death's waters flow;
When in the deep'ning flood I sink;
When friends stand weeping on the brink,
I'll mingle with my last farewell
Thy lovely name, Immanuel.

When for the truth I suffer shame;
When foes pour scandal on my name;
When cruel taunts and jeers abound;
When "Bulls of Bashan" gird me round,
Secure within Thy tower I'll dwell—
That tower, Thy grace, Immanuel.

When tears are banished from mine eyes;
When fairer worlds than these are nigh;
When heaven shall fill my ravished sight;
When I shall bathe in sweet delight,
One joy all joys shall far excel,
To see Thy face, Immanuel.

CHAPTER III

THE YOUNG PREACHER IN LONDON

Speech at Cambridge—Invitation to London—Willing Hearers—Interesting Letters to New Park Street Church—Visitation of Cholera—Labors among the Dying—Publication of Sermons—Eagerness of the Public to Obtain the Printed Discourses—Description of the Youthful Preacher—Thronging Crowds—Birthday Sermon—Preaching in Scotland—Good News from Printed Sermons—Reports of Many Conversions.

The anniversary meeting of the Cambridge Union of Sunday-schools in 1853 was held at Cambridge, on which occasion Mr. Spurgeon was called upon to speak. The part he took was of remarkable significance. There was nothing in his manner or his remarks that was especially attractive to his audience; but there was an unseen agency at work with the speaker as well as in the audience. There was present at that meeting a gentleman from Essex, on whose mind the address delivered by Mr. Spurgeon made a lasting impression.

Shortly afterwards he met in London with one of the deacons of the Baptist church on New Park Street, Southwark, a church which had once flourished like the ancient cedars of Lebanon, but which was then so far shorn of its former glory as to give cause of serious consideration. Anxiously did the thoughtful deacon tell his tale of a scattered church and a diminished congregation. Fresh upon the mind of his hearer was the effect of the speech of the young minister at Cambridge, and he ventured to speak of the youthful evangelist of Waterbeach as a minister likely to be the means of reviving interest in the declining church at New Park Street. The two friends separated, the deacon not much impressed with what he had heard; and things grew worse.

Invited to London—But finally a correspondence was commenced between Deacon James Low and Mr. Spurgeon, which soon resulted in the latter receiving an invitation to come to London and preach before them in their large chapel. The work was altogether of God, man only made the arrangements. The motto of Julius Caesar may be modified to express the results of the visit: Mr. Spurgeon came; he preached; he conquered.

For some months the pulpit had been vacant, the pews forsaken, the aisles desolate, and the exchequer empty. Decay had set in so seriously that the deacons lost heart, and, until Mr. Spurgeon arrived, the cause seemed hopeless. In the autumn of 1853 he first occupied New Park Street pulpit. The chapel, capable of holding twelve hundred people, had about two hundred occupants at the first service. The preacher was a young man who had just passed his nineteenth year. In his sermon he spoke with the freedom and boldness that evinced that he believed what he preached, and believed that his message was from God. Some were disappointed; others resolved to oppose, and did oppose; but by far the greater proportion were disposed to hear him again.

Instant Success—The result of the first sermon was proved, in a few hours, to have been a success. The evening congregation was greatly increased, partly from curiosity, partly from the youth of the preacher and his unusual style of address. Mr. Spurgeon was again invited to take the pulpit on another Sunday as early as possible, for a feeling of excitement was created, and it had to be satisfied. After consulting with his church at Waterbeach, he arranged to supply the new Park Street pulpit during three alternate Lord's days. The desire to hear the young preacher having greatly extended, it was determined to invite Mr. Spurgeon from his rustic retreat to undertake the heavy

responsibility of pastor of one of the most ancient Baptist churches in London, and formerly the most influential; and he entered on that duty in the month of April, 1854.

We are permitted to give two of Mr. Spurgeon's letters to the church at the time of his appointment, which will most clearly state the facts relating to his coming to London. The first of the following letters was written to Deacon Low shortly before Mr. Spurgeon left Cambridge, and the second is dated from his first lodgings immediately after his permanent arrival in London. It will be seen that these letters exhibit a wisdom and maturity scarcely to be expected from a youth of twenty.

No. 60 PARK STREET, CAMBRIDGE, Jan. 27, 1854.

TO: JAMES LOW, ESQ.

MY DEAR SIR,

I cannot help feeling intense ratification at the unanimity of the church at New Park Street in relation to their invitation to me, Had I been uncomfortable in my present situation, I should have felt unmixed pleasure at the prospect Providence seems to open up before me; but having a devoted and loving people, I feel I know not how.

One thing I know, namely, that I must soon be severed from them by necessity, for they do not raise sufficient to maintain me in comfort. Had they done so I should have turned a deaf ear to any request to leave them, at least for the present. But now my Heavenly Father drives me forth from this little Garden of Eden, and while I see that I must go out, I leave it with reluctance, and tremble to tread the unknown land before me.

When I first ventured to preach at Waterbeach, I only accepted an invitation for three months, on the condition that if in that time I should see good reasons for leaving, or they on their part should wish for it, I should be at liberty to cease supplying, or they should have the same power to request me to do so before the estimation of the time.

With regard to a six months' invitation from you, I have no objection to the length of time, but rather approve of the prudence of the church in wishing to have one so young as myself on an extended period of approbation. But I write after well weighing the matter, when I say positively that I cannot—I *dare* not—accept an unqualified invitation for so long a time. My objection is not to the length of time of probation, but it ill becomes a youth to promise to preach to a London congregation so long, until he knows them and they know him. I would engage to supply for three months of that time, and then, should the congregation fail, or the church disagree, I would reserve to myself liberty, without breach of engagement, to retire; and you would on your part have the right to dismiss me without seeming to treat me ill. Should I see no reason for so doing, and the church still retain their wish for me, I can remain the other three months, either with or without the formality of a further invitation; but even during the second three months I should not like to regard myself as a fixture, in case of ill success, but would only be a supply, liable to a fortnight's dismissal or resignation.

Perhaps this is not business like—I do not know; but this is the course I should prefer, if it would be agreeable to the church. Enthusiasm and popularity are often the crackling of thorns, and soon expire. I do not wish to be a hindrance if I cannot be a help.

With regard to coming at once, I think I must not. My own deacons just hint that I ought to finish the quarter here: though, by ought, they mean simply—pray do so if you can. This would be too long a delay. I wish to help them until they can get supplies, which is

only to be done with great difficulty; and, as I have given you four Sabbaths, I hope you will allow me to give them four in return. I would give them the first and second Sabbaths in February, and two more in a month or six weeks' time. I owe them much for their kindness, although they insist that the debt lies on their side. Some of them hope, and almost pray, that you may be tired in three months so that I may be again sent back to them.

Thus, my dear sir, I have honestly poured out my heart to you. You are too kind. You will excuse me if I err, for I wish to do right to you, to my people, and to all, as being not mine own, but bought with a price.

I respect the honesty and boldness of the small minority, and only wonder that the number was not greater. I pray God that if He does not see fit that I should remain with you, the majority may be quite as much the other way at the end of six months, so that I may never divide you into parties.

Pecuniary matters I am well satisfied with. And now one thing is due to every minister, and I pray you to remind the church of it, namely, that in private, as well as public, they must all wrestle in prayer to God that I may be sustained in the great work.

I am, with the best wishes for your health, and the greatest respect,

Yours truly,

C. H. Spurgeon

Call to New Park Street Chapel—Viewed in the light of subsequent results it will not surprise the reader to learn that it did not take the church six months to determine their part of the contract. Before three months had passed away "the small minority" had been absorbed into the majority, and the entire church united in giving their young minister, not yet twenty years old, an invitation to accept the pastorate, both cordial and unanimous. Mr. Spurgeon's second letter at this period will best explain the real facts:

75 Dover Road, Borough,

April 28, 1854.

To the Baptist Church of Christ worshipping in New Park Street Chapel, Southwark:

Dearly Beloved In Christ Jesus,

I have received your unanimous invitation, as continued in a resolution passed by you on the 19th instant, desiring me to accept the pastorate among you. No lengthened reply is required; there is but one answer to so loving and cordial an invitation. I accept. I have not been perplexed as to what my reply shall be, for many things constrain me thus to answer.

I sought not to come to you, for I was the minister of an obscure but affectionate people: I never solicited advancement. The first note of invitation from your deacons came to me quite unlooked for, and I trembled at the idea of preaching in London. I could not understand how it came about, and even now I am filled with astonishment at the wondrous Providence. I would wish to give myself into the hands of our covenant God, whose wisdom directs all things. He shall choose for me; and so far as I can judge this is His choice.

I feel it to be a high honor to be a pastor of a people who can mention glorious names as my predecessors, and I entreat of you to remember me in prayer, that I may realize the

solemn responsibility of my trust. Remember my youth and inexperience; pray that these may not hinder my usefulness. I trust, also, that the remembrance of these may lead you to forgive the mistakes I may make, or unguarded words I may utter.

Blessed be the name of the Most High! if He has called me to this office He will support me in it; otherwise, how should a child, a youth, have the presumption thus to attempt a work which filled the heart and hands of Jesus? Your kindness to me has been very great, and my heart is knit unto you. I fear not your steadfastness; I fear my own. The gospel, I believe, enables me to venture great things, and by faith I venture this. I ask your co-operation in every good work—in visiting the sick, in bringing in inquirers, and in mutual edification.

Oh, that I may be no injury to you, but a lasting benefit! I have no more to say, only this: that if I have expressed myself in these few words in a manner unbecoming my youth and inexperience, you will not impute it to arrogance, but forgive my mistake.

And now, commending you to our covenant-keeping God, the triune Jehovah, I am yours to serve in the gospel,

C. H. SPURGEON.

Before three months of the new pastorate had expired the fame of the young minister had spread over the metropolis, crowds of people flocked to his chapel at every service, and the newspapers, week by week for some time, were asking: Who is this Spurgeon? For a long time that question was a puzzle to many minds; but one thing was certain, he had secured the ear and the attention of the public, who waited upon his ministry by thousands.

The Black Flag—The summer of 1854 will long be remembered for the frightful scourge of Asiatic cholera with which the great city was visited. The black flag could be seen stretched across streets to warn strangers of the close proximity of plague-stricken dwellings.

On all sides there was anxious foreboding, sorrow, or bereavement. The young pastor's services were eagerly sought for, his time and strength taxed to their utmost; but he discharged the duties of the emergency with a true and manly courage. A paragraph from his "Treasury of David," on Psalm 91, most graphically describes this trying period:

"In the year 1854 when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedsides of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardor to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions. I became weary in body and sick at heart. Many friends seemed falling one by one, and I felt or fancied that I was sickening like those around me. A little more work and weeping would have laid me low among the rest. I felt that my burden was heavier than I could bear, and I was ready to sink under it. As God would have it, I was returning mournfully home from a funeral, when my curiosity led me to read a paper that was wafered up in a shoemaker's window in the Dover Road. It did not look like a trade announcement, nor was it; for it bore in a good bold handwriting these words: 'Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.'

"The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitation of the dying in a calm and peaceful spirit; I felt no fear of evil, and I suffered no harm. The Providence which moved the tradesman to place those verses in his window I gratefully acknowledge, and in the remembrance of its marvellous power I adore the Lord my God."

Publishing Sermons—In the autumn of the first year's pastorate he preached a sermon from the words, "Is it not wheat harvest to-day?" The sermon attracted attention, was much talked about by his hearers, and during the following week it appeared under the title of "Harvest Time," and had a large sale. This led the publisher shortly afterwards to print another of his sermons, under the title of "God's Providence." The public at once took to these sermons, and by the end of the year about a dozen had thus been issued. This greatly increased his popularity: for many who had not heard him, read those sermons, were interested in them, and soon found opportunity to go and hear him.

The demand for his sermons being considerably greater than for the sermons of other ministers then being published, Mr. Spurgeon made arrangements with the first friend he met in London, who was a printer, and a member of his church, to commence the publication of one sermon of his every week, beginning with the new year, 1855. By the Providence of God the sermons have appeared continuously, week by week, without interruption, for more than twenty-seven years, until a steady, improving, and large circulation, which is in itself a marked indication of divine favor. No other minister the world has ever known has been able to produce one printed sermon weekly for so many years. The world still goes on with unabated favor and unceasing interest.

The Preacher Described—The following description of the preacher's style at this period is one of the earliest we have met with: "His voice is clear and musical; his language plain; his style flowing, but terse; his method lucid and orderly; his matter sound and suitable; his tone and spirit cordial; his remarks always pithy and pungent, sometimes familiar and colloquial, yet never light or coarse, much less profane. Judging from a single sermon, we supposed that he would become a plain, faithful, forcible, and affectionate preacher of the gospel in the form called Calvinistic; and our judgment was the more favorable, because, while there was a solidity beyond his years, we detected little of the wild luxuriance naturally characteristic of very young preachers." Want of order and arrangement was a fault the preacher soon found out himself, and he refers to it when he says: "Once I put all my knowledge together in glorious confusion; but now I have a shelf in my head for everything; and whatever I read or hear I know where to stow it away for use at the proper time."

Intense Interest Excited—Amongst the multitudes who assembled to hear the popular preacher was a member of the Society of Friends, who, being deeply impressed by what he saw and heard, wrote a lengthened article on the subject. The writer observes: "The crowds which have been drawn to hear him, the interest excited by his ministry, and the conflicting opinions expressed in reference to his qualifications and usefulness, have been altogether without parallel in modern times. It was a relief to see this round-faced country youth thus placed in a position of such solemn and arduous responsibility, yet addressing himself to the fulfillment of its onerous duties with a gravity, self-possession and vigor that proved him well fitted for the task he had assumed."

Within one year, New Park Street Chapel had to be enlarged. During the enlargement, Exeter Hall was taken, and it was filled to overflowing every Sabbath morning to hear the young preacher. The chapel, which had been enlarged to the fullest extent of the ground, was soon found to be far too circumscribed for the thousands who flocked to hear him; and by the end of the summer it became necessary to seek for a much larger place to satisfy the demand of the public.

Twenty-first Birthday—On the 19th of June, 1855, Mr. Spurgeon came of age, and he improved the occasion by preaching a sermon relating thereto. A large congregation heard it, and it was printed with an excellent likeness of the young preacher, pale and thin as he then was. The sermon was published with the title, "Pictures of Life, and Birthday Reflections." It had a large sale. That was the first portrait of him that had been issued.

At that period the first attempt to issue a penny weekly newspaper was made by Mr. C. W. Banks, and the "Christian Cabinet" was a very spirited publication. The value of a pure and cheap press was fully appreciated by Mr. Spurgeon, who generously furnished articles for the columns of that serial during nearly the whole of its first year's existence. They show a clear and sound judgment on many public events passing more than twenty years ago, and they are the first budding of that genius which has since ripened so fully, and yielded such an abundant harvest of rich mental food. The books that have since come from Mr. Spurgeon's pen are equally marvelous for their number, variety, and usefulness, and some of them have had most unprecedentedly large sales.

Visit to Scotland—In July of this year, 1855, he paid his first visit to Scotland, and a lively description of his congregation and preaching was printed in the "Cabinet."

