

in consequence, take a personal interest in his fate.

Charles Haddon Spurgeon, was born at Kleveland, Essex, June 19, 1834, was educated at Colchester, and became usher in a school at New-market. Some of his relatives, who were Independents, proposed that he should enter one of their colleges, and undergo a training for the ministry; but as he held Anabaptist views, he joined the congregation which had been presided over by the late Robert Hall, at Cambridge. From this period he became a village preacher and tract distributor at Teversham, a village near Cambridge; under the designation of "the Boy Preacher," delivered his first sermon; and shortly afterwards accepted an invitation to become pastor at a small Baptist chapel at Waterbeach. The lad of seventeen became a well-known character; the barn at Waterbeach was filled with auditors, while crowds contented themselves with listening to the sound of his voice from the outside. Invitations to preach were sent him from the surrounding places, his fame reached London, and he was offered the chapel in New Park street, in Southwark, in which Dr. Rippon at one time preached. Mr. Spurgeon made his first appearance before a London congregation in 1853, with so much success, that ere two years had elapsed, it was considered necessary to enlarge the building, pending which alteration he officiated for four months at Exeter Hall. That edifice was crowded, and hundreds were turned away from the doors. The enlargement of the chapel in Park street, however, proved insufficient, and his hearers multiplied with such rapidity, that it became expedient to engage the Surrey Music Hall. A lamentable accident having occurred within its walls in October, 1856, his followers erected for him a large new chapel called the "Tabernacle," in Newington Butts, which was publicly opened in 1861.

Spurgeon's Tabernacle was always crowded, not only because of the great preacher's popularity among the people of London, but visitors from abroad, as a rule, did not think they had embraced all the leading features of the gigantic city if they failed to hear him deliver one of his attractive and instructive sermons.

Although Mr. Spurgeon's lectures and sermons read well, the force of his thoughts depended to a large degree upon his personal presence and oral utterance. His figure was large and portly, and his head unusually massive and covered by a full, almost bushy hirsute growth. The forehead inclined

to run outward from the eyebrows toward its upper part. His mouth was always partly open, showing the two upper front teeth, and his expression was habitually pleasant, especially when engaged in conversation, or while preaching. The whole countenance would then be illuminated by a smile which came from the condition of the heart and brain. His voice was superb in quality, clear, resonant and magnetic, and he had the rare oratorical faculty of commanding the attention, sympathy, and even the emotions of his audience; hence at one moment while his auditors intently listened to him, the tears would involuntary leap into their eyes, and the next, they found it difficult to restrain themselves from breaking out into open laughter.

Mr. Spurgeon had, during his life, many callers who took an interest in his spiritual welfare, and he would relate the particulars of the most important of these interviews to his students, and friends in conversation. On one occasion he told how he had been waited upon by two "Mormon" Elders, who were kindly received by him. He made this agreement with them: That they should explain the principles of their religion to him, and he should follow and give an explanation of his views as to how salvation could be obtained. This was agreed to and carried out, after which the Elders took their leave.

He related an interview between himself and a Methodist Elder. The latter insisted on the dogma of perfection attainable in this life. Mr. Spurgeon objected and expressed himself in such a way as to arouse the anger of his visitor. When this point was reached the eminent Baptist said, laughingly, "Now you see I was right. Where is your perfection when you cannot control your temper?"

The reverend gentleman received an offer from a lecture bureau in this country to come to the United States and deliver a course of lectures, for which he was to receive ten thousand dollars. The next time he met his students he laid the matter before them and asked what they thought of it. "You must refuse," was the unanimous response. "So I thought, too, and have already done so." A few years ago he received from a university in this country a diploma, signifying that he had been, as an honor, made a D. D. He returned the document with thanks accompanied with this statement: "I think I can get along without it."

Charles H. Spurgeon was a remarkable man. He exhibited throughout

his life a high sense of morality, this trait being exhibited not only in his teachings, but in his whole public and private life. He helped to make the world better by his presence in it, and those who love justice and virtue feel as if they had lost a friend by his departure.

EVANGELIZING CHINAMEN.

IN almost every large city throughout the United States there exists what is known as a Chinese Sunday School. It is held at some central point, and generally in a church, or other building used for evangelical work. The teachers are young ladies from various churches. Each lady takes a Chinaman and sits apart with him, teaching him to read the Bible in English. Sometimes, it is said, the pupil calls during the week at the lady's residence to get further instruction.

A Methodist Episcopal preacher named Hamilton, in the New York Sun, enters a strong protest against this method of Christianizing celestials. He says the plan is improper and questionable. The Chinaman's chief aim is to learn to speak the English language. Mr. Hamilton delicately suggests that improprieties may arise through these private associations, and he even relates an incident which came under his own observation. He knew a young lady who became very earnest in her desire to bring over a fat heathen to the true faith, as she saw it. So readily did the Chinaman fall in with the scheme, that his solitary association with the woman speedily wound up by their marriage.

Considering the fact that the sect to which Mr. Hamilton belongs is one of the most earnest and persistent in the kind of Chinese mission work mentioned, it shows that the gentleman has a good deal of moral courage to enter his protest thus forcibly. He thinks the young ladies could do more effective, more patriotic and more Christian work among the males of the Caucasian, than among those of the Mongolian race.

The truth is that Johnny Chinaman is after personal and pecuniary advantages all the time, and that success in proselyting him at present is just about as probable as the radical conversion to sectarian Christianity of a full-blooded son of Judah.

OPINIONS OF THE PRESS.

THE opinions of the press on the bills concerning Utah now before Congress are interesting to our readers so we give place today to a few more