

years old; it has in it all "the promise and potency" of his subsequent career. From the same source we quote the following paragraphs, which will suffice to tell all that need be told as to one feature of Mr. Spurgeon's London ministry, which has now extended over a period of nearly thirty-two years:—

"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.

"From the commencement of his labors in the metropolis he had a happy manner of turning to good account passing events. Great national events, royal marriages, deaths, or public calamities, furnished in their turn subjects on which he spoke, and out of which he drew lessons of practical good for his hearers. This disposition he manifested before his sermons began to be regularly published. In the autumn of his 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 in the *Penny Pulpit*, 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 his sermons, and by the end of the year about a dozen had 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. Through the good providence of God the sermons have appeared continuously, week by week, without interruption, with 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 work still goes on with unabated favor and unceasing interest. Their present sale is 25,000 copies weekly."

How, through good and ill report, the fame of the young preacher spread far and wide; how, in 1856, he was married; how the New Park-street Chapel, though enlarged, soon became altogether inadequate to hold the congregations that flocked to hear him; how he preached to vast multitudes, now in Exeter Hall and anon in the Surrey Gardens Music Hall, besides filling engagements in all parts of the country; how the great Tabernacle in Newington-causeway was built, paid for, and opened in 1861; how the Pastors' College arose and flourished, and sent forth its preachers; how the metropolitan Tabernacle gradually became the centre of the manifold and varied Christian activities that now cluster around it; how Mr. Spurgeon blossomed into an editor and a most voluminous author, as well as the first preacher of his generation; how his two sons were thrust into the work of the Gospel ministry, and his wife founded and developed her marvellous "Book Fund";—all these, and many other matters, are succinctly set forth in the book to which we have referred; in the Pastor's own illustrated history of the Metropolitan Tabernacle; and in other works.

Quite a library of Spurgeonic literature has arisen, all of it marked by the strong characteristics of the illustrious author. The publishers' catalogue is before us and if we begin to particularise we shall scarce know where to stop. In the region of "Homiletics" we have the thirty volumes of the "Tabernacle Pulpit," besides many volumes of selected sermons. We have several extracted volumes of "Illustrations for Preachers and Teachers," and yet others of "Gems" and "Gleanings." There are his well-known companion devotional books, "Morning by Morning" and "Evening by Evening," and also his "Interpreter," all of them prized in many a Christian household.

There are his four volumes of "Lectures to Students." There are his popular "Talks" and "Pictures" by "John Ploughman." There is the monthly *Sword and Trowel*, in which the editor's fresh and breezy utterances are always a chief attraction. And, lastly, passing over many minor publications, there is Mr. Spurgeon's *magnum opus*, "The Treasury of David," of which the seventh and last volume has lately gone forth. As we scan the catalogue our wonderment grows at the exceeding magnitude and multiplicity of the works that God has enabled this one man to write, and plan, and perform. We can only say, This also cometh from the Lord, who is mighty in counsel and excellent in working.

For the wonderful story of Mrs. Spurgeon's Book Fund we must refer the reader to the most pathetic and beautiful records of that work published annually for the last few years by Messrs. Passmore & Alabaster (6d. each). It deserves a whole article to itself, but these fascinating volumes are within the reach of all.

To the deep sorrow of all who know him, personally or by reputation, Mr. Spurgeon has been a great sufferer these past years from a painful rheumatic affection that sometimes lays him completely prostrate. He has lately been sojourning under the sunny skies of Southern France, seeking restoration and fresh supplies of health for future service. That restoration, we rejoice to say, has been in a measure granted, and next Sunday he hopes to stand once more in his accustomed place.—*The Christian*.

MANCHESTER'S SINGING BEACH.