On the bright evening of the 4th of September, Mr. Spurgeon preached to about twelve thousand people in a field in King Edward's Road, Hackney. The sermon was printed under the title of "Heaven and Hell," and had a very large sale, doing at the same time a large amount of good. The preacher closed his sermon by giving the account of his own conversion. It had a good effect on his audience, proving that experience is the best teacher. There were thousands of young people present who were astonished at what they heard, and many turned that night from their sins. The preacher said: "I can remember the time when my sins first stared me in the face. I thought myself the most accursed of all men. I had not committed any very great open transgression against God; but I recollected that I had been well trained and tutored, and I thought my sins were thus greater than other people's. I cried to God to have mercy, but I feared that He would not pardon me. Month after month I cried to God, but He did not hear me, and I knew not what it was to be saved. Sometimes I was so weary of the world that I desired to die; but I then recollected that there was a worse world after this, and that it would be an ill matter to rush before my Maker unprepared. At times I wickedly thought God a most heartless tyrant, because He did not answer my prayer; and then at others I thought, 'I deserve His displeasure; if he sends me to hell, He will be just.'

"But I remember the hour when I stepped into a place of worship, and I saw a tall, thin man step into the pulpit: I have never seen him from that day, and probably never shall till we meet in heaven. He opened the Bible, and read with a feeble voice: 'Look unto Me and be ye saved, all the ends of the earth; for I am God, and beside Me there is none else.' Ah! thought I, I am one of the ends of the earth; and then, turning round, and fixing his gaze on me, as if he knew me, the minister said: 'Look, look, look!' Why, I thought I had

a great deal to *do*, but I found it was only to *look*. I thought I had a garment to spin out for myself; but I found that if I looked, Christ could give me a garment. Look, sinner, that is the way to be saved. Look unto Him, all ye ends of the earth, and be saved."

Preaching is the ordained means for the salvation of sinners: the power of appeal by the human voice is greater than any other; but there is another influence that is potent. Before Mr. Spurgeon had issued more than half a year's sermons from the press, letters reached him from far-off places recording the good that was accomplished by reading them. On one of Mr. Spurgeon's visits to Scotland he was taken to visit Anne Sims, an aged saint living at the Brae of Killiecrankie, far away up the mountains, who had expressed intense delight in reading his sermons, and prayed for his success in the work, little thinking that in her mountain solitude, and in her ninetieth year, she should ever see the preacher himself; whose visit was to her like that of an angel. It would be difficult to chronicle the results that have followed the reading of the sermons.

Tidings of Good Done—In the first article in "The Sword and the Trowel" for 1872, the editor himself says: "Our ministry has never been without large results in conversion." Twenty conversions had been reported to him by letter in one week. The last Sunday sermon he preached in 1855, with which the first volume of his printed discourses is closed, had special reference to the war in the Crimea, and it commanded a large sale; its title was, "Healing for the Wounded." It contributed materially to allay public anxiety about the war. Mr. Spurgeon closed the year by holding a Watch-Night Service in his chapel. It was a happy and memorable service, and it was afterward repeated at the close of every year; the last hours of the closing year and the first moments of the opening new year being devoted to the worship of God, in acts of personal consecration.

It is a gratifying fact, not generally known, that from the first year of Mr. Spurgeon's ministry in London several clergymen have used his sermons weekly, with a little adaptation, in their own churches. This testimony has been given by the clergymen themselves, in person and by letter, to the writer. Some are using the sermons in that way at the present time, and though delivered second-hand in this manner, yet they are not without fruit.

CHAPTER IV

A WIFE AND A NEW TABERNACLE

Mr. Spurgeon's Marriage—Twelve Sermons Weekly—Not an Ascetic—Surrey Gardens Music Hall—The Great Metropolitan Tabernacle—Praying among Bricks and Mortar—Preaching to the Aristocracy—Note from Mr. Gladstone—Offer from an American Lecture Bureau—How the Preacher Appeared in his Pulpit—Pastors' College—Poem Addressed to Mrs. Spurgeon—Revivals and Colportage—Talk of Founding a New Sect—Visit to Paris—Preaching to Costermongers.

The year 1856 was a remarkable one in the life of Mr. Spurgeon. It was the year in which he preached his grandfather's jubilee sermon, and one of the centenary sermons in Whitfield's Tabernacle in Tottenham Court Road.

During the first week of the year Mr. Spurgeon was delighting large audiences at Bath. The second week was made memorable by a service held in his own chapel, in which the young people, more particularly, took a very lively interest. Early in the forenoon of January 8th Mr. Spurgeon was married to Miss Susanna Thompson, daughter of Mr. Robert Thompson, of Falcon Square, London. Twin boys, Charles and Thomas Spurgeon, are the only additions to their family. Both are now settled pastors.

At this period Mr. Spurgeon was daily in the pulpit often traveling many miles between the services held; and for months together he preached twelve sermons weekly, with undiminished force and unflagging zeal. In the achievement of such [gigantic] tasks he has doubtless been indebted to an excellent constitution and to his simple habits of living. He is the very embodiment of nature, without the usual make-up of art. He throws himself on the tide of social intercourse with the freedom of one who has no tricks to exhibit and no failings to conceal. He is one of the most pleasant of companions: pious without any of the shams of piety; temperate without a touch of asceticism; and devout without the solemnity of the devotee. Preaching for his poorer brethren in the country, he declined to receive any contribution towards his personal outlay, excepting only in cases where the Church could well afford to pay his traveling expenses.

Preaching in Surrey Music Hall—New Park Street Chapel when enlarged soon became utterly inadequate to receive the crowds which flocked to hear Mr. Spurgeon, and the deacons found it necessary to take the largest available building in London—the Royal Surrey Gardens Music Hall—and in October, 1856, Mr. Spurgeon commenced to preach every Sabbath in that vast audience-room, continuing the morning service there till the great Metropolitan Tabernacle was opened.

What is known as the Surrey Gardens catastrophe we need not do more than allude to. On October 19th a sad and fatal accident had wellnigh put an end to the large Sabbath gatherings drawn to hear Mr. Spurgeon; but that fatality was overruled for good.

Previous to this Mr. Spurgeon knew not what illness was, but this calamity, joined with the wicked calumnies of a portion of the press, laid prostrate even the strong man.

In October, 1856, the first meeting was held for considering the steps necessary to be taken for erecting a great Tabernacle. The proposal was very heartily taken up by Mr. Spurgeon's friends and in every part of the country sympathy was largely shown with the movement. There were many who laughed at the idea of erecting as a place of worship an edifice to hold five thousand persons. Regardless of these objections the work went on,

Mr. Spurgeon traveling all over the land, preaching daily, until the promise of half the proceeds of the collection being devoted to the new Tabernacle. The foundation stone of the great building was laid by Sir Samuel Morton Peto, August 16, 1859.

Strange Place for a Prayer Meeting—During the progress of the work Mr. Spurgeon met on the ground, one evening after the workmen had left [with] one of his deacons. After some consultation and meditation, surrounded by planks, piles of timber and bricks, in the dim twilight, they both knelt down where no eye could see them but that of God; and with only the canopy of heaven for their covering, the pastor and his friend each poured out most earnest supplications for the prosperity of the work, the safety of the men engaged on the building, and a blessing on the church. Their prayers were not offered in vain, but were abundantly answered. Out of so large a number of men engaged on the work, not one of them suffered harm.

In 1860 a large and enthusiastic meeting was held in the building before it was finished, at which much money was given and more promised. Great preparations were made during the winter for the holding of a large bazaar in the spring, which was probably one of the largest and most productive of the kind ever held in London. The opening services were commenced on March 25, 1861, and were continued without interruption for five weeks. As the result of all these efforts, the great Tabernacle, to hold five thousand people, was free from debt at the end of the special services, and \$155,000 of free-will offerings had been poured into the hands of the treasurer. Since then various improvements have been made in the audience-room, and, using every facility modern invention could suggest, seats have been provided for 5,500 persons and standing room for 1,000 more—total, 6,500.

Immense Congregations—Large as is the accommodation provided, the Tabernacle has always been filled. All the prophets of evil have been found false prophets, and the spirit of faith with which the work was begun has had its full reward greater than ever had been anticipated.

When the church removed from New Park Street, in 1861, it numbered 1,178 members. In ten years from the commencement of his ministry Mr. Spurgeon has received into fellowship by baptism 3,569 persons.

During the period in which Mr. Spurgeon was preaching in the Surrey Music Hall large numbers of the aristocracy attended his ministry; amongst whom were Lord Chief Justice Campbell, the Lord Mayor and Sheriffs of London, Earl Russell, Lord Alfred Paget, Lord Panmure, Earl Grey, Earl Shaftesbury, the Marquis of Westminster, the Duchess of Sutherland, Lord Carlisle, Earl of Elgin, Baron Bramwell, Miss Florence Nightingale, Lady Rothschild, Dr. Livingstone, and many other persons of learning and distinction, some of whom sought and obtained interviews with the preacher. It was during that interim that Mr. Spurgeon paid one of his visits to Holland, was privileged to preach before the Dutch Court, and had a lengthened interview with the queen of that country. It was reported that some members of the English Royal Family also occasionally attended on his preaching, and not a few distinguished clergymen and professors.

Gladstone and Spurgeon—On one occasion Mr. Gladstone and his son formed part of the congregation, and a mutual interview was held at the close of the service between the great premier and the humble pastor. Mr. Gladstone has often spoken very highly of Mr.

Spurgeon, calling him "the last of the Puritans." During Mr. Spurgeon's illness in 1891, Mr. Gladstone, in a letter to Mrs. Spurgeon, said:

"In my own home, darkened at the present time, I read with sad interest the accounts of Mr. Spurgeon's illness. I cannot help conveying to you an earnest assurance of my sympathy and of my cordial admiration, not only for his splendid powers, but still more for his devoted and unfailing character. I humbly commend you and him in all contingencies to the infinite stores of divine love and mercy."

Mrs. Spurgeon replied with a note of thanks, a postscript to which was traced by Mr. Spurgeon, as follows:

"Yours is a word of love such as those only write who have been into the King's country and seen much of his face. My heart's love to you."

Dr. Livingstone, the great African explorer, said, on one occasion after hearing Mr. Spurgeon, that no religious service he ever remembered had so deeply impressed his own mind as that he had witnessed and participated in that morning; adding, that when he had retired again into the solitudes of Africa, no scene he had ever witnessed would afford him more consolation than to recall the recollection that there was one man God had raised up who could so effectively and impressively preach to congregated thousands, whilst he should have to content himself by preaching to units, or at most tens, under a tropical sky in Africa; implying at the same time, that Mr. Spurgeon's sphere of religious influence was a hundred times greater than that of the great and good traveler.

No Time To Lecture in America—Mr. Spurgeon has often been invited to lecture in this country, but has always declined. The managers of the Redpath Lyceum Bureau having noticed a paragraph in the Boston papers stating that Mr. Spurgeon was about to visit the United States, enclosed it to him and wrote as follows:

Boston, Mass.,

June 22, 1876.

Dear Sir,

Is the above paragraph true? We have tried so long and so hard for many years to secure you that we thought it impossible, and long since gave up all hope. We are the exclusive agents of all the leading lecturers in America. We will give you a *thousand dollars in gold* for every lecture you deliver in America, and pay all your expenses to and from your home, and place you under the most popular auspices in the country. Will you come?

To this invitation Mr. Spurgeon returned the following reply:

Clapham, London, England,

July 6

Gentlemen,

I cannot imagine how such a paragraph should appear in your papers, except by deliberate invention of a hard-up editor, for I never had any idea of leaving home for America for some time to come. As I said to you before, if I could come, I am not a lecturer, *nor would I receive money for preaching.*

In the year 1857 Mr. Spurgeon preached two sermons—one in the ordinary course of his ministrations, the other on a special occasion—both of which commanded a sale of more than a hundred thousand copies. The first, preached in the autumn, was entitled "India's Ills and England's Sorrows," and had reference to the mutiny in India. The second was

preached in the Crystal Palace at Sydenham on the fast day relating to the war in India, when probably not less than twenty thousand formed the preacher's audience.

Marvelous Gifts—It will doubtless interest many to learn something of the personal appearance of the preacher as he stood before that vast audience. One who had some skill in depicting natural life wrote of him as follows:

"He is of medium height, at present quite stout, has a round and beardless face, not a high forehead, dark hair, parted in the centre of the head. His appearance in the pulpit may be said to be interesting rather than commanding. He betrays his youth, and still wears a boyish countenance. His figure is awkward—his manners are plain—his face (except when illumined by a smile) is admitted to be heavy. His voice seems to be the only personal instrument he possesses, by which he is enabled to acquire such a marvellous power over the minds and hearts of his hearers. His voice is powerful, rich, melodious, and under perfect control. Twelve thousand have distinctly heard every sentence he uttered in the open air, and this powerful instrument carried his burning words to an audience of twenty thousand gathered in the Crystal Palace. 'Soon as he commences to speak,' says an English critic, 'tones of richest melody are heard. A voice, full, sweet, and musical, falls on every ear, and awakens agreeable emotions in every soul that has a sympathy for sounds. That most excellent of voices is under perfect control, and can whisper or thunder at the wish of its possessor.'"

"Then there is poetry in every feature and every movement, as well as music in the voice. The countenance speaks; the entire form sympathizes. The action is in complete unison with the sentiments, and the eye listens scarcely less than the ear to the sweetly flowing oratory.' To the influence of this powerful voice he adds that of a manner characterized by great freedom and fearlessness, intensely earnest, and strikingly natural. When to these we add the influence of thrilling description, touching anecdotes, sparkling wit, startling episodes, striking similes, all used to illustrate and enforce the deep, earnest home-truths of the Bible, we surely have a combination of elements which must make up a preacher of wonderful attraction and of marvelous power."

Pastors' College—Amidst his incessant duties and almost daily journeys and sermons, the devoted pastor still found time to give instruction to the young men he kept under his careful ministry. With Mr. Spurgeon it was work almost night and day, and all day long, with but little intermission, for several years in succession. The germs of what is now known as Pastors' College were never absent from his mind, and frequently occupied his attention when in London. In 1857 the first student was sent out in charge of a church; in 1858 Mr. Silvertown went forth; in 1859 Mr. Davies and Mr. Genders, both of whom have left their mark on society, followed.

On Jan. 1, 1865, appeared the first number of "The Sword and the Trowel;" a record of combat with sin, and labor for the Lord. It had an ornamental cover representing a Jewish doorway of stone, and beyond and within were seen the zealous Jews at work rebuilding the walls of Jerusalem, the sword in one hand, the trowel in the other, the work was so wisely planned, and it has been so ably conducted, that it now occupies a prominent, if not a foremost place amongst the periodical literature of the land, and has a circulation of several thousand copies monthly, with a steady advancement.

Literary Labors—Besides the other works daily undertaken by Mr. Spurgeon himself, and all his journeys in the country to preach special sermons, he found time to write no

less than nineteen articles for the first year's volume. At the end of the year the editor was ill at home, but he informed his friends, through the magazine, that he had finished writing his new book, "Morning by Morning," which means he hoped to hold hallowed communion with thousands of families all over the world, every morning at the family altar. He has since added to it a companion volume, "Evening by Evening," both of which works have had large sale. Amongst his articles in 1865 were two poems, one entitled "The Fall of Jericho;" the other will find a fitting place in these pages. It was written while on a visit to Hull, in Yorkshire, during the summer, and tenderly expresses the young pastor's love to his wife.

MARRIED LOVE—TO MY WIFE

Over the space that parts us, my wife,
I'll cast me a bridge of song,
Our hearts shall meet, O joy of my life,
On its arch unseen, but strong.

The glittering dewdrops of dawning love
Exhale as the day grows old,
And fondness, taking the wings of a dove,
Is gone like a tale of old.

The wooer his new love's name may wear
Engraved on a precious stone;
But in my heart thine image I wear,
That heart has long been thine own.

But mine for thee, from the chambers of joy,
With strength came forth as the sun,
For life nor death shall its force destroy,
Forever its course shall run.

The glowing colors on surface laid,
Wash out in a shower of rain;
Thou need'st not be of rivers afraid,
For my love is dyed ingrain.

