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A BIOGRAPHY PICTORIAL
OF
C.H. SPURGEON
by Bob L. Ross

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A BIOGRAPHY PICTORAL

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DIRECTOR, PILGRIM PUBLICATIONS

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CHARLES HADDON SPURGEON made this observation about his own life:

“My life seems to me like a fairy dream. I am often both amazed and dazed with its mercies and its love. How good God has been to me! I used to think that I should sing among the saints above as loudly as any, for I owe so much to the grace of God; and I said so once in a sermon, long ago, quoting these lines, —

‘Then loudest of the crowd I’ll sing,
While Heaven’s resounding mansions ring
With shouts of sovereign grace.’“

(Autobiography, Vol. 1).

As if he knew that his own influence would continue long after he departed this earthly life, Spurgeon said:

“Those preachers whose voices were clear and mighty for truth during life continue to preach in their graves. Being dead, they yet speak; and whether men put their ears to their tombs or not, they cannot but hear them...

“Often, the death of a man is a kind of new birth to him; when he himself is gone physically, he spiritually survives, and from his grave there shoots up a tree of life whose leaves heal nations. O worker for God, death cannot touch thy sacred mission! Be thou content to die if the truth shall live the better because thou diest. Be thou content to die, because death may be to thee the enlargement of thine influence.

“Good men die as dies the seed-corn which thereby abideth not alone. When saints are apparently laid in the earth, they quit the earth., and rise and mount to Heaven-gate, and enter into immortality. No, when the sepulcher receives this mortal frame, we shall not die, but live.”

(Autobiography, Vol. 1).

C. H. Spurgeon's mortal frame was laid aside on January 31, 1892. Yet in many ways he still lives and indeed his death has been followed by an enlargement of his influence. Through his sermons and other literature, he perhaps now preaches to more people than ever before!

TESTIMONIES OF NOTABLE MEN

What other important figures of Christian history have said about Spurgeon indicates the significant role he played in his own age. and place.

RUSSELL CONWELL was pastor at The Temple, home of Grace Baptist Church in Philadelphia, and the founder of Temple University. He wrote the biographies of John Wanamaker and President Garfield, as well as a biography of C. H. Spurgeon.

Conwell personally interviewed Mr. Spurgeon sometime before his death, collecting important information directly from his subject. When the biography was published shortly after Spurgeon died, it sold 125,000 copies in four months, probably something of a record for the biography of a Baptist preacher! In one month alone, Conwell received letters from 29 young men who had surrendered to the ministry as a direct result of reading the book.

Conwell called Spurgeon "the world's greatest divine." "The life of Spurgeon," he says, "contains so much that is strange, unusual, wonderful, and even truly miraculous, that it will require most careful statement and most conservative reasoning to convince the reader that the record is literally true." (Life of Spurgeon).

THOMAS ARMITAGE, famed as a Baptist historian in the latter 19th century, and widely-known for his pastoral work at the Fifth Avenue Baptist Church of New York City, published his famous work, A History of the Baptists, in 1887. He said:

"Charles Haddon Spurgeon, whose name is a household word the world over, is the most remarkable minister of Christ now living, taking all things into the account".

B. H. CARROLL founded one of the largest seminaries operated by the Southern Baptist Convention — Southwestern Seminary at Fort Worth, Texas. Carroll also pastored the First Baptist Church of Waco and was a

giant of a leader in his day. He read. an average of 1,000 pages per day for more than fifty years!

When Spurgeon died, Carroll preached a sermon on his death,, The sermon appears in the book, Sermons and Life of B. H. Carroll. In the opening statement, Carroll said:

“Last Sunday night at Mentone, France, there died the greatest man of modern times. If every crowned head in Europe had died that night, the event would not be so momentous as the death of this one man. At the depot of death God’s chariot met him as a kingly guest, and a convoy of angels escorted him home. Cherubim hovered over him and Seraphim flamed before him. The bended heavens stooped to meet him.

“Yes, Spurgeon is dead. The tallest and broadest oak in the forest of time is fallen. The sweetest, most silvery and far-reaching voice that published the glad tidings since apostolic times is hushed. The hand whose sickle cut the widest swath in the ripened grain-fields of redemption lies folded and nerveless on a pulseless breast, whose heart when beating time kept with every human joy and woe. In answer to the question: ‘How do you account for Spurgeon?’ the answer is the monosyllable: ‘God.’ Never since Paul died has so much work and so much success been crowded into so small a space of time.

“He never found but one place that could hold his congregation the open fields roofed by the skies.

“With whom among men can you compare him? He combined the preaching power of Jonathan Edwards and Whitfield with the organizing power of Wesley, and the energy, fire, and courage of Luther. In many respects he was most like Luther; in many most like Paul.”

in Carroll’s commentary on Genesis, he says: “Charles Haddon Spurgeon, by common consent, is acknowledged to be the greatest preacher since apostolic times. I have seen 2,500 of his published sermons. They are as plump as a partridge, and as full of meat as an egg.” By topical arrangement, Carroll said, the sermons would constitute “a complete body of systematic theology.”

D. L. MOODY, at a Testimonial Service at Spurgeon's Tabernacle in 1884, gave this remarkable testimony of Spurgeon's influence on Moody's life:

“Mr. Spurgeon has said tonight that he has felt like weeping. I have tried to keep back the tears. I have not succeeded very well. I remember, seventeen years ago, coming into this building a perfect stranger. Twenty-five years ago, after I was converted, I began to read of a young man preaching in London with great power, and a desire seized me to hear him, never expecting that some day I should be a preacher. Everything I could get hold of in print that he ever said I read.

“In 1867 I made my way across the sea, and if ever there was a sea-sick man for fourteen days, I was that one. The first place to which I came was this building. I was told that I could not get in without a ticket, but I made up my mind to get in somehow, and I succeeded. I well remember seating myself in this gallery. I remember the very seat, and I should like to take it back to America with me. As your dear Pastor walked down to the platform, my eyes just feasted upon him, and my heart's desire for years was at last accomplished.

“It happened to be the year you preached in the Agricultural Hall. I followed you up there, and you sent me back to America a better man. Then I went to try and preach myself, though at the time I little thought I should ever be able to do so. While I was here I followed Mr. Spurgeon everywhere, and when at home people asked me if I had gone to this and that cathedral, I had to say ‘No,’ and confess I was ignorant of them; but I could tell them something about the meetings addressed by Mr. Spurgeon.