Everybody has heard of the singing beach at Manchester, Mass., the sand of which for a distance of about a fifth of a mile gives out a sound when walked upon or even when stirred by a stick; but it is not so generally known that in 1884 inquiry among the superintendents of the life-saving service showed that samples of the singing sand could be found in twenty-six different places on our coast. It is said that later investigation has increased the number to seventy-four in America and thirteen abroad. At Manchester an experiment showed that the sound evoked from the sand by driving a stick into it could be heard at a distance of one hundred and forty feet over the roar of the surf. Professors Bolton, of Trinity College, and Julien, of Columbia, have been making a study of the subject, and their conclusions are thus given: "The singing sand may occur in comparatively small patches in the midst of ordinary sand; it always occurs between the limits of high and low tide; the same sand does not produce sounds at all seasons, nor does it always give forth like sounds; when wet it does not emit sounds. Samples when transported in bags lost their sonorosity, but retained it when sent in bottles." The leading theory is that the sound is produced by friction between the angular particles, and the conditions are believed by Professor Julien to be perfect dryness, uniformity of grain, varying from one-fifth to one-tenth of an inch in diameter, and freedom from dust.—*Buffalo Courier*.

GORDON'S HALF HOUR.

We have the feeling more and more strongly, says *The Congregationalist*, that no man or woman can possibly be too busy to stop and commune with God by prayer. We would not say that there never is a case where the omission of family prayer is excusable, but certainly such cases must always be exceedingly rare, for, if need be, such service can be had devoutly and properly in but a very short space of time. At a funeral service held in England for Gen. Gordon, the speaker gave the following statement of that good man's faithfulness to his times of daily communion with God:

There was each morning, during his journey in the Soudan, one half hour during which there lay outside Charles George Gordon's tent a handkerchief, and the whole camp knew the full significance of that small token; and most religiously was it respected by all there, whatever was their color, creed or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in; whatever it was, of life or death, it had to wait until the guardian signal was removed. Every one knew that God and Gordon were alone in there together, that the servant prayed and communed, and that the Master heard

and answered. Into the heart so opened the presence of God came down; into the life so offered the strength of God was poured; so that strange power was given to Gordon because his heart became the dwelling-place of God.

SCHOLARS' NOTES.

(From International Question Book.)

LESSON VII.—NOVEMBER 14.

PETER RESTORED.—John 21: 4-10.

COMMIT VERSES 14-17.

GOLDEN TEXT.

He saith unto him, feed my lambs.—John 21: 15.

CENTRAL TRUTH.

The work of the disciples is to draw men to the Gospel, and care for them in the Gospel.

DAILY READINGS.

M. John 21: 1-19.
T. John 21: 20-25.
W. Matt. 28: 16-20.
Th. Luke 24: 30-53.
F. 1 Cor. 15: 1-8.
Sa. Acts 1: 1-11.
Su. Luke 5: 1-11.

TIME.—Soon after April 16, A.D. 30.

PLACE.—The northern shore of the Sea of Galilee, near Capernaum, or Bethsaida.

INTRODUCTION.—Not long after the last lesson the eleven disciples went up into Galilee (Matt. 28: 16), as the Lord had sent word to them through the angel's message by the women (Matt. 28: 7). While waiting for the appointed time, seven of them go a-fishing in the Sea of Galilee, as they used to years before. They plied their nets all night, but caught nothing.

HELPS OVER HARD PLACES.

4. KNEW NOT THAT IT WAS JESUS: (1) the light was dim, it being at daybreak; (2) they did not expect Him there. 5. MEAT: food to go with bread, usually fish. 7. DISCIPLE WHOM JESUS LOVED: John. NAKED: having on only his undergarment. CAST HIMSELF INTO THE SEA; to swim quickly to the shore. 8. TWO HUNDRED CURTS: 300 to 350 feet. 11. SIMON PETER VENT UP: into the boat. 12. DINE: breakfast. 14. THIRD TIME: to the disciples in a body, when John was present. It was the seventh, including those to individuals. 15. MORE THAN THESE: than these other disciples love me. In the first two questions, Jesus uses a word for love, meaning a thoughtful, reverential affection, involving choice, the word always used in speaking of our love to God. In all his answers, Peter uses another word, expressing a more emotional, instinctive, personal love. He knew he felt this love. In the third question, Jesus uses Peter's word. FEED MY LAMBS: the children, the youth of the Church. 16. FEED: rather shepherd, a different word from the others, translated feed. It means not only feed, but watch over, care for. 17. THIRD TIME: to remind Peter of his three denials, and the perfect forgiveness implied in trusting His sheep to his care. 19. SIGNIFYING BY WHAT HE SAID: crucifixion.