All earth-born love must sleep in the grave,
To its native dust return;
That God hath kindled shall death out-brave,
And in heaven itself shall burn.

And as every drop of Garda's lake
Is tinged with sapphire's blue,
So all the powers of my mind partake
Of joy at the thought of you.

Beyond and above the wedlock tie
Our union to Christ we feel;
Uniting bonds which were made on high,
Shall hold us when earth shall reel.

Though He who chose us all worlds before,
Must *reign* in our hearts alone,
We fondly believe that we shall adore
Together before His throne.

During the year 1865 Mr. Spurgeon held in the Tabernacle united meetings for prayer through one entire week, attended by over six thousand persons, which were a source of so much blessing to those attending them that a second series followed a month later.

Revival Services—Conscious of the power of prayer the pastor commenced the year 1866 with a month's continuous revival services, at which one hundred and twenty ministers and students were present. Knowing that he should have the sympathy and co-operation of his church in conducting them, in September the whole church had a day of fasting and prayer.

An important work, which had for a long time occupied Mr. Spurgeon's attention, was brought out this year, under the title of "Our Own Hymn Book." The preparation of a new collection of psalms and hymns for congregational use was felt to be an urgent necessity, but there was a nervous fear about the success of such a work. It was prepared with great

care, and no pains were spared to make it complete in every respect, giving correct text, author's name to each hymn, with date of first publication, and other interesting particulars in the large edition of the book. The public at once saw the value of the collection, and since that time it has had a very large sale, having been adopted by and is now in use in scores if not hundreds of congregations.

Colportage Association—As a student of the times in which Puritanism began to take hold of the mind of the English people, Mr. Spurgeon knew how great a work was accomplished by the Nonconformists by book hawking. He had learned by several visits to Scotland how useful and valuable that agency was in the north of England. He therefore, in January, 1866, issued a circular stating his intention to establish a system of colportage, by which his sermons and other works of a moral and religious character might be more widely distributed.

At first it was intended to be confined to London and the neglected villages and small country towns around, where access to religious literature was difficult. The result of the appeal made in January led to the formation of The Colportage Association in October, which has ever since been one of the important agencies of the Tabernacle, and which is every year increasing its operations and usefulness. It employs colporteurs, whose whole time is directed to the work, and who are paid a moderate salary; also book agents, who are constantly delivering to purchasers, for which service they receive a liberal discount on sales, and by which they are enabled to make a satisfactory living. The wisdom of the course taken by Mr. Spurgeon in this matter has since been abundantly demonstrated. That association has been a blessing to thousands, and has done a noble work in very needy localities.

Not a Sectarian—At this time there was a feeling abroad which manifested itself in several articles in public papers, and notably in a New York religious weekly, that Mr. Spurgeon, by means of his College and the large number of new chapels being erected all over the land for his students, was aiming at founding a sect, after the example of Wesley. So soon as this notion reached Mr. Spurgeon, he took the earliest opportunity of repudiating the idea. In a short article entitled "Spurgeonism," he thus records his views:

"There is no word in the world so hateful to our heart as that word Spurgeonism, and no thought further from our soul than that of forming a new sect. Our course has been, and we hope ever will be, an independent one; but to charge us with separating from the general organization of the religious world, and even of the Baptist denomination, is to perpetrate an unfounded libel. We preach no new gospel, we desire no new objects, and follow them in no novel spirit. We love Christ better than a sect, and truth better than a party, and so far are not denominational; but we are in open union with the Baptists for the very reason that we cannot endure isolation. He who searches all hearts knows that our aim and object is not to gather a band around self, but to unite a company around the Saviour. 'Let my name perish, but let Christ's name last forever,' said George Whitfield; and so has Charles Spurgeon said a hundred times.

We aid and assist the Baptist churches to the full extent of our power, although we do not restrict our energies to them alone, and in this those churches are far enough from blaming us. Our joy and rejoicing is great in the fellowship of all believers, and the forming of a fresh sect is work which we leave to the devil, whom it befits far more than ourselves. It is true that it has long been in our power to commence a new denomination,

but it is not true that it has ever been contemplated by us or our friends. We desire as much as possible to work with the existing agencies, and when we commence new ones our friends must believe that it is with no idea of organizing a fresh community."

Work in Paris—The closing days of the year 1866 Mr. Spurgeon spent in Paris, in a successful effort to get the Baptist church in that city brought out of an obscure corner, in which property could not be respected, into a place of prominence, where there was hope of its becoming known and being useful. This effort had long exercised the mind of Pastor Spurgeon, and he had the joy of seeing the work he aimed at fully accomplished. He spent his Christmas in Paris, getting rest for himself and doing a good work for the Parisians.

Reinvigorated by his short trip to the Continent, he returned to his duties at the Tabernacle with renewed energy and a faith, having gained fresh courage from his success in France.

The month of February, 1867, witnessed the usual week of prayer, which that year was marked, on the 18th, by a whole day of fasting and prayer, commencing at seven in the morning and continuing, without a pause or breaking up for meals, until nine at night—a day of prayer, in which the Holy Spirit was manifestly present all day. The account of the services held during that week reads like a new chapter of the Acts of the Apostles.

Reaching the Common People—The readiness with which Mr. Spurgeon can adapt himself to his audience, whether that audience consists of the educated or affluent, the poor or the ignorant, was never more distinctly seen than when, in the Evangelists Tabernacle, Golden Lane, City, he preached to a congregation of costermongers. Mr. Orsman, the missionary there, had distributed tickets among the street dealers in Whitecross Street, so as to secure the class for whom the service was intended. An amusing article might be written to describe the singular variety of countenances and callings of those present. The hymns were heartily sung; the prayer won the hearts of the audience when Mr. Spurgeon offered supplication for those who had bodily aches and pains, and whose poverty deprived them of many desired comforts; many deep sighs followed those prayers.

The sermon was preached from St. John. 4:15, and it was illustrated by allusions to the habits and manner of life of his congregation, whose acuteness relished the anecdotes and homely hits which the preacher so freely used. A costermonger's living depends much upon his voice. After the service the costers were free in their comments on the preacher's voice, which was described as "Wot a voice!" "Wonderful!" "Stunnin!" "I never!" "Would make a fine coster!" etc. After the sermon about two hundred remained to be prayed with, and much spiritual good was done that night.

Great Assemblies in Agricultural Hall—Six years having elapsed since the Tabernacle was opened, the building had suffered such from the massive congregations which had assembled there, and it became necessary to close it for several weeks for repairs. During that period Mr. Spurgeon preached to immense congregations in the Agricultural Hall, Islington. The first of the five special services was held on Sunday, March 24, 1867, when about twelve thousand persons were present. The preacher's delivery was slow, measured, and emphatic; nothing labored; and his voice lost none of its accustomed music. Many thousands heard the gospel at that time who were not accustomed to attend any place of worship. More than twenty thousand were in attendance on the final day.

The heavy responsibilities which rested on the pastor of the Tabernacle in the early part of the year made it necessary for him to seek a little recreation, and with that he blended a friendly service for his esteemed friend Pastor Oncken, by preaching for him at the opening of his new Baptist church at Hamburg. He included in his travels a visit to Heligoland, which furnished for his ready and fertile pen most interesting matter for an article, which contains information both curious and valuable, not to be found elsewhere.

CHAPTER V

SUCCESSFUL LABORS

Gifts—Illness of Mrs. Spurgeon—Silly Tales—"A Black Business"—Laid Aside by Illness—New Year's Letter—The Pastor Prostrate—Discussion Concerning Future Punishment—Orphan Houses—Impressive Spectacle—"On My Back."—Liberal The Bible and Public Schools—A Victim to Gout—Visit to the Continent—Pastors' College—Ingatherings at the Tabernacle—Colored Jubilee Singers—Pointed Preaching—Great Missionary Meeting—A New Corner-Stone

Returning home, the industrious pastor found abundance of important work awaiting him. During the April previous the land had been secured at Stockwell for the Orphan Houses. The work of preparation for their erection had been so far advanced that a great festival was arranged, and on Monday, September 9, 1867, a party of some four thousand persons assembled at Stockwell, a large proportion of the company being collectors; and it was part of the program for the foundation-stones of three of the houses to be laid, and for the numerous collectors to lay on the stones their respective contributions. It was an auspicious day for Mr. Spurgeon, for his deacons and church-members. A widely extended interest had been felt in the work, and the occasion became a grand holiday in that southern suburb of London. Three of the houses were thus far advanced in their progress, namely, the Silver Wedding House, the Merchants' House, and the Workmen's House. The united sum the collectors laid upon the stones amounted to eleven thousand dollars.

A Home for Orphans—The entire spectacle was both novel and touching. Prayers were offered on the occasion, the influence of which it is believed will be felt throughout all time. Appropriate hymns were sung, each ceremony being conducted with verses specially prepared, the first of which was as follows:

Accept, O Lord, the grateful love
Which yields this house to Thee;
And on the Silver Wedding House
Let blessings ever be.

It was announced at the close of the ceremony that in addition to the one hundred thousand dollars given by Mrs. Hillyard, the money in hand was then twenty-seven thousand five hundred dollars. The assembly returned home highly delighted with the service and the glad tidings they had heard, whilst the pastor, worn out with fatigue and anxiety, retired home to rest.

The mental and physical strain of such heavy responsibilities was too much for Mr. Spurgeon, who was soon after laid aside quite ill. Although physically prostrate, his mind was in active exercise; and after being a sufferer for two months, he wrote an article for his magazine entitled, "On My Back," in which he submissively said, that after two months of ill health and severe pain, yet he believed there was a limit to sickness, and that Jesus knew all about it, feeling assured that the design of sickness was divinely good. This long absence from the pulpit led to the appointment of his brother, James Archer

Spurgeon, as co-pastor to the church at the Tabernacle, and he officially entered on those duties in January 1868.

Busy with Pen and Voice—Although the year 1868 did not furnish occasion for such important events as the preceding one, yet was there much earnest work done by Mr. Spurgeon at his Tabernacle. Not able to do so much physical work, he used his pen very freely. He wrote two articles for his magazine to advocate the claims of the Colportage Association. In March he delivered at the Tabernacle a lecture on "Our History and Work," with Mr. W. McArthur, M. P., in the chair. He also wrote an interesting article relating incidents in the life of his grandfather. In the month of May he preached the Sermon to Young Men at Mr. Martin's Chapel, Westminster, on behalf of the London Missionary Society-- a service rendered the more cheerfully, remembering as he did, the prophetic words of good Richard Knill, that he would preach in the largest chapel in London. That was probably the largest chapel he had preached in, excepting his own. During the same month he spoke at the Breakfast Meeting of the Congregational Union.

Generous Donations—In the month of March a generous friend sent to the pastor five thousand dollars for the College and five thousand dollars for the Orphanage—such instances of liberality amply testifying the high estimation in which the noble enterprises of Mr. Spurgeon were held by the public. On his birthday, June 19th, a great meeting was held, and liberal contributions made for the Orphanage.

Bright as are these spots in the life of the pastor, and in his work at the Tabernacle and its belongings, yet there hung over his home all the time a dark shadow which Divine Providence saw fit to place there. Mrs. Spurgeon had long been a great sufferer, and to alleviate her sorrows, if possible, a very painful operation had to be undertaken. The most skilful surgeons of the land were engaged, under the direction of Sir James Simpson, of Edinburgh. Prayer was made for her by the whole church, and, by the blessing of God, the operation was so far successful that her sufferings were alleviated and her life prolonged; but it has been a life of pain and weakness, though with less of anguish.

A Jubilant Note—A gratifying fact is recorded by Mr. Spurgeon this year, who publicly acknowledges the kindness of Dr. Palfrey, of Finsbury Square, for his gratuitous and generous professional attendance on the poor members of the Tabernacle.

At Christmastide, and at the opening of the year, the claims of Mr. Spurgeon's benevolent agencies were remembered by his many friends, who sent him of their worldly substance with generous hands, so that he commences the first number of "The Sword and the Trowel" for 1869 with a most jubilant note: "Bless the Lord, O my soul!"

He also made the announcement that a gentleman in Australia had written to say he intended to reprint his sermons weekly in that far-off land, to give them a yet wider circulation.

From the very commencement of his ministry strange tales had been put into circulation by his detractors, most of which Mr. Spurgeon passed by in silence. Several very, ludicrous speeches were attributed to him soon after he became popular in London. In the midst of his work, at the opening of the year 1869, the voice of the slanderer was again heard, and many were troubling the busy pastor to know how true were the statements in circulation respecting him.

Absurd Stories—In reply to all these, under the head of "Silly Tales," he wrote in his magazine:

"Friends who write us about silly tales may save themselves the trouble. We have been enabled in our ministry and in our walk before God so to act, through grace, that we have given no occasion for the slanderers, save only that we have kept the faith, and been very jealous for the Lord God of Israel. Many of the absurd stories still retailed everywhere are the very same libels which were repeated concerning Rowland Hill and others long gone to their rest."

Having seen much of the folly too frequently exhibited at funerals, he published his views, with the apt title, "Funerals; or a Black Business," in which, after exposing the folly of using feathers and gold-headed sticks in carrying a dead body to the grave, he observes:

"I would sooner be eaten by crows than have pride and pomp feeding on my little savings which are meant for my bereaved wife and children, and not for unsuitable, untimely, and unholy show.

I have heard that more than four millions of money are squandered every year in funeral fopperies. The money buys or hires silk scarves, brass nails, feathers for horses, kid gloves and gin for the mutes, and white satin and black cloth for the worms. It seems to me to be mighty fine nonsense, more for the pride of the living than the honor of the dead, more for the profit of the undertaker than any one else."

Attack of Smallpox—In June of that year the first report of the Orphanage was issued, which plainly set forth how earnestly the work had been carried on for it in having the houses erected and in getting them furnished and occupied. Twenty-nine boys were then in residence, one of whom was the son of one of the workmen who had assisted in building the Workmen's House, the father having died after the house was erected.

Taking a short holiday in July, Mr. Spurgeon, accompanied by a friend, climbed the Summit of Hindhead, in the South of England; then paid a brief visit to the Continent. Soon after his return home, in October, he was entirely laid aside from pastoral work by a slight attack of smallpox. His friends became seriously anxious about him, and special prayer was made again and again for his recovery. It came slowly, but in anticipation thereof the first article in the magazine for November was "A Sermon from A Sick Preacher." Possessed of such mighty faith in God, and with such indomitable courage, Pastor Spurgeon found opportunities for doing good, whilst others are considering what had best be done. He even wrote directions "How to Bear Affliction."

New Year's Letter—During the progress of his recovery he wrote a New Year's Letter to his ministering brethren, which commences his magazine for 1870, in which, with much affectionate earnestness, he urges them, even by special means, if ordinary ones fail, to aim at the salvation of the souls of their congregations, enforcing this duty upon them by the example of the Ritualists, who are zealous, working to spread their delusions, especially amongst the poor, with whom they know how to succeed by bribes of bread and clothing. He says he writes as a sick man, but feels the urgency and importance of soul-winning.

The prostrate condition of the pastor's health for nearly three months made it necessary for him to appeal with his pen for the aid of his friends in sustaining the benevolent works of the Tabernacle. In March 1870, his appeal took the following form:

"The pastorate of a church of four thousand members, the direction of all its agencies, the care of many churches arising from the College work; the selection, education, and

guidance in their settlements of the students; the oversight of the Orphanage, the editing of a magazine, the production of numerous volumes, the publication of a weekly sermon, an immense correspondence, a fair share in public and denominational action, and many other labors, besides the incessant preaching of the Word, give us a right to ask of our friends that we be not allowed to have an anxious thought about the funds needed for our enterprises."