“In 1872 I thought I would come over again to learn a little more, and again I found my way back to this gallery. I have been here a great many times since, and I never come into the building without getting a blessing to my soul. I think I have had as great a one here tonight as at any other time I have been in this Tabernacle. When I look down on these Orphan boys, when I think of the 600 servants of God who have gone out from the College to preach the gospel, of the 1,500 or 2,000 sermons from this pulpit that are in print, and of the multitude of books that have come from the Pastor's pen -(Scripture says of the making of books there is no end, and in his case it is indeed true) I would fain enlarge upon all these good works, but the clock shows me that if I do, I shall not get to my other meeting in time.

“I say ‘go on, brother, and God bless you.’ You are never going ‘to die. John Wesley lives more to-day than when he was in the flesh; Whitefield lives more to-day than when he was on this earth; John Knox lives more to-day than at any other period of his life; and Martin Luther, who has been gone over 400 years, still lives. Bear in mind, friends, that our dear brother is to live for ever. We may never meet together again in the flesh, but by the blessing of God I will meet you up yonder.” (Mr. Spurgeon’s Jubilee Services).

SAM JONES was a dynamic Methodist evangelist who was also influenced by reading Spurgeon.

“When I entered upon my work in this circuit,” says Jones, “I had three books: the Bible, the fifth volume of Spurgeon’s ‘Sermons,’ and an old volume of ‘Skeletons of Sermons’ (by Spurgeon). Of course, my Bible was the book of all books to me., but I read and re-read that volume of Spurgeon’s ‘Sermons’ until my soul was stirred with the spirit of the man. I owe much to this one volume of Spurgeon’s sermons... If what a man does is the test of what a man is, Spurgeon was one of the grandest preachers of his century; and if I have directness and earnestness of style. I owe much of it to the sermons of this great man.” (Thunderbolts).

All of these testimonies are from American preachers and reflect the extensive reputation of Spurgeon beyond England. There’s a story that an American school boy was asked, “Who is the Prime Minister of England?” — to which he replied, “C. H. Spurgeon.”

EARLY YEARS

When C. H. Spurgeon was born on June 19, 1834, the Spurgeon family lived in the little Essex village of Kelvedon. He had no recollection of the place, however, for when he was just 10 months of age, his father, John Spurgeon, moved his family to Colchester.

John was a Congregationalist minister and his wife was his equal for faith and interest in the Gospel of Christ. Charles remembered with great appreciation the influence of both his parents upon his own life. Seventeen children were born to the Spurgeons, but nine died in infancy. Charles and James were the only boys and both became ministers. James pastored in

London, but he also simultaneously served for several years as an associate to Charles at the Metropolitan Tabernacle.

“I am sure that, in my early youth,” says Spurgeon, “no teaching ever made such an impression upon my mind as the instruction of my mother; neither can I conceive that, to any child, there can be one who will have such influence over the young heart as the mother who has so tenderly cared for her offspring. A man with a soul so dead as not to be moved by the sacred name of ‘mother’ :is creation’s blot.” (Autobiography, Vol.1).

JAMES SPURGEON: “She was the starting point of all greatness and goodness that any of us by the grace of God have enjoyed.”(Biography of Spurgeon, by W. Y. Fullerton).

THE FATHER, John Spurgeon, speaking at the opening of the Tabernacle in 1861, said: “Our earnest prayers — for I speak of my dear partner as well as myself- - have often gone up to the throne of grace, and we have said, ‘O Lord, who hast led us and fed us all our lives long, bless the lad.’ God has blessed him, and can you doubt, my friends, that God is a God hearing and answering prayer.” (Metropolitan Tabernacle Pulpit, Vol. 7).

AT STAMBOURNE

Spurgeon spent much of his very’ early life with his grandparents at Stambourne. The grandmother was a very godly, religious woman, while the grandfather was the pastor of the independent Congregational church at Srambourne. Both the grandparents, with their daughter Ann, contributed significantly to the character development of young Charles.

When Charles grew up and became a preacher, there were people who said, “I heard your grandfather, and I would run my shoes off my feet any day to hear a Spurgeon.”

THE GRANDPARENTS

In 1861, John Spurgeon, in his speech at the Tabernacle, said: “I did hope I should have been able to have brought my own .father here tonight. God has been pouring out His Spirit upon his laborers, in answer to earnest prayer. Some little time ago, when the people were ‘all busy with the har-’vest, there were only three present at one of the prayer :meetings; but the old gentleman was so led by the Spirit to believe in a revival of religion, and that God would pour out His Spirit upon them, that he was full of joy

in looking for the blessing. Nor has he been disappointed, for at a late prayer-meeting, when there were some three hundred people present, he was so overcome with joy that they were obliged to take him home to bed. He wrote to me somewhat to this effect: ‘My dear boy, do not press me to go; I believe it would so affect me that it would be too much for me. I should be so overwhelmed with the love and faithfulness of our God, and I had rather die at home.’” (MTP, Vol. 7).

The house in which the grandparents lived played an important role in Spurgeon’s theological “training”. Many windows were in the house, but there was a government tax on the number of windows which allowed light into the structure, so many of the windows were covered up. There was one little chamber upstairs which was filled with old books and it was Spurgeon’s delight.

“In my time,” he said, “it was a dark den; but it contained books,, and this made it a gold mine to me. Therein was fulfilled the promise, ‘I will give thee the treasures of darkness. Some of these were enormous folios such as a boy could hardly lift. Here I first struck up acquaintance with the martyrs., and specially with ‘Old Bonner,’ who burned them; next, with Bunyan and his ‘Pilgrim,’ and further on, with the great masters of Scriptural theology, with whom no moderns are worthy to be name.:] in the same day. Even the old editions of their works, with their wide margins and old-fashioned notes, are precious to me. It is easy to tell a real Puritan book even by its shape and by the appearance of the type... Out of that darkened room I fetched those old authors when I was yet a ‘youth, and never was I happier than when in their company.’” (Autobiography, Vol. 1).

The last book Spurgeon ever wrote was entitled *Memories of Stambourne*. He himself drew the sketch of the old Stambourne meeting-house. An amusing story is related about young Spurgeon’s rebuking a backsliding member of the congregation. The backslider’ was frequently at a saloon, and Spurgeon disliked seeing his grandfather burdened by this erring member named Roads.

He. announced, “I’ll kill old Roads,” then went down to the saloon and said to the man, “What doest ‘thou here, Elijah? sitting.with the ungodly; and you a member of a church, and breaking your pastor’s heart. I’m ashamed of you! I wouldn’t break my pastor’s heart, I’m sure.” Then he walked out.