SUBJECTS FOR SPECIAL REPORTS.—The visit to Galilee.—The night of toil without Jesus.—The success in obedience to Jesus' word.—Pastors and teachers as fishers of men.—The assurance of love.—Love to Jesus, and work for Him.—Pastors and teachers as shepherds.

QUESTIONS.

INTRODUCTORY.—Where were the disciples in our last lesson? Where did they go soon after? (v. 1; Matt. 28: 16.) Why did they go there? (Matt. 27: 7.) How many went to Galilee? What did some of them do while they were waiting? (vs. 2, 3.)

SUBJECT: TWO KINDS OF WORK FOR JESUS.

I. FIRST KIND OF WORK, TYPIFIED BY FISHERMEN (vs. 4-11).—How many went a-fishing? How long did they toil in vain? Who met them in the morning? Why did they not know who it was? What advice did He give them? What was their success? How did this cause them to know who He was? What similar experience had they had three years before? (Luke 5: 1-11.) What did Peter do? Why? What did Jesus do when they came ashore?

What did Jesus mean to teach them by this incident? In what respects was their work like that of a fisherman? What lessons can you learn from fishers, as to bringing men to Jesus? What could the disciples learn from their toiling all night in vain without Jesus? What by their success in obedience to His word? When was this fulfilled to them? (Acts 1: 4; 2: 41.)

II. SECOND KIND OF WORK, TYPIFIED BY SHEPHERDS (vs. 15-19).—What question did Jesus ask Peter? How many times did He ask it? Why? What was Peter's reply? What three commands did Jesus lay upon Peter? Who are meant by lambs here? By sheep? What is it to feed them? Why are lambs mentioned first? Can those who love Jesus best work for Him? Will working for Him increase our love? What other things must a shepherd do for his flock besides feeding them? How may you know whether you belong to Jesus' flock?

Why were these things said to Peter rather than to the others? Why does Jesus call him Simon and not Peter? How would this questioning comfort and help Peter? Was he a different man ever after this? How was he to follow Jesus?

PRACTICAL SUGGESTIONS.

I. Jesus often comes to us while performing our daily duties.
II. The Christian is to be like a fisherman, in that (1) he is to catch men; (2) he must go to them in order to gain them; (3) he must attract rather than drive; (4) he must use instrumentalities adapted to his purpose; (5) he must be patient.
III. Labor for souls is vain without Jesus.
IV. Labor for souls is successful in obedience to Jesus' word.
V. Love to Jesus is the foundation of work for men's souls.

VI. The Christian is to be like a shepherd, in feeding, guiding, guarding the flock.

LESSON VIII.—NOVEMBER 21.

WALKING IN THE LIGHT.—1 John 1: 5-10; 2: 1-6

COMMIT VERSES 1: 7-9.

GOLDEN TEXT.

If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin.—1 John 1: 7.

CENTRAL TRUTH.

Blessed are they who walk in the light of God.

DAILY READINGS.

M. 1 John 1: 1-10.
T. 1 John 2: 1-29.
W. 1 John 3: 1-24.
Th. 1 John 4: 1-21.
F. 1 John 5: 1-21.
Sa. 2 John 1: 1-13.
Su. 3 John 1: 1-14.

TIME.—This Epistle was written about A.D. 90.

PLACE.—Probably at Ephesus.

RULERS.—Domitian, the last of the twelve Caesars, Emperor of Rome.

AUTHOR.—St. John, the apostle, author of the Gospel of John.

TO WHOM.—To Christians in general, not to a particular church.

INTRODUCTION.—God as light, and God as love, are the key-notes of this Epistle. The verses previous to the lesson are an introduction or prologue.