Future Punishment—This remarkable picture of energy and activity will scarcely be surpassed by any man living, if indeed it can be equaled by more than one in a million, even in this industrious age. But there were other duties pressing on Mr. Spurgeon's mind at the time, which he could not throw off. For some months previously a controversy had been warmly carried on in the columns of the "Christian World" newspaper advocating a curious system of future punishment ending in annihilation. The editor of the paper prohibited in his columns the publication of any letters on the opposite side excepting only what Mr. Spurgeon might write. Mr. Spurgeon wrote to the editor, pointing out that his conduct was not quite frank, and declining on his part to help the agitation, telling him that the words of our Lord—"These shall go away into everlasting punishment"—finally settled the point; and he held that the publication of views which are opposed to that declaration, and the views themselves, were equally dangerous.

A Controversy—Greatly were the funds of the college aided by the lectures that its President gave from time to time on its behalf. After one of his visits to Italy Mr. Spurgeon delivered a very interesting and lively lecture on "Rome, and what I saw and heard there." Some of the reporters for the daily press—not a few of whom are Jesuits—misrepresented some very material portions of the lecture in their abridged account. Mr. Spurgeon was obliged to defend himself; and what he said against such insidious foes in the pages of his own magazine led to another kindred topic being brought before the public about the same time, when these same reporters misled the public mind by applying to King Victor Immanuel of Italy a prayer which belonged only to Immanuel, Victor over sin, the man Christ Jesus.

In May, 1870, Mr. Spurgeon sent forth a new work entitled "Feathers for Arrows," intended to supply preachers and teachers with useful material for filling up their sermons, lectures, and addresses. Ten thousand copies of the book were sold in three months.

The Bible in the Public Schools—The public mind was considerably agitated at that time by the action of the School Board in reference to religious teaching in their schools; some wanting to exclude the reading of the Bible from them, and so deprive the upgrowing population of the use of the best book in the language. A large meeting was held in Exeter Hall, in July, in defense of the Bible being daily read in elementary schools. Mr. Spurgeon took the chair on the occasion. The result of the meeting was, the Bible retains its place as a daily schoolbook. The wisdom of the decision then made has been abundantly manifested since, and especially so by the great gathering of Board-School children in the Crystal Palace in July, 1877, when some thousands of prizes were publicly given to the pupils for proficiency in knowledge of the Bible, and when it was most convincingly shown that parents in London (excepting only a few Jews) do not object to their children being taught daily from the Word of God.

The special religious services held in February, at the Tabernacle, were seasons of much blessing. More than one hundred members were added to the church in one month. The people went to the services expecting to receive good, and they were not disappointed.

Severe Attack of Gout—Soon after the annual College supper, which was held in March, 1871, at which the sum of seven thousand five hundred dollars was given Mr. Spurgeon was laid aside by a more than usually severe attack of gout, which confined him indoors for three long, weary months; yet in the midst of all his pain and suffering he wrote in July of the great mercies he had received from the hand of God, and by the bounty of his friends to the Orphanage and the College. It was at the close of this protracted attack of bodily pain that he was privileged to preach the sermon that forms No. 1,000 of his published discourses. Its second title is "Bread enough and to spare," and it is based on Luke 15:17. It was the delight of the pastor to receive from a friend five thousand dollars on behalf of the College, in honor of the event just named. Who would not pray that God's blessing may rest forever on that friend?

Taking the advice of his friends, Mr. Spurgeon proceeded to the Continent for a short tour and for rest. His observant eye was constantly discovering some passing beauty that his ever-ready pencil recorded in his note-book, a book which contains a store of incidents which serve to enrich his conversation and fill up his magazine. Accordingly, taking Jersey and Guernsey on his way, we find before the end of the year an interesting article from his pen, on St. Brelade's Bay.

Pilgrimage to Sunny Italy—As the cold raw winter weather set in, the beloved pastor was urged by his friends to seek a warmer climate. Illness in a severe form again overtook him, on the second day of which he received a telegram from Boston, America, offering most liberal terms to him if he would go to that country and deliver a series of lectures. So large a sum would have been a strong temptation to most men, but not so to this minister of Jesus Christ, whose prompt reply was, "he had neither time nor strength to go to America." Instead of journeying westward for personal gain, he started on a pilgrimage to sunny Italy and the South of France, taking what he designated a Scriptural holiday, a forty days' rest. Accordingly, leaving gloomy December in England, he spent that month in visiting Pompeii, Venice, Florence, Rome, Naples, and France—a fitting holiday after having completed nineteen years' labor in London.

In taking a survey of the work of the year, for the preface to his magazine, Mr. Spurgeon sums up the record by saying it had been a year of spiritual drought in the churches generally, but at the Tabernacle they had witnessed much prosperity, and the trained pastors who had gone out from them had been also blessed in like manner. Eleven students were appointed to pastoral duty during 1872. During this year, also, Archibald G. Brown opened his large Tabernacle in the East of London. It is a building for extent and variety of Christian work second only to Mr. Spurgeon's. Mr. Brown is one of the most successful students trained in the Pastors' College.

Results of Overwork—In the hope that the genial sunshine of Southern Europe, in which he has passed out of the old into the new year, would have established his health for renewed efforts, the pastor appeared once more at the Tabernacle, and at the church meeting in January, 1873, he had the gratification of finding one hundred and thirty-five new members to be received into fellowship, thus demonstrating that there was life in the church, though its chief pastor had been away. The cold, raw, damp weather continuing

with the new year, he was again prevented from leaving his own home, and for many weeks he was unable to preach on the Sabbath. How great a trial that silence was to the preacher, none so well knew as himself. Sorrowing greatly at the privation both to himself and his church, he yet submitted without murmur to the will of God.

Shut in from the outer world, he had an opportunity of surveying the progress of the work that was being done at the Tabernacle. The College reports exhibited the outposts that had already been reached by the students, one of whom was laboring, to set forth Jesus as the only Saviour of sinners, in China; one in Sydney, one in Tasmania, one in Adelaide, two in Madrid, one in Ontario, one in Ohio, one in Philadelphia, one in South Africa, and one in Toronto. What a vast prospect of work to be done in the intermediate spaces between each one of those missionary agents and the Tabernacle!

Thousands of Church Members—At the Annual Church Meeting held in February, 1873, the total membership was reported at 4,417. The losses during the previous year had been 263, the additions were 571, leaving a net increase for the year of 308 living members. Well might both pastor and deacons rejoice at the presence of the Lord God in their midst. At this date came a renewed application from the United States to come over and lecture. Note the preacher's reply:

"An American firm offer[s] Mr. Spurgeon twenty-five thousand dollars to deliver twenty-five lectures in that country, at one thousand dollars each and further arrangements can be made for one hundred lectures. Although the remuneration offered is very far beyond anything our beloved people are likely to give us, we prefer to have the gospel according to our Lord's words preached freely, rather than to use the Lord's time for earning money for our own purse."

Fisk Jubilee Singers—Always sympathizing with the oppressed, it did not surprise any one to learn that the Fisk Jubilee Singers received an early invitation from the pastor and deacons to give one of their concerts in the Metropolitan Tabernacle. It would be difficult to determine which party experienced the most delight, the colored singers to go and see and hear Mr. Spurgeon speak in his own church, or his congregation to welcome, with all the heartiness they could manifest, those liberated slaves, whose vocal powers had by anticipation preceded their visit, to insure them a hearty greeting. It was indeed a pleasant hour, that which introduced the singers to the vast mass of people that crowded every inch of space in the building to hear them. Indeed, hundreds had to go away, unable to crowd in anywhere within sight or hearing. And the collection that followed it was right royal in amount. They cleared about eleven hundred dollars for their University by singing at the Tabernacle alone.

The effect on the mind of the pastor himself, he thus describes in his own magazine:

"The melodies were rendered by our emancipated friends in a manner altogether unique: we have never heard anything like it; pure nature untrammelled by rule, pouring forth its notes as freely as the wild birds in the spring. The people were charmed: our intercourse with the choir was very pleasant."

As soon as the singers arrived in London on their second tour, they received an earnest invitation to repeat their visit to the Metropolitan Tabernacle.

Pointed Preaching—As the practical pastor was again charged with being too personal in preaching, in one of his articles on "Personal Preaching," Mr. Spurgeon remarks:

"We aim at speaking personally and pointedly to all our hearers; and they are the best judges whether we accomplish it, and also as to whether we use language at which any man ought to be offended. Very seldom does a week occur without our receiving letters from persons unknown to us, thanking us for advising or comforting them in our sermons, the parties evidently being under the impression that some friend had communicated their cases to us, though, indeed, we knew nothing whatever of them. Frequently we have had apologetic notes acknowledging the justice of the rebuke, and correcting us in some minor details of a description supposed to refer to a special sinner; whereas we were unaware of the writer's existence. We have ceased to regard these incidents as curious, for we remember that the Word of God is 'a discerner of the thoughts and intents of the heart.'"

A Rally for Missions—Strange and interesting facts have often reached him. At the commencement of Mr. Spurgeon's ministry he related having received a letter from a poor shoemaker during the week, who said that he was the man who had kept his shop open on the Sunday, who had sold only one pair of old boots for one-and-eight-pence and that having broken the Sabbath for so small a sum and been so publicly exposed, none but God could have told the facts to the preacher, he had resolved to break the Sabbath no longer. He became converted, and joined the church; but the preacher had no knowledge of the man till he wrote about himself.

During the spring weather of '73 Mr. Spurgeon did not recover his accustomed health, neither did he give up his accustomed work, excepting when really unable to leave home. At the end of April he preached one of the annual sermons before the Wesleyan Missionary Society, in Great Queen-street Chapel, to the largest congregation ever assembled on a similar occasion, at the close of which the collection reached an amount greater than had ever before been made for that object.

In June he took part in the services connected with laying memorial stones for a new Baptist chapel near his own residence at Clapham. He stated that it had long been in his heart to build a chapel in that locality, and he had laid aside one thousand dollars to commence the work, but all his efforts had failed. He was glad that others were doing what he had not been able to do. He had himself been delighted that year to preach for the Wesleyans, and to speak for the Independents; but he urged all Baptists residing in that district to give to the church that intended to assemble in that new erection. In the early part of the year Mr. Spurgeon had made a collection at the Tabernacle on behalf of the new Surrey Chapel for Mr. Newman Hall, which reached five hundred dollars.

Laying a Corner Stone—In taking a survey of the literary work of "The Sword and the Trowel" for the year, the editor in his preface for 1873 remarks:

"I have been hunting up topics of interest with no small degree of anxiety, sending forth the magazine with earnest desires to win a hearing and to produce good results of all kinds. I edit the periodical most conscientiously, giving it my personal attention, and I spare no pains to make it as good as I can."

The applications made to the College for pastors during 1873 were more numerous than had before been made. Thirty of these were supplied. Out of that number two were sent to Spain, one to India, one to China, one to Prince Edward Island, one to Ireland, and one to Scotland. On the 14th of October the foundation stone of the new College buildings was laid by the President. It was a day that will long be remembered with delight. The people

on the occasion gave five thousand dollars, and the students gave fifteen hundred more; but the chief joy of the day was the whole-day prayer-meeting that the students held, that the divine blessing might rest on the work, and upon all connected with the College.

The month of January, 1879, will long be remembered. Having completed the twenty-fifth year of his pastorate, it was decided to celebrate the occasion, which was termed The Pastoral Silver Wedding, by presenting Mr. Spurgeon with a liberal testimonial. The amount proposed to be raised was twenty-five thousand dollars. A large bazaar was opened, which was well supported, and with the subscription lists the proceeds exceeded the amount originally proposed.

With his usual large-heartedness he declined accepting the amount for his private benefit. There was one important institution connected with the Tabernacle that needed to be placed on a surer footing, and this was a fitting opportunity for securing that end. The Almshouses, affording homes for nineteen poor widows, required a more permanent support, and all the proceeds of the "Pastoral Silver Wedding Fund" were devoted to this laudable object, thereby insuring its future maintenance.

CHAPTER VI

THE PASTORS' COLLEGE

The First Student—Call for Preachers to the Masses—A Faithful Instructor—Growth of the College—Efforts to Secure Funds—Generous Gifts—Unknown Benefactor—Provision for Students—Opinion of Earl Shaftesbury—New Churches Founded—Mr. Spurgeon's Annual Report—Milk and Water Theology—Rough Diamonds—Course of Study—Earnest Workers—A Mission Band—Interesting Letters—Help for Neglected Fields

In the early part of his career Mr. Spurgeon founded a school for the education of young men for the ministry. It has been a very successful institution, the training place of a large number who have gone forth, some of them even to the ends of the earth, bearing the "glad tidings." The object, methods and results of the school are stated by Mr. Spurgeon as follows:

The College was the first important institution commenced by the pastor, and it still remains his first-born and best beloved. To train ministers of the gospel is a most excellent work, and when the Holy Spirit blesses the effort, the result is of the utmost importance both to the Church and to the world.

The Pastors' College commenced in 1856, and during this long period has unceasingly been remembered of the God of heaven, to whom all engaged in it offer reverent thanksgiving. When it was commenced, I had not even a remote idea of whereunto it would grow. There were springing up around me, as my own spiritual children, many earnest young men who felt an irresistible impulse to preach the gospel, and yet with half an eye it could be seen that their want of education would be a sad hindrance to them. It was not in my heart to bid them cease preaching, and had I done so, they would in all probability have ignored my recommendation as it seemed that preach they would, though their attainments were very slender, no other course was open but to give them an opportunity to educate themselves for the work.

A Young Apollos—The Holy Spirit very evidently had set His seal upon the work of one of them, by conversions wrought under his open-air addresses; it seemed therefore to be a plain matter of duty to instruct this youthful Apollos still further, that he might be fitted for wider usefulness. No college at that time appeared to me to be suitable for the class of men that the providence and grace of God drew around me. They were mostly poor, and most of the colleges involved necessarily a considerable outlay to the student; for even where the education was free, books, clothes, and other incidental expenses required a considerable sum per annum. Moreover, it must be frankly admitted that my views of the gospel and of the mode of training preachers were and are somewhat peculiar. I may have been uncharitable in my judgment, but I thought the Calvinism of the theology usually taught to be very doubtful, and the fervor of the generality of the students to be far behind their literary attainments.

Preachers for the Masses—It seemed to me that preachers of the grand old truths of the gospel, ministers suitable for the masses, were more likely to be found in an institution where preaching and divinity would be the main objects, and not degrees and other

insignias of human learning. I felt that, without interfering with the laudable objects of other colleges, I could do good in my own way. These and other considerations led me to take a few tried Young men, and to put them under some able minister, that he might train them in the Scriptures, and in other knowledge helpful to the understanding and proclamation of the truth. This step appeared plain; but how the work was to be conducted and supported was the question-- a question, be it added, solved almost before it occurred.

Two friends, both deacons of the church, promised aid, which, with what I could give myself, enabled me to take one student; and I set about to find a tutor. In Mr. George Rogers, God sent us the very best man. He had been preparing for such work, and was anxiously waiting for it.

An Able Tutor—This gentleman, who has remained during all this period our principal tutor, is a man of Puritanical stamp, deeply learned, orthodox in doctrine, judicious, witty, devout, earnest, liberal in spirit, and withal juvenile in heart to an extent most remarkable in one of his years. My connection with him has been one of uninterrupted comfort and delight. The most sincere affection exists between us; we are of one mind and of one heart; and, what is equally important, he has in every case secured not merely the respect but the filial love of every student. Into this beloved minister's house the first students were introduced, and for a considerable period they were domiciled as members of his family.