Old Roads was angry, but after some thought, he confessed his guilt,, apologized to the pastor and ever after was an earnest member. Roads unfortunately couldn't read, but when near death he told his minister he had counted the pages of the Bible although he couldn't read it.

RICHARD KNILL'S PROPHECY

The: Spurgeons often spent vacations and paid visits to the grandparents at Stambourne, and when young Charles was ten years old, there was a visiting missionary at the manse at the same time. It was Richard Knill who had spent time in India and whose gospel tracts had a circulation of more than 14,000,000.

Rowland Hill (1744-1833)

Mr. Knill was highly impressed with young Charles and after some walks, conversations, and prayers, he made the prediction that Charles would some day be a great preacher. He prophesied he would preach to thousands and would preach in the chapel of the famous preacher Rowland Hill.

This of itself would have been no small honor, as Mr. Hill was a rather famous minister. He was especially noted for his use, of wit and humor. A woman reportedly once asked Hill what he thought of her "testimony" relating how she was "converted" in a dream; he replied, "Well, sister, we will just have to see how you walk now that you are awake!"

Knill was so certain of his prophecy, he had young Spurgeon to promise that when he did preach in Mr. Hill's chapel, he would give out the hymn commencing with the words, "God moves in mysterious ways, His wonders to perform." This "prophecy" was "fulfilled" and Spurgeon kept his promise. He did preach to thousands, and preached in both places where Rowland Hill had ministered, giving out the hymn promised on both occasions.

SCHOOL DAYS

"I went down, last week, to Maidstone, in Kent. It is as near as possible to the day, forty years ago, when I left the school called a 'College' there. I thought that I must go down and look at the spot, and specially at a tree

which stands by the river Medway. Under that tree, I spent many hours, and many days, and even many weeks, reading all day long. ‘In school-time?’ say you. Yes, my master thought that I should do better under that tree than in the class; and he was a wise man. He gave me my book, and left me to myself; and as I stood last week under that tree, with the smoothly-flowing river at my feet, I could thank God for His mercy to me for all these forty years, and I could say, ‘O God, Thou hast taught :me from my youth: and hitherto have I declared Thy wonderous works.’
“(Autobiography, ‘Vol. 1).

CONVERSION:

Spurgeon relates the following account of how he became a Christian:

“I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, ! turned down a side street, and came to a little Primitive Methodist Chapel. In that chapel there may have been a dozen or fourteen people... The minister did not come that morning; he was snowed up, I suppose. At last, a very thin-looking man, a :shoemaker, or tailor, or something of that sort, went up into the pulpit to preach... His text was, ‘Look unto me, and be ye saved, all the ends of the earth.’

“When he had managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart, he said, ‘Young man, you look miserable.’ Well, I did; but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home... Then lifting up his hand, he shouted, ‘Young man, look to Jesus Christ. Look! Look! Look! ‘You have nothing to do but to look and live.’

“I saw at once the way of salvation... I looked until I could almost have looked my eyes away... My spirit saw its chains broken to pieces, I felt that I was an emancipated soul, an heir of Heaven, a forgiven one, accepted in Christ Jesus I had passed from darkness into marvelous light, from death to life. Simply by’ looking to Jesus, I had been delivered from despair, and I was brought into such a joyous state of mind that, when they

saw me at home, they said to me, ‘Something wonderful has happened to you;’ and I was eager to tell them all about it.” (Autobiography, Vol. 1).

SPURGEON TELLS OF HIS BAPTISM:

“I became a Baptist through reading the New Testament — especially in the Greek and was strengthened in my resolve by a perusal of the Church of England Catechism, which, declared as necessary to baptism, repentance and the forsaking of sin... According to my reading of Holy Scripture, the believer in Christ should be buried with Him in baptism, and so enter upon his open Christian life.

“I therefore cast about: to find a Baptist minister, and I failed to discover one nearer than Isleham, in the Fen country, where resided a certain Mr. W. W. Cantlow I can never forget the 3rd of May, 1850; it was my mother’s birthday, and I myself was within a few weeks of being sixteen years of age. I was up early, to have a couple of hours for quiet prayer and dedication to God. Then I had some eight miles to walk to reach the spot where I was to be immersed into the Triune Name according to the sacred command.” (Autobiography, Vol. 1).

“My mother said to me. one day, ‘Ah, Charles! I often prayed the Lord to make you a Christian, but I never asked that: you might: become a Baptist!’ I could not resist the temptation to reply, ‘Ah, mother! the Lord has answered your prayer with His usual bounty, and given you exceedingly abundantly above what you asked or thought.’” (Autobiography, Vol. 1).

EARLY WORK

“The very first service which my youthful heart rendered to Christ was the placing of tracts in envelopes, and then sealing them up, that I might send them, with the hope that, by choosing pertinent tracts, applicable to persons I knew, God would bless them.” (Autobiography, Vol. 1, page 180).

Shortly after his conversion, Spurgeon moved to Cambridge to serve as an assistant school teacher, or “usher.” While at Cambridge, he united with the St. Andrews Street Baptist Church, formerly pastored by the famous orator, Robert Hall.

Spurgeon also began serving in Sunday School work and received his first speaking experience in Sunday School assemblies.

There was a Lay Preachers' Association in this Church, and Spurgeon was asked to assist another young man in a service at Teversham, four miles away. Both of the young men thought that the other was to deliver the sermon, so after discovering the error of their assumption, it was suggested that Spurgeon could at least give a Sunday School talk.

“We entered the low-pitched room of the thatched cottage, where a few simple-minded farm-laborers and their wives were gathered together; we sang, and prayed, and read the Scriptures, and then came my first sermon. How long, or how short it was, I cannot now remember. It was not half such a task as I had feared it would be, but I was glad to see my way to a fair conclusion, and to the giving out of the last hymn. To my own delight, I had not broken down, nor stopped short in the middle, nor been destitute of ideas, and the desired haven was in view. I made a finish, and took up the hymn-book; but to my astonishment, an aged voice cried out, ‘Bless your dear heart, how old are you?’ My very solemn reply was, ‘You must wait till the service is over before making any such enquiries. Let us now sing.’” (Autobiography, Vol. 1).

AT WATERBEACH

Spurgeon soon began getting other preaching appointments and he made quite a name for himself as a young preacher. He received a call to become pastor of the little church at Waterbeach, the village where Rowland Hill is said to have preached his first sermon.

