

ries a watch, and many persons have engagements for almost every half hour of the day.

4. As to style, Mr. Spurgeon is always clear and direct, and very often striking. He has always been remarkable for pithy phrases, and perhaps increasingly so since the production of "John Ploughman." While often familiar and not seldom homely, his style is never coarse or low, being saved from this both by reverence and by taste, and there are numerous felicities of expression, with occasional passages of extreme beauty. While never writing any part of his sermons beyond brief notes, he has gained much from the careful correction of the short-hand reports. It is an exceedingly useful thing for one who speaks freely to notice afterwards, in cold blood, just what he did say. During the latter half of his active career, he has written numerous books and an immense variety of matter for periodicals. Such practice must have had a good effect upon his spoken style. Yet some of his earliest published sermons show very great force and beauty of expression.

5. As to delivery, Mr. Spurgeon would probably almost lose the sense of personal identity if he should attempt either to read or to recite a sermon. He is in every sense a speaker. In later years, overwhelmed with other engagements, and sometimes oppressed with bodily suffering, he usually preaches with only an hour or two of special preparation; and both he and Mr. Beecher are wont to state freely that such is their practice. It is much to be regretted that they say so and that they do so. The example misleads many men who have neither their experience and attainments, their prestige, nor their native power. And not a few of their later sermons really fall quite below their own earlier standard. It could not be otherwise with such a method of preparation.

Mr. Spurgeon's action in speaking is, according to the usual English feeling and taste, quite inconsiderable, and scarcely a model for Americans, who

are naturally more vivacious and demonstrative. His voice has extraordinary penetrating power, so that, without seeming to speak loud, he is heard to a great distance. This is a native quality of voice, but may be cultivated by habitually seeking to produce *pure* sound and by distinct articulation. I remember once to have sat in the first gallery, at the farthest point of the Tabernacle from the preacher. Behind me, and twice as near as the pulpit, the great London omnibuses roared along the street. After the prayer, when the doors were reopened, a crowd of the belated came in, and were shuffling along in front of me and anxiously consulting with the ushers as to obtaining seats; while on my right a vigorous baby squalled, and anxious parents sought in nervously loud tones to quiet him. Yet, amid all this, the far-off preacher was quietly reading a hymn, and I heard every word.

6. In the conduct of worship, Mr. Spurgeon greatly excels. He reads hymns very impressively, and, in the absence of an instrument, makes an agreeable interlude by again reading each stanza before it is sung. Mention has already been made of his expository remarks in reading the Scriptures. As to prayer—well, it is real praying. To use a phrase of former days, he seems to "get so near the throne." Nothing about him impressed me so much as his prayers.

No space is left to speak of the way in which his pastoral work, conducted with extraordinary administrative talent, his varied authorship, his missionary and educational work, co-operate with and react upon Mr. Spurgeon's preaching. At least 1,500 of his sermons have been printed, not half of which are included in the ten volumes published in this country. Most persons have probably seen his monthly magazine called "Sword and Trowel." He has made a good collection of hymns, entitled "Our Own Hymn-Book." This contains several hymns of his own composition, but they are hardly an exception to the rule that few great