Encouraged by the readiness with which the young men found spheres of labor; and by their singular success in soul winning, I enlarged the number; but the whole means of sustaining them came from my own purse. The large sale of my sermons in America, together with my dear wife's economy, enabled me to spend from three thousand dollars to four thousand dollars in a year in my own favorite work; but on a sudden, owing to my denunciations of the then existing slavery in the States, my entire resources from that "brook Cherith" were dried up.

Shunning Debt—I paid as large sums as I could from my own income, and resolved to spend all I had, and then take the cessation of my means as a voice from the Lord to stay the effort, as I am firmly persuaded that we ought under no pretence to go into debt. On one occasion I proposed the sale of my horse and carriage, although these were almost absolute necessities to me on account of my continual journeys in preaching the Word. This, my friend Mr. Rogers would not hear of, and actually offered to be the loser rather than this should be done.

Then it was that I told my difficulties to my people, and the weekly offering commenced; but the incomings from that source were so meager as to be hardly worth calculating upon. I was brought to the last pound, when a letter came from a banker in the City, informing me that a lady, whose name I have never been able to discover, had deposited a sum of one thousand dollars, to be used for the education of young men for the ministry. How did my heart leap for joy! I threw myself then and henceforth upon the bounteous care of the Lord, whom I desired with my whole heart to glorify by this effort. Some weeks after, another five hundred dollars came in, from the same bank, as I was informed, from another hand.

The College Grows—Soon after Mr. Phillips, a beloved deacon of the church at the Tabernacle, began to provide an annual supper in the Mends of the College, at which

considerable sums have from year to year been given. A dinner was also given by my liberal publishers, Messrs. Passmore and Alabaster, to celebrate the publishing of my five-hundredth weekly sermon, at which twenty-five hundred dollars were raised and presented to the funds. The College grew every month, and the number of students rapidly advanced from one to forty. Friends known and unknown, from far and near were moved to give little or much to my work, and so the funds increased as the need enlarged. Then another earnest deacon of the church espoused as his special work the weekly offering, and by the unanimous voice of the church under my care the College was adopted as its own child. Since that hour the weekly offering has been a steady source of income, till in the year 1869 the amount reached exactly £ 1,869 (\$9,345).

The Trial of Faith—There have been during this period times of great trial of my faith; but after a season of straitness, never amounting to absolute want, the Lord has always interposed and sent me large sums (on one occasion five thousand dollars) from unknown donors. When the Orphanage was thrust upon me, it did appear likely that this second work would drain the resources of the first, and it is very apparent that it does attract to itself some of the visible sources of supply; but my faith is firm that the Lord can as readily keep both works in action as one. My own present inability to do so much, by way of preaching abroad, occasions naturally the failure of another great source of income; and as my increasing labors at home will in all probability diminish that stream in perpetuity, there is another trial of faith.

Yet, if the Lord wills the work to be continued, He will send His servant a due portion of the gold and silver, which are all His own; and therefore as I wait upon Him in prayer, the All-sufficient Provider will supply all my needs. About twenty-five thousand dollars is annually required for the College, and the same sum is needed for the Orphanage; but God will move His people to liberality, and we shall see greater things than these.

An Unknown Benefactor—While speaking of pecuniary matters, it may be well to add that, as many of the young men trained in the College have raised new congregations and gathered fresh churches, another need has arisen namely, money for building chapels. It is ever so in Christ's work; one link draws on another, one effort makes another needed. For chapel-building, the College funds could do but little, though they have freely been used to support men while they are collecting congregations; but the Lord found for me one of His stewards, who, on the condition that his name remains unknown, has hitherto, as the Lord has prospered him, supplied very princely amounts for the erection of places of worship, of which more than forty have been built, or so greatly renovated and enlarged as to be virtually new structures. Truly may it be said, "What hath God wrought!"

Pecuniary needs, however, have made up but a small part of our cares. Many have been my personal exercises in selecting the men. Candidates have always been plentiful, and the choice has been wide; but it is a serious responsibility to reject any, and yet more to accept them for training. When mistakes have been made, a second burden has been laid upon me in the dismissal of those who appeared to be unfit. Even with the most careful management, and all the assistance of tutors and friends, no human foresight can secure that in every case a man shall be what we believed and hoped.

Weak Brethren—A brother may be exceedingly useful as an occasional preacher; he may distinguish himself as a diligent student; he may succeed at first in the ministry; and

yet, when trials of temper and character occur in the pastorate, he may be found wanting. We have had comparatively few causes for regret of this sort, but there have been some such, and these pierce us with many sorrows. I devoutly bless God that He has sent to the College some of the holiest, soundest, and most self-denying preachers I know, and I pray that He may continue to do so; but it would be more than a miracle if all should excel.

While thus speaking of trials connected with the men themselves, it is due to our gracious God to bear testimony that these have been comparatively light and are not worthy to be compared with the great joy which we experience in seeing so many brethren still serving the Lord according to their measure of gift, and all, it is believed, earnestly contending for the faith once delivered unto the saints; nor is the joy less in remembering that eleven have sweetly fallen asleep after having fought a good fight. At this hour some of our most flourishing Baptist churches are presided over by pastors trained in our College, and as years shall add ripeness of experience and stability of character, others will be found to stand in the front rank of the Lord's host.

Separate Lodgings—The young brethren are boarded generally, in twos and threes, in the houses of our friends around the Tabernacle, for which the College pays a moderate weekly amount. The plan of separate lodging we believe to be far preferable to having all tinder one roof; for, by the latter mode, men are isolated from general family habits, and are too apt to fall into superabundant levity. The circumstances of the families who entertain our young friends are generally such that they are not elevated above the social position which in all probability they will have to occupy in future years, but are kept in connection with the struggles and conditions of every-day life.

Devotional habits are cultivated to the utmost, and the students are urged to do as much evangelistic work as they can. The severe pressure put upon them to make the short term as useful as possible, leaves small leisure for such efforts, but this is in most instances faithfully economized. Although our usual period is two years, whenever it is thought right the term of study is lengthened to three or four years; indeed, there is no fixed rule, all arrangements being ordered by the circumstances and attainments of each individual.

Fields White for the Harvest—As before hinted, our numbers have greatly grown, and now range from eighty to one hundred. Very promising men, who are suddenly thrown in our way, are received at any time, and others who are selected from the main body of applicants come in at the commencement of terms. The church at the Tabernacle continues to furnish a large quota of men, and as these have usually been educated for two or more years in our Evening Classes, they are more advanced and our better able to profit by our two years of study. We have no difficulty in finding spheres for men who are ready and fitted for them. There is no reason to believe that the supply of trained ministers is in advance of the demand.

Able Educators—Even on the lowest ground of consideration, there is yet very much land to be possessed; and when men break up fresh soil, as ours are encouraged to do, the field is the world, and the prayer for more laborers is daily more urgent. If the Lord would but send us funds commensurate, there are hundreds of neighborhoods needing the pure gospel, which we could by His grace change from deserts into gardens. How far this is a call upon the reader let him judge as in the sight of God. Shall there be the gifts and

graces of the Spirit given to the Church, and shall there not also be sufficient bestowed of the earthly treasure? How much owest thou unto my Lord?

The College was for some little time aided by the zealous services of Mr. W. Cubitt, of Thrapstone, who died among us, enjoying our highest esteem. Mr. Gracey, the classical tutor, a most able brother, is one of ourselves, and was in former years a student, though from possessing a solid education he needed little instruction from us except in theology. In him we have one of the most efficient tutors living, a man fitted for any post requiring thorough scholarship and aptness in communicating knowledge. Mr. Fergusson, in the English elementary classes, does the first work upon the rough stones of the quarry, and we have heard, from the men whom he has taught in the Evening Classes, speeches and addresses that would have adorned any assembly, proving to demonstration his ability to cope with the difficulties of uncultured and ignorant minds. Mr. Johnson, who zealously aids in the evening, is also a brother precisely suited to the post that he occupies.

These Evening Classes afford an opportunity to Christian men engaged during the day to obtain an education during their leisure time for nothing, and very many avail themselves of the privilege. Nor must I forget to mention Mr. Selway, who takes the department of physical science, and by his interesting experiments and lucid descriptions gives to his listeners an introduction to those departments of knowledge which most abound with illustrations. Last, but far from least, I adore the goodness of God which sent me so dear and efficient a fellow-helper as my brother in the flesh and in the Lord, J. A. Spurgeon. His work has greatly relieved me of anxiety, and his superior educational qualifications have tended to raise the tone of the instruction given.

Earl of Shaftesbury's Testimony—As to the quality of the preachers whom we have been enabled to send forth, we need no more impartial witness than the good Earl of Shaftesbury, who was kind enough to express himself publicly in the following generous terms:

"It was an utter fallacy to suppose that the people of England would ever be brought to a sense of order and discipline by the repetition of miserable services, by bits of wax candle, by rags of Popery, and by gymnastics in the chancel; nothing was adapted to meet the wants of the people but the Gospel message brought home to their hearts, and he knew of none who had done better service in this evangelic work than the pupils trained in Mr. Spurgeon's College. They had a singular faculty for addressing the population, and going to the very heart of the people."

Each year the brethren educated at the Pastors' College are invited to meet in conference at the Tabernacle, and they are generously entertained by our friends. The week is spent in holy fellowship, prayer, and intercourse. By this means men in remote villages, laboring under discouraging circumstances and ready to sink from loneliness of spirit, are encouraged and strengthened: indeed, all the men confess that a stimulus is thus given which no other means could confer.

Breaking up New Soil—All things considered, gratitude and hope are supreme in connection with the Pastors' College; and with praise to God and thanks to a thousand friends, the president and his helpers gird up the loins of their minds for yet more abundant labors in the future. To every land we hope yet to send forth the gospel in its fullness and purity. We pray the Lord to raise up missionaries among our students and

make every one a winner of souls. Brethren, remember this work in your prayers, and in your allotment of the Lord's portion of your substance.

When the necessity for new college buildings was plainly indicated, a friend in May, 1873, sent \$5,000 towards that object. On October 14, 1873, the foundation stone of those buildings was laid, when the people contributed \$5,000, the students gave \$1,500, and undertook to raise the amount to \$5,000. In 1874 Messrs. Cory and Sons, of Cardiff, sent for the benefit of the fund \$5,000 worth of paid-up shares in their colliery company. In July 1875, the president received \$25,000 for the same object as a legacy from the late Mr. Matthews. These are named as examples of the various ways in which God has answered prayer and rewarded the faith of His servant in that important work.

Founding Churches—Shortly before the new College buildings were commenced, Mr. Spurgeon, by an article in "The Sword and the Trowel," directed public attention to the institution. The following extract will suffice:

The supply of men as students has been always large, and at this time more are applying than ever. Our one aim has been to train preachers and pastors. The College is made into a home missionary society for the spread of the gospel. One of our students, Mr. F. E. Suddard, was first, in 1872, among seven competitors for one of Dr. Williams' scholarships at the Glasgow University. In the metropolis alone, forty-five churches have been founded.

One of the students has commenced a cause in Turk's Island; he is now carrying on evangelistic work in St. Domingo, where, if he is spared, he is likely to become the apostle of that island, and also of Hayti. One brother has gone to serve the Lord in China, two others are laboring in Spain. Several are doing a good work in Canada, and more than twenty brethren have become pastors in America, and seven others are gone as far south as Australia. One is a missionary in India, and another in Prince Edward Island.

How the Money Came—The suitable and commodious new buildings, which have been erected and furnished, cost about \$75,000, all of which is paid. Here we have a fine hall, excellent classroom a handsome library, and, in fact, all that a college can require. The way in which the money was raised was another instance of divine goodness; \$15,000 was given as a memorial to a dear and lamented husband; \$10,000 was a legacy to the College from a reader of the sermons. The ministers who had been formerly students came to our help in a princely fashion. Large amounts were made up by the unanimous offerings of Tabernacle friends on days when the pastor invited the members and adherents to be his guests at the College. In answer to prayer, the gold and the silver have been ready when needed. How our heart exults and blesses the name of the Lord.

The Evening Classes are in a high condition of prosperity, there being about two hundred men in regular attendance, and a considerable number among them of hopeful ability. Out of this class, city missionaries, lay preachers, writers for the press, and colporteurs are continually coming. It is an eminently useful part of the College work.

There are now hundreds of men proclaiming the gospel who have been trained in the College. We are daily expecting more missionaries to be raised up among us.

One Of Mr. Spurgeon's Annual Reports Of The College

Our statistics, which are far from being complete, show that these brethren baptized 20,676 persons in ten years (1865-74), that the gross increase to their churches was 30,677, and the net increase 19,498. *LAUS DEO.*

On enquiring the other day for the secretary of one of our largest societies, I was informed that he had gone to the seaside for a month, in order that he might have quiet to prepare the report I do not wonder at this if he has aforesaid written many descriptions of the same work, for every year increases the difficulty unless a man is prepared to say the same thing over and over again.

Very few can, like Paganini, perform so admirably on one string that everybody is charmed with the melody. The task grows still harder when the year has been peaceful and successful. It has been truly said, "Happy is the nation which has no history," because it has been free from changes, wars, convulsions, and revolutions; but I may remark, on the other hand, unhappy is the historian who has to produce a record of a certain length concerning a period which has been innocent of striking events—making bricks without straw is nothing to it.

No Milk and Water Theology—The Pastors' College has of late maintained the even tenor of its way, knowing little of external attack and nothing of internal strife. Regular in its work and fixed in its purpose, its movement has been calm and strong. Hence there are no thrilling incidents, painful circumstances, or striking occurrences with which to fill my page and thrill my reader's soul. *Gratitude writ large* is about the only material at hand out of which to fashion my report. "Bless the Lord, O my soul!" is my one song, and I feel as if I could repeat it a thousand times.

The College started with a definite doctrinal basis. I never affected to leave great questions as moot points to be discussed in the hall, and believed or not believed, as might be the fashion of the hour. The creed of the College is well known, and we invite none to enter who do not accept it. The doctrines of grace, coupled with a firm belief in human responsibility, are held with intense conviction, and those who do not receive them would not find themselves at home within our walls. The Lord has sent us tutors who are lovers of sound doctrine and zealous for the truth. No uncertain sound has been given forth, at any time, and we would sooner close the house than have it so.

An Army of Prophets—Heresy in college means false doctrine throughout the churches; to defile the fountain is to pollute the streams. Hesitancy, which might be tolerated in an ordinary minister, would utterly disqualify a teacher of teachers. The experiment of Doddridge ought to satisfy all godly men that colleges without dogmatic evangelical teaching are more likely to be seminaries of Socinianism than schools of the prophets. Old Puritanical theology has been heartily accepted by those received into our College, and on leaving it, almost without exception; they have remained faithful to that which they have received. The men are before the public in every part of the country, and their testimony well known.

This institution has now reached its twenty-fifth year, and in object, spirit, and manner of work remained the same. It was intended from the first to receive young men who had been preaching for a sufficient time to test their abilities and their call to the work of the ministry; and such young men have been forthcoming every year in growing numbers. Some bodies of Christians have to lament that their ministry is not adequately supplied: I know of one portion of the Church which is sending up to heaven bitter lamentations because as the fathers depart to their rest there is scanty hope that their places will be filled; but among the Baptists the candidates for the ministry are, if possible, too plentiful.

Object of the College—This is a new state of things, and is to be interpreted as indicating growth and zeal. Certainly the applicants are not tempted by rich livings, or even by the prospect of competent support; or, if they are, I take abundant pains to set before them the assured truth that they will find our ministry to be a warfare abounding in long marches and stern battles; but equally notable for meager rations. Still they come, and it needs a very hard heart to repel them, and to refuse to eager brethren the drill and equipment which they covet so earnestly. If it were wise to increase the number of students, another hundred of suitable men could at once be added to those who are already under tuition.