At Waterbeach, he practically converted the town! It was plagued with the worst forms of sin. Charles Ray, a biographer of Spurgeon, describes the area as “one of the worst rural districts in England and C. H. Spurgeon himself testified that there had been ‘robberies and villainies of every kind all round the neighborhood.’ “When Spurgeon came to the area, there were 40 members of the church. He began a personal campaign of evangelism that produced a most noticeable transformation throughout Waterbeach and vicinity.

Spurgeon did not merely preach at the Chapel, but he would go out into the streets and lanes and speak directly to the people and even come

leading many with him to the small building for services. Here is Spurgeon's description of God's blessings:

“There went into that village a lad (Spurgeon himself), who had no great scholarship, but who was earnest in seeking the souls of men. He began to preach there, and it pleased God to ‘turn the whole place upside down. In a short time, the little thatched chapel was crammed, the biggest vagabonds of the village were weeping floods of tears, and those who had been the curse of the parish became its blessing. Where there had been robberies and villainies of every kind, all round the: neighborhood, there were none, because the men who used to do the mischief were themselves in the house of God, rejoicing to hear of Jesus crucified. I am not telling an exaggerated story, nor a thing that I do not know, for it was my delight to labor for the Lord in that village. It was a pleasant: thing to walk through that place, when drunkenness had almost ceased, when debauchery in the case of many was dead, when men and women went forth to labor with joyful hearts, singing praises of the ever-lasting God; and when, at: sunset, the humble cottager called his children together, read them some portion from the Book of Truth, and then together they bent their knees in prayer to God. I can say, with joy and happiness, that almost from one end of the, village to the other, at the hour of eventide, one might have heard the voice of song coming from nearly every roof-tree, and echoing from almost every heart.” (Autobiography, Vol. 1.).

LONDON CALLS

Members of the New Park Street Chapel of London heard about Spurgeon and he was invited to come and preach. He thought there had been some mistake when he first received the letter of invitation; he did not think that this long established church could actually be interested in hearing such a young, ,country lad as himself. But there was no mistake — and the future ministry of both Spurgeon and the Church proved the wisdom of their invitation.

There had been several notable preachers who had preceded Spurgeon at the church which was now known as New Park Street: Chapel.

BENJAMIN KEACH had pastored the church in the latter 1600's, being the second pastor in the church's history. He was the first to introduce hymn

singing in the church, resulting in the withdrawal of several members. Keach published a Baptist Catechism which is still in print today.

The fourth pastor of the church was JOHN GILL, noted primarily for his massive writings in the form of a huge six-volume commentary, and a large Body of Divinity, and other smaller works. Spurgeon said of him, “He was always at work; it is difficult to say when he slept, for he wrote 10,000 folio pages of theology.” (Commenting and Commentaries).

The immediate successor of Gill was JOHN RIPPON. Gill had been only 22 years old when he became pastor; Rippon was 20. Some forty members objected to Rippon’s youthfulness and withdrew, formed another church and called a 19-year old as their pastor!

Rippon rose to influential stature among his denomination and compiled the first Baptist hymnal which for many years was in popular use in England. He also edited the magazine called the *Baptist Register*.

Spurgeon identified himself with a line of Baptists known as “Particular Baptists” which had developed in the 1600-1644 period. Some of their early leaders are well known figures in Baptist church history. Such men as Hanserd Knollys of the 1600’s after whom a historical society in England was later named.

WILLIAM KIFFIN was called the “father of the Baptists” during the latter 1600’s, due to the high respect in which he was held. The King of England once requested a loan from him.

ABRAHAM BOOTH, whose polemical writings defended the Baptist cause on a very scholarly level. His book *Reign of Grace* is still in print.

ANDREW FULLER was probably the most notable theologian of the Baptists in the latter 1700’s. He was among the small group of Baptist ministers who formed the first missionary society in 1792.

WILLIAM CAREY, the close friend of Fuller, was also in the on the formation of the society — in fact, he was its moving spirit. Carey was sent to India where he labored for many years, translating the Scriptures into more than 40 languages and dialect,;.

A special service was held for Carey in the Tabernacle on the centennial of his birth, August 19, 1861. Over the platform was written Carey’s motto, “Expect great things from God. Attempt great things for God.” Mr.

Spurgeon depicted Carey as an example for young men. He told the story of Carey's great devotion to missions and challenged young men to commit themselves to God's cause.

Since Spurgeon's first sermon in London, the crowds; never ceased growing larger and larger. His popularity and fame was immediate. The problem that soon faced the church was seating space. It was decided to enlarge the New Park Street Chapel, so services were temporarily held at Exeter Hall, where Spurgeon addressed large throngs.

CRITICISM

More and more Spurgeon's popularity was making him an object for criticism, especially by religious leaders who did not enjoy the same popularity.

The first serious attack appeared in a publication called *The Earthen Vessel*, and was written by Mr. Charles W. Banks. The article raised questions such as, "What is he doing? Whose servant is he? What proof is there that his work is; valid'?"

In the next issue of *The Earthen Vessel*, there was a letter published bearing the signature of "Job." It was believed to have been written by James Wells, a minister who drew large crowds at his own church, but was a hyper-Calvinist. He disliked Spurgeon to the extent that he refused to preach at an engagement where Spurgeon was to preach the same day.

CARTOONS:

Spurgeon was often the object of abuse by means of cartoons. His preaching was illustrated by the comparison of a slow, horse-drawn coach and the locomotive.

In contrast to the "Old Conductor" of the churches of the time, he was depicted as a frivolous "New Conductor" enjoying a frenzied popularity.

One cartoon which mocked his crowd-drawing popularity was entitled, "Catch 'em alive, O!"

Another was entitled "Brimstone and Treacle," contrasting Spurgeon with the fashionable, molasses-and-syrup preacher of the day.

A friendly cartoonist pictured him as Mr. Greatheart, a character from John Bunyan's *Pilgrim's Progress* who slew Giant Maul.

Another artist showed him as Gulliver, playfully offering his body to the collected attack of his opponents, while realizing that the slightest movement of his body would topple his would-be captors.

“We are now to be entertained by Mr. Spurgeon's lecture on the gorilla; but, in after ages — according to the development [evolutionary] theory — we shall doubtless have a gorilla lecturing on Mr. Spurgeon.”

THE GREAT CATASTRIOPHE AT THE SURREY GARDENS MUSIC HALL

When Exeter Hall could no longer be secured for services while New Park Street was being enlarged, the Music Hall of Royal Surrey Gardens was engaged for services. This was a popular amusement center in that day and it was quite unusual for religious services to be held in such a place.

