

**SECOND SERIES OF LECTURES TO  
MY STUDENTS; BEING ADDRESSES  
DELIVERED TO THE STUDENTS OF  
THE PASTORS' COLLEGE,  
METROPOLITAN TABERNACLE**

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Second Series of Lectures to My Students; Being Addresses Delivered to the Students of the Pastors' College, Metropolitan Tabernacle by C. H. Spurgeon

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**C. H. SPURGEON**

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OF

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OF

The Pastors' College,

METROPOLITAN TABERNACLE.

BY

C. H. SPURGEON.

President.



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## INTRODUCTION.

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THE former series of my lectures met with a welcome which was by no means anticipated by their author. Everyone has received the book kindly, and some have grown enthusiastic over it. To the gentlemen of the press I am deeply indebted for their cordial reviews, to the general public for largely purchasing, but specially to the many individuals who in private letters have spoken of the work in approving words, which I am not ungrateful enough to forget, nor vain enough to repeat. A man may be allowed to feel glad when he is thanked for having been of service to his fellow men, and those men the ministers of the Lord. It is comforting to know that you have aimed at usefulness, pleasant to believe that you have succeeded, and most of all encouraging to have been assured of it by the persons benefited. With no little fear and trembling the former lectures were submitted to the public eye, but the result is now looked back upon with unusual content. As in duty bound and by gratitude prompted, thanksgivings to God are hereby very earnestly recorded, and indebtedness is also expressed to kindly hearts who have given my addresses so hearty a reception.

One result of the unanimous generosity of my critics has been this second series of lectures: whether this will prove to be a fresh trial for patience, or a further source of satisfaction to my readers, time alone will show. I hope the lectures are not worse than their predecessors. In some respects they ought to be better, for I have had three years' more experience; but there is one valid reason why the latter should hardly be expected to be equal to the former, and it is this—the subjects are not numerous, and the first choice naturally takes off the cream, so that the next gathering must consist of minor topics. I hope, however, that the quality has not very seriously fallen off, and that the charity of my readers will not fail. At any rate, I do not offer that which has cost me nothing, for I have done my best and taken abundant pains. Therefore with clear conscience I place my work at the service of my brethren, especially hoping to have a careful reading from young preachers, whose profiting has been my principal aim. I have made my addresses entirely for students and beginners in preaching, and I beg that they may always be regarded from that point of view, for many remarks which are proper enough to be made to raw recruits it would be gross impertinence to place before masters in Israel. The intent and object will be borne in mind by every candid reader.

I seize the present opportunity to call attention to the second of my three books for students, for this is properly *the third*. I allude to the volume entitled, "*Commenting and Commentaries*." It embodies the experience and information of a lifetime, but being very much occupied with a Catalogue of Commentaries it cannot commend itself to popular tastes, and must be confined in its circulation to those who wish for information upon expository works. To my own surprise it is in the tenth thousand, but numbers of readers to whom it might be valuable have not yet seen it. As almost all the reviewers speak of it with much praise, I think it will be worth any young man's while to buy it before he gets far on in the formation of a library. It is on my heart, if life is spared, to issue six half-crown books for preachers: the fourth, which is much of it prepared, will be occupied with "*The Art of Illustration*," and I am anxious in no one instance to waste time and labour upon books which will not be read. Hence my reason for mentioning the Commenting book in this place. Life is short, and time is precious to a busy man. Whatever we do we wish to make the most of.

One more apology and note. The lectures upon "*Posture, Gesture, Action, etc.*," will probably be judged to make too much of a secondary matter. I wish I could think so myself. My own observation led me to think them needful, for it has scores of times occurred to me to lament that speakers should neglect those minor points until they spoil themselves thereby. It matters little how a man moves his body and hands so long as he does not call attention to himself by becoming ungainly and grotesque. That many do this is a fact which few will deny, and my motive is not to make mirth at good men's expense, but to prevent its being done by their hearers. It is sad to see the Lord's message marred by being ill told, or to have attention taken off from it by the oddities of the messenger's manner. Could those who consider me to be trifling only see the results of bad action, as they are seen by those who wish that they did not see them, they would discover that a very serious purpose lies beneath the somewhat sarcastic humour which I have employed; and if they also believed, as I do, that such evils cannot be cured except by exposing them to ridicule, they would acquit me of trifling, even if they did not approve of my mode of dealing with the evil.

Hoping that some benefit may accrue to the rising race of preachers, and through them to the church of God, this book is offered to the Lord's service, in the hope that he will use it for his own glory.





### The Pastors' College.

THE lectures of which this volume is composed were delivered at the Pastors' College, in the rear of the Metropolitan Tabernacle, and, therefore, we take the liberty to notice that Institution in these pages. To make the College known, and to win for it willing friends, is confessedly one object of our publications upon the ministry, which may, indeed, be viewed as merely the giving forth to a wider area the instruction carried on within the College walls.

The Institution is intended to aid useful preachers in obtaining a better education. It takes no man to make him a minister, but requires that its pupils should, as a rule, have exercised their gifts for at least two years, and have won souls to Jesus. These we receive, however poor or backward they may be, and our endeavours are all directed to the one aim that they should be instructed in the things of God, furnished for their work, and practised in the gift of utterance. Much prayer is made by the Church in the Tabernacle that this end may be accomplished, nor has the prayer been in vain, for some 365 men who were trained in this manner are now declaring the gospel of Jesus. Besides the students for the regular ministry, several hundreds of street preachers, city missionaries, teachers, and workers of all kinds have passed through our Evening Classes, and more than 200 men are now with us, pursuing their callings by day and studying in the evening. We

ask for much prayer from all our brethren, that the supply of the Spirit may sanctify the teaching, and anoint every worker for the service of the Lord.

As it would be quite unwarrantable for us to interfere with the arrangements of other bodies of Christians, who have their own methods of training their ministers, and as it is obvious that we could not find spheres for men in denominations with which we have no ecclesiastical connection, we confine our College to Baptists; and, in order not to be harassed with endless controversies, we invite those only who hold those views of divine truth which are popularly known as *Calvinistic*,—not that we care for names and phrases; but, as we wish to be understood, we use a term which conveys our meaning as nearly as any descriptive word can do. Believing the grand doctrines of grace to be the natural accompaniments of the fundamental evangelical truth of redemption by the blood of Jesus, we hold and teach them, not only in our ministry to the masses, but in the more select instruction of the class room. Latitudinarianism with its infidelity, and unsectarianism with its intolerance, are neither of them friends of ours: we delight in the man who believes, and therefore speaks. Our Lord has given us no permission to be liberal with what is none of ours. We are to give an account of every truth with which we are put in trust.

Our means for conducting this work are with the Most High God, possessor of heaven and earth. We have no list of subscribers or roll of endowments. Our trust is in him whom we desire to serve. He has supported the work for many years, by moving his stewards to send us help, and we are sure that he will continue to do so as long as he desires us to pursue this labour of love. We need at least £120 every week of the year, for we have 113 men to board, lodge, and educate, preaching stations to hire, and new churches to help. Since our service is gratuitous in every sense, we the more freely appeal to those who agree with us in believing that to aid an earnest young minister to equip himself for his life-work is a worthy effort. No money yields so large a return, no work is so important, just now none is so absolutely needful.

NIGHTINGALE LANE,  
CLAPHAM, SURREY.



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