From the commencement our main object was to help men who from lack of funds could not obtain an education for themselves. These have been supplied not only with tuition and books, gratis, but with board and lodging, and in some cases with clothes and pocket money. Some very successful brethren needed everything, and if they had been required to pay, they must have remained illiterate preachers to this day. Still, year-by-year, the number of men ready to support themselves in whole or in part has increased, and I believe that it is increasing and will increase.

As a college we have had to struggle with a repute based upon falsehood and created by jealousy; but this has not injured us to any great extent; for men come to us from America, Australia, and the Cape, and applications have frequently been made from foreign countries. German students have attended our classes during their own vacations, and members of other colleges are usually to be seen at our lectures. The institution never deserved to be charged with giving a mere apology for an education; and if ever that reproach could have been justly cast upon us, it is utterly undeserved now that the time of study has become more extended, and a fuller course of training has thus become possible.

Diamonds in the Rough—Scholarship for its own sake was never sought and never will be within the Pastors' College; but to help men to become efficient preachers has been and ever will be the sole aim of all those concerned in its management. I shall not, in order to increase our prestige, refuse poor men, or zealous young Christians whose early education has been neglected. Pride would suggest that we take "a better class of men;" but experience shows that they are not better, that eminently useful men spring from all ranks, that diamonds may be found in the rough, and that some who need most pains in the polishing, reward our labor a thousand fold.

My friends will still stand by me in my desire to aid the needy but pious brother, and we shall rejoice together as we continually see the ploughman, the fisherman, and the mechanic taught the way of God more perfectly, and enabled through divine grace to proclaim in the language of the people the salvation of our God.

Period of Preparation—During the past year about one hundred and twenty men have been with us; but as some have come and others have gone, the average number in actual residence has averaged one hundred. Of these a few have been with us three years, and more have entered upon the third year. The rule is that a man's usual period terminates at the end of two years, and his remaining, longer depends upon the judgment formed of him. Certain men will never get beyond an English education, and to detain them from their work is to repress their ardor without bestowing a compensatory advantage.

In other cases, the longer the period of study the better. Probably the third year is to many a student more useful than the other two, and he goes forth to his lifework more thoroughly prepared. I could not lengthen the course in former days, when churches tempted the brethren away before the proper time, as they too often did. They told these raw youths that it was a pity to delay, that if they left their studies souls might be saved, and I know not what besides; and some were induced to run away, as Rowland Hill would have said, before they had pulled their boots on. If I constrained them to remain, the good deacons of the eager churches thought me a sort of a harsh jailer, who locked up his prisoners them up at the entreaty of their friends.

Not a Donkey—One wrote and bade me loose the brother, for the Lord had need of him, and I would have let the young man go if I had thought that he was one of the donkeys to whom the passage referred. That a number of brethren may have entered upon their ministry prematurely was no fault of mine, but of those who tempted them to quit their classes too soon. However, there have been periods in which there is a lull in the demand of the churches for ministers, and then we have been able to retain the men for a longer season. Such a time is passing over its just now, and I do not regret it, for I am persuaded it is good to give the brethren a longer space for preparatory study.

I have been very ill through the greater part of the past year, and have therefore been unable to give so much personal service to the College as I have usually done. This has been a sore trial to me, but it has been much alleviated by my beloved brother, J. A. Spurgeon, the vice-president, who has looked after everything with great care; and I have also been greatly comforted by the knowledge that the tutors are as deeply concerned about the holy service as ever I can be.

Digging up the Weeds—It has been my joy to learn that the College was never in a better state in all respects than now, and that the men under training give promise of becoming useful preachers. I have had very little weeding work to do on my coming, back to my place, and those I have removed were not chargeable with any fault, but their capacity was questioned by the tutors. All through the year this painful operation has to be carried on, and it always causes me much grief; but it is a necessary part of my official duty as president.

Young men who come to us loaded with testimonials are occasionally found after a while to be lacking in application or in spiritual power; and after due admonishment and trial they have to be sent back to the place from whence they came. Others are as good as gold, but their heads ache, and their health fails under hard study, or from lack of mental capacity they cannot master the subjects placed before them. These must be kindly but firmly set aside; but I always dread the task.

An Earnest Band—This thinning-out process is done with conscientiousness, under the guidance of the tutors; but this year there has been little need of in and I have rejoiced in the fact, since frequent depression of spirit has made it undesirable to have much trying work to do. I am glad to say that very rarely have I had to deal with a case of *moral* failure. Bad young men have crept in among us, and no men are perfect; but I have great comfort in seeing the earnest and prayerful spirit that has prevailed among the brotherhood.

Foremost among our aims is the promotion of a *vigorous spiritual life* among those who are preparing to be under-shepherds of Christ's flock. By frequent meetings for prayer,

and by other means, we labor to maintain a high tone of spirituality. I have endeavored in my lectures and addresses to stir up the holy fire; *for well I know that if the heavenly flame burns low, nothing else will avail.* The earnest action of the College Missionary Society has been a source of great joy to me; for above all things I desire to see many students devoting themselves to foreign work. The Temperance Society also does a good work, and tends to keep alive among the men a burning hatred of England's direst Curse.

The Divine Anointing—We need the daily prayer of God's people that much grace may be with all concerned in this important business; for what can we do without the Holy Spirit? How few ever pray for students! If ministers do not come up to the desired standard, may not the members of the Churches rebuke themselves for having restrained prayer on their account? When does a Christian worker more need prayer than in his early days, when his character is forming and his heart is tenderly susceptible both of good and evil influences? I would beseech all who have power with God to remember our colleges in their intercessions.

The solemn interests involved in the condition of these schools of the prophets compel me to entreat, even unto tears, that the hopeful youth of our ministry may not be forgotten in the supplications of the saints. For us also, who have the responsible duty of guiding the minds of these young men, much prayer is requested, that we may have wisdom, love, gentleness, firmness, and abounding spiritual power. It is not every man who can usefully influence students, nor can the same men have equal power at all times. The Divine Spirit is needed, and He is given to them that ask for His sacred teaching.

A Missionary Society—In Great Britain hundreds of our former students are preaching the Word, some in the more prominent pulpits of the denomination, and others in positions where their patience and self-denial are severely tested by the present depression in trade, and the consequent inability of rural congregations to furnish them with adequate support. The College has reason to rejoice not only in the success of her most honored sons, but in the faithfulness and perseverance of the rank and file, whose services, although they are little noticed on earth, will receive the "well done" of the Lord. This institution is not alone a College, but a Home and Foreign Missionary Society. Our three evangelists have traversed the land with great diligence, and the Lord has set His seal to their work.

It is my greatest pleasure to aid in commencing new churches. The oftener brethren can create their own spheres the more glad shall I be. It is not needful to repeat the details of former reports; but many churches have been founded through the College, and there are more to follow. I announced at the beginning of this enterprise that it was not alone for the education of ministers, but for the general spread of the gospel; and this has been adhered to, a part of the income being always expended in that direction.

An Interesting Letter—A very considerable number of Pastors' College men are to be found at the Antipodes [Australia and New Zealand]. I cannot forget that there I have a beloved son; but next to that in nearness to my heart is the fact that so many of my spiritual sons are there, prospering and bringing glory to God. It was with no little delight that I received the following letter from some of them. Readers must kindly excuse expressions of affection which are so natural from friends; I could not cut them out without destroying the spirit of the letter:

Melbourne, Victoria
Nov. 2, 1880
Rev. C.H. Spurgeon.

Honored And Beloved President,

A number of former students of the College being met together at this metropolis of the Antipodes, it was most heartily agreed that we should send you an expression of our warm love. For truly we can say that instead of distance or even time causing any abatement of love towards you personally, or towards the institution which we may with truth style our *Alma Mater*, we find it intensified and hallowed.

The meetings of the Victorian Baptist Association are now being held in this city, which has brought most of us together; but the Melbourne Exhibition has brought to us Brother Harry Woods from South Australia, and Brother Harrison from Deloraine, Tasmania. Our Brother A. J. Clarke's house is the rendezvous for all the brethren, and the cheery hospitality of him and his wife prove them to be called to the episcopate. Though all the brethren, so far as we know, have had blessing, this year, some of them wonderfully so, yet our Brother A. J. Clarke, here at West Melbourne, has experienced a year of toil and harvesting in which we all rejoice, and which exercises a stimulating effect upon all who hail from "the College."

When a number of us were bowing in prayer together, we felt how thoroughly you would have been with us in spirit, as we prayed that we might oppose, in the might of God, the awful world-spirit of this region, and that our souls might be kept wholly loyal to King Jesus, having no "fellowship with the unfruitful works of darkness."

Finally, beloved servant of God, we hail you in the name of our Triune Jehovah! No words of ours can express our personal obligation to you. But by fidelity to Christ and to truth, by manifesting that we have caught the spirit of burning love to souls which burns in your own breast, and by serving to our utmost ability, and to the last day of life, in the kingdom and patience of Jesus, we hope to show that all your care and that of the tutors and friends of the Tabernacle has not been ill-bestowed. We remain,

Yours, in the bonds of eternal love,

Christr. Bunning, Geelong.

William Clark, Ballarat.

Alfred J. Clarke, West Melbourne.

H. H. Garrett, Brighton.

Henry Marsden, Kew.

J. S. Harrison, Deloraine, Tasmania.

Harry Woods, Saddleworth, S. Australia.

F. G. Buckingham, Melbourne.

Similarly in Canada the Lord has been with these who have gone from the College. My brother, J. A. Spurgeon, during his visit to Canada, formed a branch of our Conference there, and from it the annexed loving epistle has lately come:

567 York Street, London East Ontario, Canada

April 6, 1881

Beloved President,

We, the members of the Canadian branch of the Pastors' College Brotherhood, herewith greet you lovingly (and our brethren through you) on the occasion of your Annual

Conference, which we hope may surpass even the best of by-gone gatherings, in all holy joy and such spiritual refreshing as may fit all for more abundant service.

Need we say how deeply we feel for all the sufferings by which our President is made to serve, the while we gratefully recognize "the peaceable fruit" of those sufferings in such enriched utterances as we have lately read? We love our dear President as of yore, remembering days of prayerful tryst in which we heard him sigh and groan his longings for our course.

During another year we have been "kept by the power of God," and used in service; and although we are in some cases separated even here by many dreary miles of continent, we still hold and are held to and by the old-time kindness; and, better still, "the form of sound words."

We "shake hands across the vast," loved President and brethren, and wish you every joy in Conference.

For the Canadian Brethren,
Yours affectionately,

Joseph Forth,

President of the Canadian Branch of the Pastors' College Brotherhood

A point of great interest, to which I hope the Lord may turn the attention of many of His servants, is that of English evangelists for India. Mr. Gregson, the well-known missionary, has urged upon me the great utility of sending out young men who should preach the gospel to those in India who understand the English language, whether British, Eurasian, or educated Hindu.

Help for the Heathen—He advises that the men should be sent out for five years, and therefore be subjected to no remark should they return at the end of that period. He thinks it probable that they would acquire a language and remain abroad as missionaries; but if no, they would be missionary-advocates on their return home, and arouse among our churches fresh enthusiasm. It is believed that in many cities churches could be gathered which would support these men as their ministers, or that at least a portion of their expenses would be found on the spot. I have determined to enter upon this field as God shall help me; and Mr. H. R. Brown, who has been for years the pastor of the church at Shooter's Hill, has reached Calcutta, on his way to Darjeeling in the hill country. If the Lord shall prosper him there, I hope he will live long in that salubrious region, build up a church and become the pioneer of a little band of evangelists.

The English Tongue—Our native tongue is sure to spread among the educated Hindus, and hence many a heathen may be brought to Jesus by evangelists who do not understand any of the languages of the East; and meanwhile our countrymen, too often irreligious, may be met with by divine grace, and find Christ where the most forget Him. I hope many friends will take an interest in this effort, and assist me to carry it out.

Funds have come in as they have been needed; but apart from a legacy, now nearly consumed, the ordinary income has not been equal to the expenditure of the year. The balance at the banker's is gradually disappearing; but I do not mention this with any regret, for He who has sent us supplies hitherto will continue His bounty, and He will move His stewards to see that this work is not allowed to flag from want of the silver and the gold. With a single eye to His glory I have borne this burden hitherto, and found it

light; and I am persuaded from past experience that He will continue to keep this work going so long as it is a blessing to His Church and to the world.

A Legacy Lost—I am greatly indebted to the generous donors at the annual supper; and quite as much to the smaller weekly gifts of my own beloved congregation, which, in the aggregate, have made up the noble sum of \$9,100. I am sorry to say that a considerable legacy left to the College will in all probability be lost through the law of mortmain. This is a great disappointment; but if one door is shut another will be opened.

Into the hands of Him who worketh all our works in us, we commit the Pastors' College for another year.

CHAPTER VII

STOCKWELL ORPHANAGE

A Large Gift—New Home for Children—Process of Building—Laying the Corner-Stone—The Little Ones Happy—Generous Givers—Daily Life in the Orphanage—What Becomes of the Boys—Rules of Admission—Not a Sectarian Institution—Successful Anniversary

It is the Lord's own work to care for the fatherless. Those who have faith in God never need be without success in undertaking the care of the orphan. God helps the helpless; but he uses man as his agent in arranging details. Soon after "The Sword and the Trowel" was commenced Mr. Spurgeon indicated in one of his articles published in its pages several forms of Christian usefulness, and amongst them the care of the orphan.

Shortly afterwards, in September, 1866, Mr. Spurgeon received a letter from a lady, offering to place at his command the sum of \$100,000, with which to commence an orphanage for fatherless boys. At first he felt disposed to avoid the onerous responsibilities of such a work; and, calling at the address given by the lady, tried to prevail upon her to give the money to Mr. Müller, of Bristol. The claims of London for such an institution were urged; and, unable to refuse the request of the generous donor, the money was accepted on trust for the purpose named. Mrs. Hillyard, the widow of a clergyman of the Church of England, was the lady whose benevolence thus originated the Orphanage. The money was in railway debentures, which were not at that time available for use otherwise than as an investment.

Birth of the Orphanage—After consulting with the leading friends at the Tabernacle, a body of twelve trustees was chosen, in whose names the money was invested, and a resolution was agreed upon to purchase a suitable plot of land at Stockwell, on which to erect an orphanage. In March, 1867, the deed of incorporation was signed by the trustees, and in May the claims of the projected buildings were urged with so much force and urgency that the people belonging to the Tabernacle took up the case with loving zeal and energy. By the month of August \$5,350 were in hand, and the whole church at the Tabernacle was engaged in collecting on this behalf. Prayer, faith, and prompt, energetic action were all combined in the efforts made, and pastors, trustees, and congregation were of one mind in their purpose to make the work a success.

Friends of the Children—Within the space of a year the plan of the Orphanage was matured, the foundations laid, the work was making rapid progress, and a large amount of money was in hand for the purpose. Donations from \$5 to \$1,250 had been generously forwarded to help on the work, and a great meeting was held in September 1867, when the public generally had an opportunity of showing their sympathy with the proceedings. Previously to that large meeting the foundation stones of three of the houses were laid under circumstances of more than usual interest.

Mrs. Tyson, a lady who had often aided Mr. Spurgeon in the work of the College, and in other enterprises, had been spared to see the twenty-fifth anniversary of her marriage day, on which occasion her beloved husband, a wealthy merchant, presented her with \$2,500. This money the lady at once took to Mr. Spurgeon to be dedicated to God for the erection

of one of the orphan houses, to be called Silver Wedding House. About the same time a merchant in the city called upon the pastor at the Tabernacle, and, after transacting some business with him, left with Mr. Spurgeon's secretary a sealed envelope, in which was \$3,000, to be used in building another house which, it was afterwards determined, should be called Merchant's House, as the donor refused to have his name given.