During the first service, there was a disruption which evidently had been planned by evil men. At an appropriate time, cries of “Fire” began to go out over the building and a rush made toward the exits. Seven people were trampled to death and Mr. Spurgeon suffered a mental and emotional shock that distraught his mind for several weeks before he was able to return to the pulpit again. But he did return, and he drew even larger crowds to hear him at the Music Hall.

He also preached at the famous Crystal Palace. On Oct. 7, 1857, he is said to have preached to 23,654 — and that was without the aid of mechanical means of amplifying his voice.

His voice ‘was described as being “strong, clear, bell-like, which could ‘be heard by an audience of very many thousands.” (Autobiography, Vol. 2). It is said he spoke at the rate of 140 words per minute - 20 words more than the “average.”

FAMILY

In those early years at New Park Street, young Spurgeon's heart was also drawn to domestic thoughts. There he met and roamed Miss Susannah Thompson, who became a great asset to his ministry. She wrote:

“After our engagement, we met pretty constantly; I attended the services at New Park Street Chapel as often as possible, and on Feb. 1, 1855, I was baptized there by my beloved, upon my profession of repentance towards God, and faith in our Lord Jesus Christ.”

“An old man, named Johnny Dear, preceded me in the list of candidates; and when he had given in his experience, and been questioned and dismissed, two maiden ladies, sitting at the back of the room, were overheard to say, ‘What was that man's name?’ ‘Johnny Dear.’ ‘Oh, well; I suppose it will be sister dear next!’”

“Crystal Palace was a favorite resort with us... We wandered amid the many Courts, which were then chiefly instructive and educational in character; we gazed with almost solemn awe at the reproductions of Egypt, Assyria, and Pompeii, and I think we learned many things beside the tenderness of our own hearts toward each other, as the bright blissful hours sped by.” (Autobiography, Vol. 2).

Their only children were twins — Charles and Thomas, both of whom became notable ministers in their own right.

“I took my little boys, a few years ago, to a churchyard, and we carried with us a piece of tape. I told them to measure some of the little graves, for I wanted them to learn practically how soon they might die. They found there were several which were shorter than they themselves were. Ah! there are many who are taken away before they are your age, my young friends, and why may not you be so taken? It is early with you, but it is not too early for Death to be even now pointing his darts at you.” — (C. H. S., *in sermon to senior scholar% at John Street Chapel, Belford Row, May 1, 1867*).

Their first home was on New Kent Road, which was not far from the street on which the Tabernacle was later built.

Mr. and Mrs. Spurgeon had a mutual admiration for each other that made their marriage ideal. She later temporarily became an invalid, but still managed to make a contribution to the cause of the work by her writings and her Book Fund.

Each year a photo was made of the twins. In the biography of Thomas Spurgeon, there are twenty-one of these yearly photos pictured on the same page. The last photo is of Charles and Thomas at age 21.

Thomas finally succeeded his father as pastor of the Tabernacle. He was the author of a number of books, as well as editor of *The Sword and the Trowel*, a monthly magazine.

For a number of years, Thomas Spurgeon pastored a large church in Auckland, New Zealand. The building would seat 1500 to 2000.

Despite his many engagements and travels, Mrs. Spurgeon was always at her husband's side as he ministered for the Lord, especially during the years of his physical suffering. Mrs. Spurgeon's work was world-renowned because it was constantly mentioned in the *Sword and Trowel*. Her Book Fund distributed books — many of them Mr. Spurgeon's — to hundreds of poor ministers and missionaries who otherwise could not have afforded them.

The Spurgeon's home in London was called "Helensburgh House." It was a very commodious place, but later Spurgeon sold this home and purchased a large mansion called "West-wood" because it afforded a more healthful atmosphere for his afflicted wife.

THE TABERNACLE

As the 1850's moved on, the church determined to build a larger building to meet the demands for adequate seating. Spurgeon said, "Long ago, I made up my mind that either a suitable place must be built, or I would resign my pastorate.. either the Tabernacle must be erected, or I would become an evangelist, and turn rural dean of all the commons in England, and vicar of all the hedge-rows." (Autobiography, Vol. 2).

It was thought the Tabernacle might cost as high as 20,000 pounds.. The final cost was 31,000 pounds. Sixty-two sets of drawings were submitted. The design used was that of W. W. Peacock, but the corner towers, which

would cost about 1000 pounds each, were rejected by Mr. Spurgeon. Mr. Higgs, one of Mr. Spurgeon's own members, was the builder. The term "Tabernacle" was selected as the name: "We believe this building to be temporary, meant for the time', in the wilderness without the visible King," said Spurgeon.

Appropriate to such a ministry, the Tabernacle opened with a prayer meeting. More than 5,000 people gathered here every Sunday to hear the sermons of Mr. Spurgeon. He never lost his drawing power, and his messages were blessed to the conversion of thousands who heard them.

Mr. Spurgeon regarded the pulpit as his throne. And indeed, he spoke with kingly authority as he delivered his marvelous message on Jesus Christ and Him crucified. He expressed the belief that in every seat in the Tabernacle somebody had been converted.

Spurgeon could name every member of the Tabernacle and also the visitors if they had been introduced to him previously.

The baptistry at the Tabernacle was located in a very conspicuous place, immediately below the pulpit. Here C. H. Spurgeon and his associates baptized thousands. In the biography of Spurgeon by Charles Ray, the total members added under Spurgeon is given as 14,692. The average number each year was 387. One man offered seven thousand pounds to become a member; he was rejected, but was later truly converted. Such men as W. E. Gladstone and John Ruskin often heard Spurgeon.

Spurgeon traveled back and forth from his home and the Tabernacle in a carriage. He did not believe in denying himself any advantages that preserved or furthered his usefulness. Once traveling on a train, another preacher said to him, "I'm traveling third class, saving the Lord's money." Spurgeon said, "I'm traveling first class, saving the Lord's servant."

Spurgeon was a collector of pictures and other things of historical and religious significance. On the vestry walls of the Tabernacle hung such pictures as those of his predecessors, as well as of himself. He also had bronze busts of Calvin and Luther, and was persuaded to allow one to be made of himself — an experience that was very painful to him, and he vowed that would never be done again.

A few years after the death of Spurgeon, the Tabernacle burned to the ground. This was in the year 1898, during the pastoral ministry of Thomas

Spurgeon. The Tabernacle was re-built at a cost of 45,000 pounds, re-opened like the first Tabernacle, free of debt. Many Christians around the world assisted financially. The seating capacity was 3,000 compared to the more than 5,000 of the first Tabernacle.