HELPS OVER HARD PLACES.

5. HEARD OF HIM: from Jesus, by His words and by His example. GOD IS LIGHT: light is the best symbol of God; it is immaterial, mysterious, omnipresent, glorious, undefiled, the source of life, beauty, comfort, visibility, health, and power. God is to our spirits what the sun is to the world, the source of life, health, joy, truth, holiness, spiritual beauty, and glory. NO DARKNESS: no error, deceit, ignorance, sin, or death. 7. WALK IN THE LIGHT: the same light in which God lives. WE HAVE FELLOWSHIP ONE WITH ANOTHER: because all alike are true, sincere, holy, pure. If we are all like God, we must be like one another. THE BLOOD OF JESUS CHRIST: His sufferings and death, and the love expressed thereby. CLEANSETH US FROM ALL SIN: washes away all our past guilt, and cleans our hearts from the disposition to sin; by justification and sanctification. 9. HE IS FAITHFUL: to His promises. AND JUST: His sense of justice is satisfied by the atonement. He does not lose His justice in His mercy. I. AN ADVOCATE: in the Greek this is the same word translated Comforter, when speaking of the Holy Spirit (John 11: 16, 26; 15: 26). See Lesson 9, 3rd Quarter. Jesus is our defender before God's judgment bar, and pleads for our forgiveness for His own sake. And in all this He is a Comforter. 2. PROPITIATION: one who makes it possible for God to pardon us by His atonement. 5. IN HIM IS THE LOVE OF GOD PERFECTED: our love to God is perfect when all our actions flow from it, so that they are perfectly conformed to God's word. God's word is the expression of what perfect love naturally does.

QUESTIONS.

INTRODUCTORY.—Who wrote this epistle? When? Where? To whom?

SUBJECT: WALKING IN THE LIGHT OF GOD.

I. GOD IS LIGHT (v. 5).—What message did God send us? By whom? In what way? In what respects is God like light? What does light do for us? How is God like this to us? What is God said to be in chap. 1: 8, 16, of this same epistle? What kind of an idea do these two words give you of God? What is meant by darkness here?

II. FOUR FRUITS OF WALKING IN THE LIGHT (vs. 6-10).—What is it to walk in the light?

FIRST FRUIT.—How does walking in the light give us fellowship with God? (v. 6.) Show how v. 6 is true. What are some of the blessings of fellowship with God?

SECOND FRUIT.—How does walking in the light cause us to have fellowship with one another? (v. 7.) What are some of the blessings of that fellowship?

THIRD FRUIT.—What is meant by "the blood of Jesus?" From what does it cleanse us? What is it to be cleansed from all sin? How does the blood of Jesus do this? Do all persons, even Christians, need this cleansing? (v. 8.)

What is the FOURTH FRUIT? (v. 9.) What must we do to be forgiven? Does forgiveness for Jesus' sake tend to cleanse us from all unrighteousness?

III. THE SAVIOUR WHO ENABLES US TO WALK IN THE LIGHT (vs. 1, 2).—What was John's object in writing this? Should this be our own aim? What two things is Jesus called in these verses? What is an advocate? What is a propitiation? For whom did Jesus make His atonement? What joy and what duty follow from this fact?

IV. THE TEST WHETHER WE ARE WALKING IN THE LIGHT (vs. 3, 6).—What is it to know God? How may we know that we know Him? Show why this is true. What is the test of perfect love? What is meant by "walk" in v. 6? How ought we to walk? If we do not walk so, what does it prove?

PRACTICAL SUGGESTIONS.

I. God is Light and Love, the two most beautiful and desirable things in existence.

II. Sin is darkness, and tends to ignorance, deceit, error, sorrow, and death.

III. Christians are like one another, so far as they are like God.

IV. Fellowship brings comfort, mutual help, sympathy, love, higher lives, broader knowledge, better work.

V. The great needs of men are forgiveness and cleansing.

VI. The more we live in God's light, the more conscious we are of our imperfections.

VII. The Gospel salvation is large enough for the whole world.