Noble-hearted Workmen—The way in which God was answering the prayers of His people was further shown by an offer made by the workmen who had built the Tabernacle to give the labor necessary for erecting a third house, whilst their employer volunteered to give the necessary material: this to be called the Workmen's House.

Such manifest tokens of the divine favor attending the work greatly encouraged the pastor and the trustees and on Monday afternoon, August 9, 1867, the foundation-stones of the three houses named were laid-- one by Mrs. Hillyard, one by Mr. Spurgeon, and one by Mr. Higgs. The scene presented at Stockwell on that day was exceedingly picturesque and intensely interesting. At the monster tea-meeting which followed, the tables extended three hundred and thirty feet in length, and the bright sunshine made the scene one of joy and delight which will long be remembered, though the rain, which came down so bountifully just as tea was over, caused much discomfort.

The subscriptions brought in that day reached \$12,000. In "The Sword and the Trowel" for October the names of 1,120 collectors are printed, with the amounts on their cards, stated to be \$14,010. Amongst the collectors were members of the Church of England, Congregationalists, Methodists, Baptists, and others, so general had been the sympathy that was felt in the work.

The Work Grows—The faith of the pastor and trustees of the Orphanage was greatly strengthened by the wonderful manner in which God had answered their prayers and rewarded their efforts. It was announced that eight houses were contemplated, to provide for not less than one hundred and fifty orphans, requiring an outlay of \$15,000 per annum. Messrs. Olney & Sons gave \$2,500 to erect a fourth house, to be called, after the sainted and venerable Mrs. Olney, Unity House.

By the end of the year 1867 the trustees had no less than two hundred names of orphans from whom to select fifty in the following April. The pressing need of providing for these children made the way easier for extending the work. Accordingly, at the meeting of the Baptist Union, early in 1868, it was resolved that an effort should be made to raise the funds necessary for erecting two houses, at a cost of \$3,000 each.

Whilst these efforts were being made amongst the Baptists, Mr. Thomas Olney, as the Superintendent of the Tabernacle Sunday-school, aided by the teachers and scholars, was collecting the funds necessary for erecting a house to represent the young children. Simultaneously with that effort was another amongst the students at the college, who had resolved to show their affection for their pastor by raising money sufficient to erect a house on their behalf, and to perpetuate their institution by having it named the College House.

Laying a Corner-Stone—Two meetings were held at the Orphanage in June, 1868—one on the 1st of June, when the venerable Thomas Olney, Sr., laid the foundation-stone of the building which was to form the lecture and dining-hall, the master's house, and the entrance gateway. It was a gladsome sight to witness the joy of the venerable man, who

had for nearly threescore years been connected with the Church worshipping at the Tabernacle as he performed the pleasing duty assigned to him.

On the same day the Rev. John Aldis, of Reading, and Alexander B. Goodall, Esq., each laid one of the foundation-stones of the two Testimonial Houses, subscribed for by the Baptist churches as a token of regard to Mr. Spurgeon. A monster tea-meeting followed the proceedings, after which addresses were delivered by the Revs. Thomas Binney, Dr. Raleigh, J. T. Wigner, W. Brock, D. D., W. Howieson, A. Mursell, Henry Varley, W. Scott, S. H. Booth, G. Gould, J. Raven, J. H. Millard, John Spurgeon, Sr., C. H. Spurgeon, and James A. Spurgeon. Mr. Wigner presented to the pastor an address of affectionate sympathy from the Baptist churches, which was signed by Mr. Goodall and himself on behalf of the subscribers to the fund, and with the address was the sum of \$6,000. That sum was afterwards increased to \$8,720, so as to include the furniture and fittings for the two houses, that the offering might be in every respect complete in all its parts.

Happy Children—The meeting held on June 19th, thirty-fourth birthday of Mr. Spurgeon, was, if possible, a more joyous and enthusiastic one than any of the preceding. On that day Mr. Thomas Olney, Jr., surrounded by a huge mass of children forming the Tabernacle Sunday schools, laid the foundation stone of the Sunday school house, amidst the enthusiastic applause of the delighted children. It was a time of joy they will all long remember. Dear Mrs. Spurgeon, so long a suffering invalid, was there to witness the happiness of the assembly, and by request from the students at the college, and the ministers who had gone from it, she was induced to lay the foundation-stone of the College House. She was graciously upheld on the occasion, although the surpassing kindness displayed was enough to overcome one of a stronger frame. After the stone laying was over, twenty-six sweet little girls in white advanced one by one, and presented Mrs. Spurgeon with purses which their parents had subscribed as a token of their affectionate rejoicing at her temporary restoration. It was a touching, beautiful, and unexpected sight, which deserves to be recorded. A large sum of money was presented to Mr. Spurgeon as a birthday offering, which he put into the Orphanage treasury.

Funds Flow In—Another incident occurred at that period which deserves to be placed on record. The Baptist church at Liverpool, over which the Rev. Hugh Stowell Brown presides, was about to be reopened, and Mr. Spurgeon consented to preach the sermon. He did so; but the church and congregation resolved to defray the cost of the repairs, and gave to Mr. Spurgeon for the Orphanage the whole of the collection, which amounted to \$1,250.

The manner in which the funds have been contributed, first to erect the Orphanage buildings, and since then to maintain the children and officers, and keep the whole establishment in continuous operation, most clearly indicates that from the commencement of the work, up to the present time, the hand of God has been directing the whole.

Each house was occupied as soon as it was finished; but unable to wait until the first was ready, so soon as the plan of the Orphanage was matured and trustees appointed, four orphans were selected and placed under the charge of a sister in her own house. As money came in others were added to them. To manifest still further the interest that Mrs.

Hillyard took in the work, when she found several orphans already in charge of a matron, she sold some household plate to give the money for their support.

Thousands of Dollars for Charity—Thus encouraged, by the month of July 1867 before the foundation stones were actually laid, seven boys were chosen by the trustees as a commencement. It was wonderful how the money was sent in. One day, just as Mr. Spurgeon finished his sermon in the open air, a lady put into his hand an envelope containing \$100 for the Orphanage and \$100 for the College. In January 1868, Mr. Spurgeon announced in his magazine that an unknown gentleman had given him \$5,000 towards two of the houses. In March another sum of \$5,000 was announced, and in June the Baptist churches sent in \$6,000. In September, a year after the work began, a great bazaar was held, which brought in a net profit of \$7,000.

How many loving hearts and willing hands were employed to bring about such a result, it would be impossible to tell, though there were but few of the eleven hundred collectors, who so nobly came forward at the first meeting a year before, who did not lend a helping hand to the bazaar. By the end of the year the president announced in his magazine that only \$5,000 more was required to complete the eight houses. "And this," says he, "will surely be sent in; for the Lord will provide." And so it came to pass—the Right Man in the Right Place.

In January 1869, fifty children had been chosen to occupy the houses as soon as they should be ready, but up to the month of June only twenty-nine orphans were in residence. The chief difficulty that for some time had given anxiety to the trustees was to find a suitable superintendent. Several persons had presented themselves, but not one had satisfied the claims of the institution. When the difficulty seemed to be the greatest, Divine Providence sent the right man.

Vernon J. Charlesworth, who had been for seven years co-pastor at Surrey Chapel with Newman Hall, offered his services and they were accepted. Mr. Charlesworth was at once appointed: and the ability that he has manifested in managing the affairs of the institution is very satisfactory evidence that he is the right man in the right place. By his influence within the Orphanage, and by his pen outside, he has shown himself to be the orphan's friend.

Up to the spring of the year 1870 one hundred and fifty-four orphans had been admitted, six of whom had been removed, leaving one hundred and forty-eight in residence. In 1877 the resident orphans numbered two hundred and thirty.

How the Children Live—Each of the eight houses forms a separate family that plan after having mature consideration been resolved upon as the best. Each family is complete in its own arrangements; each dwelling having a large sitting and four lofty bed-rooms for the boys, with lockers, which, when closed, form handy seats in the middle of the room; and a sitting-room, bed-room, and kitchen for the matron in charge. A large covered play-room adjoins the houses on the east, and separate from that is the infirmary, forming the east end of the quadrangle. At the west end is the schoolroom and dining hall, the master's house and entrance gateway: and in the rear of the dining-hall is the suite of offices for cooking and other domestic purposes.

In selecting the most needy boys for the benefits of the institution, the trustees are in no way influenced by the religious opinions of their parents. Those showing the most pressing want have the preference.

A Big Family—A judicious writer has said of the Stockwell Orphanage:

"How superior any real approach to the family ideal is to the barrack system was apparent to us on a mere glance at these fatherless lads. The families are large, about thirty boys in each house; but they are under the care of affectionate and diligent matrons, and everything is done to compensate for the loss of parental rule and training. There is more of the 'home' than of the 'institution' in the atmosphere. To encourage home ideas, and for the sake of industrial training, the boys in turn assist in the domestic work during the morning of the day; each boy's period of service being restricted to one week in six, servants being entirely dispensed with. A working cook superintends the kitchen, aided by the boys.

"No regimental uniform is suffered. The boys differ in the clothes they wear, in the cut of the hair, and show all the variety of a large family. The boys do not look like loosely connected members of a huge and miscellaneous crowd, but sons and brothers. No traces of ill-disguised dissatisfaction, as though in perpetual restraint, always under orders, were apparent; but a free, healthy, and vigorous homeliness, as if under the genial and robust influence of love, made itself everywhere manifest.

What Becomes of the Lads—"With all the care of a Christian father, situations are chosen for the lads, where their spiritual interests will not be in danger; and when they have been passed into them the master corresponds with them, and gives them counsel and assistance as they need. Like a true home, its benediction follows every inmate throughout his life. We were especially pleased with our visit to the school. The boys are well drilled in elementary knowledge, reading, writing, arithmetic, grammar, history, geography, vocal music, Latin, shorthand, science of common things, and Scripture. A French class is held for the elder boys. Military drill is given daily. Drawing is successfully taught, and many boys excel in it. The singing-class did very great credit to its instructor—singing at sight, with great accuracy and sweetness, music of some difficulty."

Two of Her Majesty's Inspectors were deputed from the Local Government Board to visit the institution, and they gave the following, report, which reflects the highest credit upon Mr. Spurgeon for his wisdom and prudence: "An admirable institution, good in design, and, if possible, better in execution."

Not a Sectarian Institution—The children are admitted between the ages of six and ten years, and they remain until they are fourteen. From an abstract drawn up by the master in 1873 it was found that the creeds of the parents of the children admitted to that date were in the following proportions: sixty-nine were members of the Church of England; twenty-six Independent; nineteen Wesleyan; fifty-one Baptist; four Presbyterian; one Catholic; and thirty-five made no profession of religion.

In the management of the Orphanage will be found one of its chief attractions, and one that ought to commend its plans to other similar institutions. The author of a book called "Contrasts" cites the Stockwell School as a specimen of admirable administration, proving that large expenditure in some public institutions does not guarantee thorough satisfaction. In some orphan schools and pauper schools the rate of expense per head is from one hundred and fifteen to one hundred and forty-five dollars, whilst in the

Stockwell Orphanage, with complete organization and highly satisfactory results in each department, the cost is only seventy-two dollars per head, inclusive of everything. This is the highest testimonial that could be given of its efficiency.

Rules of Admission—Looking over the list of applications that are entered in the books at Stockwell it was ascertained that two only out of every dozen cases could be received. What becomes of the other ten?

"Think of widows, some of them sickly and unable to work, with four or five children; families of Orphans deprived of both parents; and yet the Stockwell trustees had to decline them because there were more necessitous cases. But there was one comfort, they had not to pay any election expenses."

On that subject Mr. Spurgeon has written the following judicious remarks:

"No widow ever goes away lamenting over time, labor, and money spent in vain. The worst that can happen is to be refused because there is no room, or her case is not so bad as that of others. Not a shilling will have been spent in purchasing votes, no time lost in canvassing, no cringing to obtain patronage. Her case is judged on its merits, and the most necessitous of the day. We have now so many applicants and so few vacancies, that women with two or three children are advised not to apply, for while there are others with five, six, or seven children depending upon them, they cannot hope to succeed."

A dozen orphanages as large the one at Stockwell could be filled at once with children needing such help.

A Good Investment—The economy with which the Orphanage has been managed has excited the admiration of many who are familiar with the details of kindred institutions. Those who honor Mr. Spurgeon with their contributions make a good investment, and will share in the blessedness of the return. The office expenses are reduced to a minimum, and no paid canvassers are employed. Offerings find their way into the exchequer from all parts of the globe, and though at times there has been a little tightness felt, the children have never lacked a meal.

Mr. Spurgeon is a man of unwavering faith in the living God, and though his faith has been put to the severest test, it has never failed him. Friends who have not been able to give money have sent gifts in kind. Flour and potatoes, meat and preserves, are always gladly received. One manufacturer has given all the coverlets for the beds, and the proprietors and pupils of a young ladies' school have endeavored to keep the boys supplied with shirts.

Gratifying Results—The Orphanage has now existed long enough to form a correct opinion of its merits in every department. Hundreds of boys have left the school and entered on the duties of life. The reports that have been received annually from those businessmen who have taken them have been most gratifying. With few exceptions, those who have left keep up communication with the home. Summing up these results, a recent report says:

"Almost every boy who has gone into a situation has given satisfaction. Where failure has occurred it has arisen from a craving for the sea, or from the interference of an unwise mother. Some of the lads are in good positions, and command the esteem of their employers."

Nearly all the boys have sent a portion of their first earnings as a donation to the orphanage, in sums varying from one dollar to five dollars, thus manifesting a spirit of gratitude. Some of the letters received from them are read to the boys, and produce on their minds, beneficial results. Many of the boys have, before they have left, become decided Christians, and some have made public confession of their faith by baptism. The head master himself was publicly baptized in 1874, and five of the boys joined him in the same act of dedication.

Successful Anniversary—Others have become members of Christian churches in the towns and villages where they have gone to reside. One of the first boys converted is now devoting his evenings and Sundays to missionary work in South London, and showed so much talent for preaching that he was received into the College in January 1876.

It is gratifying to be able to record that the health of the inmates has been graciously maintained, with but little interruption, through the several years of its existence.

The 1875 anniversary of the schools was held at the Orphanage on the pastor's birthday, June 19th, which was preceded by a bazaar. The attendance was so numerous that it was necessary to hold two public meetings to accommodate the large number of persons present. The Earl of Shaftesbury was present, and spoke at both the services. The contributions added two thousand five hundred dollars to the funds.

CHAPTER VIII

ANNUAL REPORT OF STOCKWELL ORPHANAGE

A Devoted Woman—Faith Insures Success—Story of an Old Puritan—Need of a Double Income—Health of the Orphanage—An Appeal Hard to Resist—Young Choristers—Spontaneous Charity—A Notable Year—Enlarging the Bounds—Girls' Orphanage—Liberal Response to Appeals for Help—The Miracle of Faith and Labor

In issuing the twelfth annual report of the Stockwell Orphanage the Committee writes:

"With profound gratitude to our Heavenly Father we issue the Twelfth Report of the Stockwell Orphanage, and our gratitude will be shared, we doubt not, by all who have given of their substance towards the maintenance and development of the institution. We therefore invite all our readers to "rejoice with us" in the tokens of the divine favor which has crowned our labors during another year.

"The Lord hath been mindful of us: He will bless us."