But again during the World War II, the Tabernacle was destroyed. It was again rebuilt and opened free of debt, but not until Oct. 24, 1959, under the ministry of Eric W. Hayden. (Mr. Hayden is author of *A Centennial History of Spurgeon's Tabernacle* and *Searchlight on, Spurgeon*, both authoritative reference volumes for students of Spurgeon's life and ministry, as well as the history of the Tabernacle since Spurgeon's time. Both books are published by Pilgrim Publications, Pasadena, Texas.) The restored building seats close to 2000, with an additional hall in the basement seating about 500.

In March, 1961, during Mr. Hayden's pastorate, a Centenary service was held at the Tabernacle. Dr. D. Martyn Lloyd-Jones was the speaker on this occasion, celebrating 100 years of service to Christ in the Tabernacle.

MINISTRIES, WORKS

C. H. Spurgeon had many different ministries. He not only preached, but also published his sermons, had a college for ministers, an orphanage for boys and girls, almshouses for the poor, and a colportage association for the dissemination of Gospel literature.

His first friend in London was Joseph Passmore, who soon became Mr. Spurgeon's publisher. His partner was Mr. James Alabaster. "I had become so attached to my friends, Mr. Joseph Passmore and Mr. James Alabaster, that I had no wish to have any other publishers as long as I lived." (Autobiography, Vol. 2).

One of his first publications was his sermon outlines. He called them skeletons, and only skeletons without the Holy Ghost.

One of his most famous books was *John Ploughman's Talks*. It was followed with John Ploughman's *Pictures*. Spurgeon once asked one of his students, "Who do you think this Ploughman is?" "I think he is not very far away," was the reply, "and that he has enjoyed his own talk." "Aha," said Spurgeon, "you know too much."

In 1865, Spurgeon began publication of *The Sword and the Trowel*, a monthly magazine which not only contains valuable materials on the Scriptures, but also serves as one of the best autobiographical sources on the life of Spurgeon.

Numerous other titles came from the ministry of Spurgeon, both spoken and written. [See Mr. Hayden's *History of the Tabernacle* for a list of these works (Appendix I).] One of these volumes, *Commenting and Commentaries*, reveals some of the humor of Mr. Spurgeon. Here are a few examples:

An author by the name of Pyle wrote a book on the Pentateuch. Spurgeon called it "a *pile* of paper, good for lighting fires."

Of a book on Noah and his times, he said it was "as dry as Noah in the Ark."

Of another, he said, "We hope they benefited the printer; they will not help the reader much."

Another gentleman wrote on the Proverbs, but Spurgeon said "the Proverbs themselves are plainer than this author's explanation of them."

Of another confusing book, he said, "We question if anyone except the author will ever be able to make heads or tails of it, and he had better be quick about it, or he will forget what he meant."

And one last example, he considered the book "so feeble we wonder how it got through the press."

THE PASTOR'S COLLEGE

The Pastor's College began with one student, Mr. T. W. Medhurst, who first contacted Spurgeon about the matter of salvation. After his conversion, Medhurst wanted to study for the ministry, under Spurgeon.

Spurgeon first assigned him to Mr. C. H. Hosken as his teacher, then later Mr. George Rogers became the tutor and the small beginning developed into a college for ministerial students. More and more students enrolled, and the Pastor's College became widely known. With the help of Spurgeon, its library became a great asset to the student body.

The early tutors of the college included James Spurgeon, David Gracey, Archibald Ferguson, and W. R. Selway.

A later staff was composed of Fergusson, Rogers, Gracey, and F. G. Merchant.

Lectures were of course given in class rooms, but there was also “the Question Oak” a large tree at Mr. Spurgeon’s residence. Often the students would gather under the tree and ask questions of Spurgeon, and he would give the answers.

On Friday afternoon, the students were usually asked to exhibit their own ability as preachers and that without prior knowledge of the subject matter. Spurgeon called upon a student to give a message on Zaccheus. The student arose and said: “Zaccheus was little of stature, so am I. Zaccheus was up a tree, so am I. Zaccheus came down, so will I.” The students, as well as Mr. Spurgeon, applauded the “ingenious” performance.

The College had an annual conference at which time many of the former students would gather for fellowship and preaching.

COLPORTAGE ASSOCIATION:

Spurgeon formed what he called a *Colportage Association*, thru which many men were sent out with books and literature for sale and free distribution. Also, they preached wherever possible. At one time, it is said there were nearly one hundred such men engaged in this work.

ALMSHOUSES:

During the ministry of John Rippon, the church had built almshouses for the care of the needy. Spurgeon resurrected this work and had several such houses where this social ministry was fulfilled. The liberality of Spurgeon abounded in all directions and to all ages.

ORPHANAGES:

Spurgeon received inspiration for orphanages from the famous GEORGE MULLER, the “man of faith” who is famous for having prayed down support for thousands of orphans. Spurgeon called his orphanages *Stockwell Orphanages*. There were several men who served as Trustees, with MR. V. J. CHARLESWORTH being the Headmaster.

The orphans all came to the services at the Tabernacle, and they dearly loved Mr. Spurgeon who had an unusual gift in reaching children with the message of God’s Word

Spurgeon was not only a gifted man himself, he had many gifted men to assist him. Of his deacons, he said’ “Deprive: the Christian Church of her deacons, and she would be bereaved of her most valiant sons.”

DEACONS AND ELDERS; PASTORS AND TEACHERS

Deprive the Christian Church of her deacons, and she would be bereaved of her most valiant sons; their loss would be the shaking of the pillars of our spiritual house, and would cause a desolation on every side. Thanks be to God, such a calamity is not likely to befall us for the great Head of the Church, in mercy to her will always raise up a succession of faithful men who will use the office well, and earn unto themselves “a good degree, and great boldness in the faith.” C.H.S.

Since I came to London, I have seen the last of a former race of deacons, — fine, gentlemanly men, rather stiff and unmanageable, not quite according to my mind, but respectable, prudent gradees of Dissent, in semi-clerical dress, with white cravats. The past generation of deacons is to be spoken of with reverence in all places where holy memories are cherished; but, out of them all, my friend, counsellor, and right hand, was Thomas Olney. Never did a minister have a better deacon, nor a church a better servant. He was for sixty years a member, for thirty-one years a deacon, and for fourteen years treasurer of the church. He was ever remarkable for his early and constant attendance at the prayer meeting and other week day services. He had a childlike faith and a manly constancy. To believe in Jesus, and to work for Him, were the very

like of his new and better nature. He was eminently a Baptist, but he was also a lover of all good men. The poor, and especially the poor of the church, always found in him sincere sympathy and help. His name will be had in lasting remembrance. — C. H. SPURGEON

One of Spurgeon's greatest laymen was Thomas Olney, the man who was instrumental in first getting Spurgeon to preach at New Park Street. He was revered as "Father Olney!"

ELDERS

Spurgeon also had elders at the Tabernacle. Spurgeon expected these men to fulfill various duties in Bible Classes, Mission Stations, visiting of the sick, and also to "watch for souls" in the great congregations, to detect those who were under conviction and could be led to Christ.

Another great asset to Spurgeon was his brother, James, called in 1867 to be co-pastor. He assisted in visiting the sick, seeing inquirers, conducting church meetings, baptizing, and other duties which relieved the senior pastor. He later became pastor of another church while at the same time serving at the Tabernacle.

J. W. HARRALD

Mr. Spurgeon's companion and secretary was Mr. J. W. Harrald, and it is to Mr. Harrald that we are indebted for so much of Spurgeon's written ministry. He took down the sermons and was an invaluable asset to Spurgeon in the preparation of the messages for publication and also was Mrs. Spurgeon's assistant in putting together the Autobiography of Spurgeon after the preacher's death. In addition to his work with Spurgeon, he was pastor of a Baptist church.

LIBRARY

C. H. Spurgeon had a tremendous library, numbering some 12,000 volumes. He was an avid reader, devouring a half dozen "meaty" books in a week, and remembering years later exactly what he had read and where.

Of course, the Bible was his favorite book, and his sermons reveal how thoroughly versed he was with it in all its parts.

He spent many hours in his library and knew the value of good books. He said: “The man who never reads will never be read; he ‘who never quotes will never be quoted. He who will not use the thoughts of other men’s brains, proves that he has :no brains of his own. “Brethren, what is true of ministers is true of all our people. You need to read.”

PURITANS

Spurgeon’s favorites were the Puritans. He was responsible for the republication of the Puritan works issued by Mr. James Nichol under the title, *Nichol’s Series of Standard Divines*. He :said, “It would do all our country brethren good to read more Puritanic theology, and have the opportunity of storing their libraries better. I have long had this project on my mind, and some time ago I asked Mr. Nichol, an eminent publisher in Edinburgh, who brought out a series of the British Poets at a cheap rate, whether if I could get some Presbyterians and Independents to back up the scheme, and spoke myself to my Baptist brethren, he could not reprint much of our standard divinity at a cheap rate.” (*MTP*, 1861).

PREACHERS, FRIENDS

Spurgeon numbered among his friends many great contemporary preachers:

ANDREW AND HORATIUS BONAR were of this number. He liked to collect photographs of men he admired and he asked Andrew Bonar for a portrait to insert into Bonar’s Commentary on Leviticus. Bonar sent the photo, with this remark, “If you had only waited a little while, it would have been really worth having, — for ‘we shall be LIKE HIM’ (1 John 3:2). Meantime, the enclosed may hint to you that sometimes you should pray for me.”

BISHOP J. C. RYLE also sent Spurgeon a portrait of himself to go with his *Expositor*); *Thoughts on the Gospels*. Ryle said, “I must tell you how much I like your *Lectures to My Students*. I have rarely seen so many nails hit

right on the head. I should like to give a copy to every young clergyman in the Church ,of England!” (Autobiography, Vol. 4).

Spurgeon always liked to have originals of everything. He wanted a specimen of a manuscript of Dr. Charles Hodge, the famous Princeton theologian, and he wrote to A. A. Hodge, the sort, and received a very cordial letter with two original papers in Charles Hodge’s own handwriting (Autobiography, Vol. 4).

George Muller was a great inspiration in Spurgeon’s life. “Look: at what Mr. Muller, of Bristol, has done by faith and prayer. When this land was threatened with famine, people said, ‘What will you do now, Mr. Muller?’ ‘Pray to God,’ was the good man’s answer. He did pray, and the result was, that he had an overwhelming increase.” (Autobiography, Vol. 2).

“When I listened to George Muller, as he was preaching at Mentone, it was just such an address as might be given to a Sunday School by an ordinary teacher, and yet I never heard a sermon that did me more good, and more richly profited my soul. It was George Muller in it that made it so useful.” (*The Soul Winner*).

Spurgeon was a friend to *missions*. He eulogized the work of ADONIRAM JUDSON, the American missionary who had earlier done a great work in Burma. Spurgeon knew J. HUDSON TAYLOR (China Inland Mission) personally, and is said to have revelled in his company (Autobiography, Vol. 4. “No nobler mission exists.” (*Sword and Trowel*, 1878).

To Spurgeon, CHRISTMAS EVANS was the greatest of the Welsh Baptists. When he learned that the widow of Evans was living in poverty, he arranged for a pension to be paid for her for the rest of her life.

As a representative of a denomination, Spurgeon’s name probably’ belongs at the top of the Baptist list.

Only JOHN BUNYAN (1628-1688) ranks with Spurgeon in fame. Spurgeon loved Bunyan’s works and said he read *The Pilgrim’s Progress* over 100 times! His sermons contain many references to the events and characters of Bunyan’s famous allegory. Spurgeon also wrote a series of articles on the book and they were later published under the title, *Pictures From Pilgrim’s Progress* (available from Pilgrim Publications).

When we think of the Presbyterians, JOHN CALVIN is the great leader. Spurgeon said of Calvin: “Of all the commentators, I believe John Calvin to be the most candid. In his expositions he is not always what moderns would call Calvinistic; that is to say, where Scripture maintains the doctrine of predestination and grace, he flinches in no degree, but inasmuch as some Scriptures bear the impress of human free action and responsibility, he does not shun to expound their meaning in all fairness and integrity. He was no trimmer and pruner of texts. He gave their meaning as far as he knew it.”

Spurgeon visited Geneva in 1860 and preached in Calvin’s pulpit., wearing Calvin’s gown. He remarked, “I shall feel like running in a sack.”

Another notable leader of Presbyterian church history was JOHN KNOX in Scotland, Spurgeon said: “John Knox’s gospel is my gospel. That which thundered through Scotland must thunder through England again.” (Autobiography, Vol. 1).

“We want John Knox back again. Do not talk to me of mild and gentle [men, of soft manners and squeamish words; we want: the fiery Knox, and even though his vehemence should ‘cling our pulpits into blads’ it were well if he did but rouse our’ hearts to action.” (Fullerton’s *Biography of Spurgeon*).

For the Lutheran denomination, the name of MARTIN LUTHER stands above all others. Spurgeon collected many pictures of Luther and hung them on the walls of his institutions. In Luther’s commentary on Galatians, Spurgeon wrote: “This volume is one of my earliest friends; — needs no letter of commendation.”