When we remember how this gracious work began by the consecrated thought of a holy woman, and then grew into an actual gift from her hand, and further developed, by the large help of others, into houses and schools, infirmary and dining-hall, and all manner of provision for destitute children, we feel bound to cry, "What hath God wrought!" Our God has supplied all our need according to His riches in glory by Christ Jesus. The Story of the Stockwell Orphanage will be worth telling in heaven when the angels shall learn from the Church the manifold wisdom and goodness of the Lord.

Unfailing Friends—Incidents that could not be published on earth will be made known in the heavenly city, where every secret thing, shall be revealed. How every need has been supplied before it has become a want; how guidance has been given before questions have become anxieties; how friends have been raised up in unbroken succession, and how the One Great Friend has been ever present, no single pen can ever record. To care for the fatherless has been a work of joyful faith all along, and in waiting upon God for supplies we have experienced great delight. The way of faith in God is the best possible. We could not have carried on the work by a method more pleasant, more certain, more enduring. If we had depended upon annual subscribers we should have had to hunt them up and pay a heavy poundage, or perhaps fail to keep up the roll; if we had advertised continually for funds our outlay might have brought in a scanty return; but dependence upon God has been attended with no such hazards.

Watchful Care—We have done our best as men of business to keep the Orphanage before the public, but we have desired in all things to exercise faith as servants of God. Whatever weakness we have personally to confess and deplore, there is no weakness in the plan of faith in God. Our experience compels us to declare that He is the living God; the God that heareth prayer; the God who will never permit those who trust in Him to be confounded. The business world has passed through trying times during the last few years, but the Orphanage has not been tried; men of great enterprise have failed, but the

home for the fatherless has not failed; for this enterprise is in the divine hand, an eye watches over it which neither slumbers nor sleeps.

Let the people of God be encouraged by the fact of the existence and prosperity of the Stockwell Orphanage. Miracles have come to an end, but God goes on to work great wonders. The rod of Moses is laid aside, but the rod and staff of the Great Shepherd still compass us.

Story of an Old Puritan—The son of an old Puritan rode some twenty miles to meet his father, who came a similar distance to the halfway house. "Father," said the son, "I have met with a special providence, for my horse stumbled at least a dozen times, and yet it did not fall." "Ah," replied the father, "I have had a providence quite as remarkable, for my horse did not stumble once all the way." This last is the happy picture of the Orphanage for some time past, and, indeed, throughout its whole career; we have never had to issue mournful appeals because of exhausted resources, and in this we must see and admire the good hand of the Lord.

We now enter more fully upon a fresh stage of our existence; we shall need to double the amount of our present income, and we shall have it from the ever-opened hand of the Lord our God. Friends will be moved to think of our great family, for our Great Remembrancer will stir them up. The duty of each Christian to the mass of destitute orphan-hood is clear enough, and if pure minds are stirred up by way of remembrance there will be no lack in the larder, no want in the wardrobe, no failing in the funds of our Orphan House.

We labor under one great difficulty. Many people say, "Mr. Spurgeon will be sure to get the money, and there is no need for us to send." It is clear that if everybody talked so, our president's name would be a hindrance instead of a help. He will be the means of finding money for our institution, for the Lord will honor his faith and hear his prayers, and be glorified in him; but there will be no thanks due to those who fabricate an excuse for themselves out of the faithfulness of God.

Give Ye Them to Eat—This difficulty, however, does not distress us. We go forward, believing that when we have twice our present number of children the Lord will send us double supplies. We cannot entertain the suspicion that the girls will be left without their portion, for we, being evil, care as much for our daughters as for our sons, and our Heavenly Father will do the same. It is well, however, to remind our friends of this, that each helper of the Orphanage may try to interest another generous heart, and so enlarge the circle of our friends. It may be that by such means the Great Provider will supply us; for we know that when our Lord fed the multitude He first said to His disciples, "Give ye them to eat."

The sanitary condition of the Orphanage has been all that we could desire. Considering that so large a proportion of the children come to us in a delicate condition, and some with the taint of hereditary disease, it is a matter for devout thankfulness that their general health is so good, and that so few deaths have occurred. Out of the entire number who have left, only one boy was unable to enter upon a situation in consequence of an enfeebled constitution. We owe it to an ever-watchful Providence that, during the prevailing epidemic, not a single case of fever or smallpox has occurred in the institution.

Religious Culture—Family worship is conducted twice daily, before the morning and evening meals, by the head master or his assistants, the service being taken occasionally

by the president, or a member of the committee, or a visitor to the institution who may happen to be present. The Word of God is read and expounded, hymns sung, and prayer offered, and the whole of the boys repeat a text selected for the day. A service is conducted for the elder boys every Wednesday evening by Mr. W. J. Evans, when addresses are given by ministers and other friends.

During their term of residence in the institution all the boys are total abstainers, no alcoholic liquors being allowed except by order of the doctor, but most of them are pledged abstainers, with the approval of their friends. Band of Hope meetings are held every month, when the children receive instruction from competent speakers; and lectures are given at intervals during the winter months.

The Cry of the Orphan—The operations of the institution reveal to the managers the widespread necessity that exists. The cry of the orphan comes from every part of our beloved land, and the plea of the widow for Christian sympathy and help is restricted to no one class of the community. Faces once radiant with smiles are saddened with grief, for the dark shadow which death casts falls everywhere. How true are the lines of the poet: "There is no fireside, howsoe'er defended, But has one vacant chair."

It is a constant joy to the president and the committee that they are able to mitigate to such a large extent the misery and need which are brought under their notice; and it must be an equal joy to the subscribers to know that their loving contributions furnish the sinews for this holy war.

As our Sunday-school is affiliated to the Sunday school Union, we allow the boys who desire to do so to sit for examination. Of the candidates who were successful at the last examination, three gained prizes, twelve first-class certificates, and thirty-eight second-class certificates.

Young Choristers—During the year the boys took part in the Crystal Palace Musical Festivals, arranged by the Band of Hope Union and the Tonic Sol-Fa Association.

In order to make the character and claims of the institution more widely known, the head master and the secretary have held meetings in London and the provinces, and the success that has crowned their efforts is of a very gratifying character. The boys who accompany them to sing and to recite furnish a powerful appeal by their appearance and conduct, and commend the institution to which they owe so much. The local papers speak in terms of the highest praise of their services, and thus a most effective advertisement is secured without any cost to the institution. So far as the boys are concerned these trips have an educational value, for they get to know a great deal of the products and industries of different parts of the country, besides securing the advantage of being brought into contact with Christian families where they reside during their visit.

The amount realized during the year, after defraying all expenses, is \$3,320, and our thanks are hereby tendered to all who assisted in any way to secure such a splendid result.

Spontaneous Benevolence—The committee record with thankfulness that there has been no lack in the funds contributed for the efficient maintenance of the institution. Friends prefer to give donations rather than pledge themselves to send annual subscriptions, and the benevolence thus manifested is purely spontaneous. The admirable custom of making shirts for the boys is still continued by the young ladies of an educational establishment, who send in a supply of two hundred shirts every year. Their efforts are supplemented by several working associations, but the supply is not yet equal to the demand, and we

cordially invite the co-operation of others, to whom we shall be glad to send samples and patterns.

The work of caring for the widow and the fatherless is specially mentioned by the Holy Spirit as one of the most acceptable modes of giving outward expression to pure religion and undefiled before God and the Father, and therefore the Lord's people will not question that they should help in carrying it out. Will it need much pleading? If so, we cannot use it, as we shrink from marring the willingness that is the charm of such a service. The work is carried on in dependence upon God, and as His blessing evidently rests upon it, we are confident the means will be forthcoming as the need arises. While commending the work to our Heavenly Father in prayer, we deem it right to lay before the stewards of His bounty the necessities and claims of the institution.

A Memorable Year—The year 1880 will be a memorable one in the history of the institution, and we record with gratitude the fact that the foundation-stones of the first four houses for the Girls' Orphanage were laid on the 22d of June, when the president's birthday was celebrated, It was a joy to all present that Mrs. Spurgeon was able to lay the memorial stone of "The Sermon House, the gift of C. H. Spurgeon and his esteemed publishers, Messrs. Passmore and Alabaster." The memorial stone of another house, the gift of Mr. W. R. Rickett, and called "The Limes, in tender memory of five beloved children," was laid by C. H. Spurgeon, who made a touching allusion to the sad event thus commemorated. Mrs. Samuel Barrow laid the memorial stone of the house called "The Olives," the amount for its erection having been given and collected by her beloved husband. The trustees of the institution, having subscribed the funds for the erection of a house, the treasurer, Mr. William Higgs, laid, in their name, the memorial stone which bears the inscription, "Erected by the Trustees of the Orphanage to express their joy in this service of love."

Plans for Enlarged Usefulness—At the present moment the buildings of the Orphanage form a great square, enclosing a fine space for air and exercise. Visitors generally express great surprise at the beauty and openness of the whole establishment. Much remains to be done before the institution is completely accommodated; there is needed an infirmary for the girls, and till that is built one of the houses will have to be used for that purpose, thus occupying the space which would otherwise be filled by thirty or forty children; this should be attended to at an early date.

Baths and washhouses will be urgently required for the girls, and we propose to make them sufficiently commodious for the girls to do the washing for the entire community of five hundred children, thus instructing them in household duties and saving considerable expense. We would not spend a sixpence needlessly. No money has been wasted in lavish ornament or in hideous ugliness. The buildings are not a workhouse or a county jail, but a pleasant residence for those children of whom God declares himself to be the Father. The additional buildings that we contemplate are not for luxury, but for necessary uses; and as we endeavor to lay out money with judicious economy, we feel sure that we shall be trusted in the future as in the past.

Honored Names—Are there not friends waiting to take a share in the Stockwell Orphanage Building? They cannot better commemorate personal blessings, nor can they find a more suitable memorial for departed friends. No storied urn or animated bust can half so well record the memory of beloved ones as a stone in an Orphan House. Most of

the buildings are already appropriated as memorials in some form or other, and only a few more will be needed. Very soon all building operations will be complete, and those who have lost the opportunity of becoming shareholders in the Home of Mercy may regret their delay.

At any rate, none who place a stone in the walls of the Stockwell Orphanage will ever lament that they did this deed of love to the little ones for whom Jesus cares. Honored names are with us already engraven upon the stones of this great Hostelry of the All-Merciful; and many others are our co-workers whose record is on high, though unknown among men. Who will be the next to join us in this happy labor? When the whole of the buildings are complete, the institution will afford accommodation for five hundred children, and prove a memorial of Christian generosity and of the loving-kindness of the Lord.

The Girls' Orphanage—The following description of the Girls' Orphanage is from Mr. Spurgeon's own pen:

In our address at the presentation of the late testimonial, we disclaimed all personal credit for the existence of any one of the enterprises over which we preside, because each one of them has been forced upon us. "I could not help undertaking them," was our honest and just confession. This is literally true, and another illustration of this fact is now to come before the Christian public.

Several of us have long cherished the idea that the time would come in which we should have an Orphanage for girls as well as for boys. It would be hard to conceive why this should not be. It seems ungentlemanly, not to say unrighteous, to provide for children of one sex only, for are not all needy little ones dear to Christ, with whom there is neither male nor female? We do not like to do such things by halves, and it is but half doing the thing to leave the girls out in the cold. We have all along wished to launch out in the new direction, but we had quite enough on hand for the time being, and were obliged to wait. The matter has been thought of, and talked about, and more than half promised, but nothing has come of it till this present, and now, as we believe at the exact moment, the hour has struck, and the voice of God in providence says, "Go forward."

The Work Begun—The fund for the Girls' Orphanage has commenced, and there are about a dozen names upon the roll at the moment of our writing. The work will be carried on with vigor as the Lord shall be pleased to send the means, but it will not be unduly pushed upon any one so as to be regarded as a new burden, for we want none but cheerful helpers, who will count it a privilege to have a share in the good work. We shall employ no collector to make a percentage by dunning the unwilling, and shall make no private appeals to individuals. There is the case: if it be a good one and you are able to help it, please do so; but if you have no wish in that direction, our Lord's work does not require us to go a-begging like a pauper; and we do not intend to do so.

We have never been in debt yet, nor have we had a mortgage upon any of our buildings, nor have we even borrowed money for a time, but we have always been able to pay as we have gone on. Our prayer is that we may never have to come down to a lower platform and commence borrowing.

Abundance of Girls—It has often happened that we have been unable to assist widows in necessitous circumstances with large families, because there did not happen to be a boy of the special age required by the rules of our Boys' Orphanage. There were several

girls, but then we could not take girls, and however deserving the case, we have been unable to render any assistance to very deserving widows, simply because their children were not boys. This is one reason why we need a Girls' Orphanage.

Everywhere also there is an outcry about the scarcity of good servants, honest servants, industrious servants, well-trained servants. We know where to find the sisters who will try to produce such workers out of the little ones who will come under their care.

We have succeeded by God's grace and the diligent care of our masters and matrons in training the Ids so that they have become valuable to business men: why should not the same divine help direct us with the lassies, so that domestics and governesses should go forth from us as well as clerks and artisans? We believe that there are many friends who will take a special interest in the girls, and that there are some whose trades would more readily enable them to give articles suitable for girls than those that are useful to boys.

Help for Mary and Maggie—Here is a grand opportunity for Christian people with means to take their places among the first founders of this new institution, and if they judge that such a work will be good and useful, we hope that they will without fail, and without delay, come to our assistance in this fresh branch of service. We cannot afford to lose a single penny from the funds for the boys, but this work for the girls must be something extra, and above. You helped Willie and Tommy: will you not help Mary and Maggie?

It is very needful to add that foolish persons often say: Mr. Spurgeon can get plenty of money, and needs no help. If all were to talk in this fashion, where would our many works drift to? Mr. Spurgeon does get large sums, but not a penny more than the various works require, and he gets it because God moves His people to give it, as he hopes, good reader, He may move you.

We have no personal end to serve; we do not, directly or indirectly, gain a single penny by the Orphanage, College, or any other societies over which we preside; neither have we any wealthy persons around us who are at loss to know how to dispose of their property; but our hard-working church keeps continually consecrating its offerings, and our friends far and near think upon us. Our treasury is the bounty of God; our motto is: "The Lord Will Provide." Past mercy forbids a doubt as to the future, and so in the name of God we set up our banners.

Work, not Miracle—The girls' part is not yet fully complete, but it soon will be so, and then we must take in the girls. Now it occurs to me to let my friends know the increased need that has arisen, and will arise from the doubling of the number of children. The income must by some means be doubled. My trust is in the Lord alone, for whose sake I bear this burden. I believe that He has led me all along in the erection and carrying on of this enterprise, and I am also well assured that His own hand pointed to the present extension, and supplied the means for making it. I therefore rest in the providence of God alone.

But the food of the children will not drop as manna from heaven, it will be sent in a way which is more beneficial, for the graces of His children will be displayed in the liberality which will supply the needs of the orphans. God will neither feed the children by angels nor by ravens, but by the loving gifts of His people. It is needful, therefore, that I tell my friends of our need, and I do hereby tell them. The institution will need, in rough figures,

about one thousand dollars a week This is a large sum, and when I think of it I am appalled if Satan suggests the question: What if the money does not come in?"

But it is nothing to the Lord of the whole earth to feed five hundred little ones. He has kept two hundred and fifty boys for these years, and He can do the like for the same number of girls. Only let not His stewards say that there is no need at Stockwell, for there is great and crying need that all my friends should inquire whether they may not wisely render me much more aid than they have done. The buildings are not all finished yet, nor the roads made, but this will soon be accomplished, and then the institution will be in full operation, and its requirements will be great. I have written these lines with a measure of reluctance; and I hope that it is not in unbelief, but as a reasonable service, that I have thus stated the case.

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Chapter IX will follow later.