When we think of the Methodists, we immediately recall JOHN WESLEY and JOHN FLETCHER. Fletcher has the name of being one of the holiest men that ever lived. It’s said that a French infidel once rejected the sinless person of Christ and used as an argument that Fletcher was as holy as Jesus. Spurgeon admired him for his book, *Cheques to Antinom-ianism*.

WESLEY was regarded by Spurgeon as perhaps the greatest evangelist. Of Wesley, he said:

“Most atrocious things have been spoken about the character and spiritual condition of John Wesley, the modern prince of Arminians. I can only say concerning him that, while I detest many of the doctrines which he preached, yet for the man himself I have a reverence second to no

Wesleyan; and if there were wanted two apostles to be added to the number of the twelve, I do not believe that there could be found two men more fit to be so added than George Whitefield and John Wesley.” (Autobiography, Vol 1).

However, for his own model, he selected GEORGE WHITEFIELD, perhaps because in Whitefield there was combined the theology of Calvin, the zeal of Wesley, and the boldness of Luther.

Of Whitefield: “There is no end to the interest that attaches to such a man as George Whitefield. Often as I have read [his life, I am conscious of a distinct quickening whenever I turn to it. He lived., other men seem only to be half alive; but Whitefield was all life, fire, wing, force. My own model, :if I may have such a thing is due subordination to my Lord, is George Whitefield; but with unequal footsteps must I follow in his glorious work.” Whitefield died at 56, Spurgeon at 58.

“One of the: most notable of Mr. Spurgeon’s early lectures was delivered at Camberwell Institute upon ‘Seraphic Zeal, as exhibited in the life of George Whitefield.’” (Autobiography,. Vol. 3).

As a young man, Spurgeon’s appearance was attractive. His wife describes the portrait of him which she loved best: ““This portrait was a lover’s gift to the one who was very soon to become his bride, and I recall how, in the glamor of ‘love’s young dream,’ I used to gaze on the sweet boyish face, and think no angel could look half so lovely!”

“There have been many representations of my dear husband during the intervening years; the young face changed into that of a strong energetic man, then it grew into the semblance, of one who knew sorrow and suffering, and again it changed into the grave and noble features which we remember best, because his departure has stamped them for ever on the tablet of our loving heart. Throughout them all can be traced the sweet humility, the gentle kindness, the mighty faith in God which characterized his glorious and blameless life; but I think it is reserved to this early portrait to depict the intense love, and unflinching devotion to his Master which was the’, secret of his power both with God and man.” (Autobiography, Vol. 1).

“I have beene told that it would require a surgical operation to get a new idea into my head. Anyhow, I know that it would require a good many

surgical operations to get the old ideas out.” (Fullerton’s *Biography of Spurgeon*).

“The best preacher is the man who charges his gun with all he knows, and then, before he fires, puts himself in.” (Fullerton, page 196).

A gentleman by the name of Mr. Partridge was once introduced to Mr. Spurgeon. Spurgeon said: “How are you, Mr. Partridge.” The man replied, “The name is Patridge.” “I’m sorry, I’ll not make game of you any more.”

MENTONE

During his frequent illnesses, and at the close of His life, Spurgeon spent a great deal of time at the town of Mentone, in Southern France, on the Mediterranean, as this was thought to be a healthy climate for his affliction of gout.

Here he went for drives, and as he was able, for walks. His secretary, Mr. Harrald, as well as other of his London friends, spent as much time as possible with him. Even here he continued his studious habits, and he had his “Cozy Corner” where he wrote many cards and letters, worked on his exposition of Matthew, wrote for the *Sword and Trowel*, and reviewed books.

DEATH, FUNERAL

At last on January 31 1892, after long suffering with a diseased body, he went the way of all flesh so far as his body was concerned, but his spirit entered into Glory.

Mrs. Spurgeon, in her tears, watched him pass over to the Celestial City, then fell on her knees and said: “Blessed Lord Jesus, I thank Thee for the precious treasure so long lent me: now, be pleased to give me strength and guidance for all the future.” (*Shadow of the Broad Brim*, by R.E. Day).

For the burial, his body was returned to England. The greatest crowds ever seen ‘in the Tabernacle were on February 8, 1892., when the body of Spurgeon lay in state. Some 60,000 people passed before the coffin, and a

similar crowd again the next day. On the tenth, the day of the funeral, the building was filled to overflowing for the funeral sermon.

ARCHIBALD BROWN was one of those who conducted the funeral services. He had been a student and close friend of Spurgeon, and later became pastor at the Tabernacle. He said:

“Beloved President, faithful Pastor, Prince of Preachers, Brother Beloved, Dear Spurgeon — We bid thee but ‘farewell,’ but only for a little while ‘goodnight.’ Thou shalt rise soon, at ‘the first dawn of the resurrection day of the redeemed. Yet is not the ‘good-night’ ours to bid but thine. It is we who linger in the darkness: thou art in God’s own light. Our night, too, Shall soon be past, and with it all our weeping. Then, with thine, our songs shall greet the morning of a day that knows no cloud nor close, for there is no night there.

“Hard Worker in the field, thy toil is ended! Straight has been the: furrow thou hast ploughed. No looking back has marred thy course. Harvests have followed thy patient sowing, and Heaven is already rich with thine ingathered sheaves, and shall be still enriched through years yet lying in eternity.

“Champion of God, thy battle long and nobly fought is over! The sword, which clave to thine hand, has dropped at last; the palm branch takes its place. No longer does the helmet press thy brow, oft weary with its surging thoughts of battle; the victor’s wreath from the Great Commander’s hand has already proved thy full reward.

“Here; for a little while, shall rest thy precious dust. Then shall [he Well-beloved come, and at His voice thou shalt spring from thy couch of earth, fashioned like unto His glorious body. The spirit, soul, and body shall magnify thy Lord’s redemption. Until then, beloved, sleep! We praise God for thee; and, by the blood of the everlasting covenant, we hope and expect to praise God with thee, Amen.”

A. T. PIERSON was another who spoke at the funeral. Dr. Pierson said that, so far from the limitation to the one topic, “Jesus Christ and Him crucified,” being the blemish of Mr. Spurgeon’s ministry, it was in reality the glory of it.

A telegram from D. L. Moody was read, with the text quoted: “Jesus Christ, the same yesterday, today, and forever.”

The body was taken to Norwood Cemetary where it was interred on February 11, 1892.

“He being dead yet speaketh.”

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