

# QUOTES by &/or ABOUT C. H. SPURGEON<sup>1</sup>

## STANDING FOR THE TRUTH:

“Let us see to it that we set forth our Lord Jesus Christ as the infallible Teacher, through His inspired Word. I do not understand that loyalty to Christ which is accompanied by indifference to His words. How can we reverence His person, if His own words and those of His apostles are treated with disrespect? Unless we receive Christ’s words, we cannot receive Christ; and unless we receive His apostles’ words, we do not receive Christ; for John saith, *‘He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.’* We must love and reverence all the teaching of our Lord; and we build our houses on the sand if we do not. It is as important to know Christ as the truth, as it is to know Christ as the way and the life...

“Some excellent brethren seem to think more of the life than of the truth; for when I warn them that the enemy has poisoned the children’s bread, they answer, *‘Dear brother, we are sorry to hear it; and, to counteract the evil, we will open the window, and give the children fresh air.’* Yes, open the window, and give them fresh air, by all means. You cannot do a better thing, in view of many purposes; but, at the same time, this ought you to have done, and not to have left the other undone. Arrest the poisoners, and open the windows, too. While men go on preaching false doctrine, you may talk as much as you will about deepening their spiritual life, but you will fail in it. While you do one good thing, do not neglect another. Instead of saying that the life is more important, or the truth is more important, or the way is more important, let us be united in the firm belief that they are each one equally important, and that one cannot be well sustained and thoroughly carried out without the rest.”<sup>2</sup>

“We admire a man who was firm in the faith... four hundred years ago... but such a man today is a nuisance, and must be put down. Call him a narrow-minded bigot, or give him a worse name if you can think of one. Yet imagine that in those ages past, Luther, Zwingli, Calvin, and their compeers had said, *‘The world is out of order; but if we try to set it right we shall only make a great row and get ourselves in disgrace. Let us go to our chambers, put on our night-caps, and sleep over the bad times, and perhaps when we wake up things will have grown better.’* Such conduct on their part would have entailed upon us a heritage of error. Age after age would have gone down into the infernal deeps, and the pestiferous bogs of error would have swallowed all. These men loved the faith and the name of Jesus too well to see them trampled on...

It is today as it was in the Reformers’ days. Decision is needed. Here is the day for the man, where is the man for the day? We who have had the gospel passed to us by martyr hands dare not trifle with it, nor sit by and hear it denied by traitors who pretend to love it, but inwardly abhor every line of it... Look you, sirs, there are ages yet to come. If the Lord does not speedily appear, there will come another generation, and another, and all these generations will be tainted and injured if we are not faithful to God and to His truth today. We have come to a turning-point in the road. If we turn to the right [perhaps] our children and our children’s children will go that way; but if we turn to the left, generations yet unborn will curse our names for having been unfaithful to God and to His Word.”<sup>3</sup>

“Long ago I ceased to count heads. Truth is usually in the minority in this evil world. I have faith in the Lord Jesus for myself, a faith burned into me as with a hot iron. I thank God, what I believe I shall believe, even if I believe it alone.”<sup>4</sup>

## ON CONSECRATION:

“I feel that, if I could live a thousand lives, I would like to live them all for Christ, and I should even then feel that they were all too little a return for His great love to me.”<sup>5</sup>

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<sup>1</sup> Compiled by Mike Edwards, P.O. Box 127, St. Vincent, West Indies, Oct/Nov, 2011. Everything in parentheses ( ) appears as such in the originals. All bolding, underlining, everything in brackets [ ] and nearly all italicizing has been added by me. Email address: mike.edwards876@gmail.com

<sup>2</sup> C. H. Spurgeon “*An All-Round Ministry*” (The Banner of Truth Trust: Edinburgh, Scotland, first published 1900, 1978 paperback ed.), pp. 373-374.

<sup>3</sup> C.H. Spurgeon, “*Sermons*” (1888, p. 83-84), quoted in Iain Murray, “*The Forgotten Spurgeon*” (The Banner of Truth Trust: Edinburgh, Scotland, 1978), p. 193

<sup>4</sup> Spurgeon, “*Sermons*” vol. 33, p. 575 cited in “*The Forgotten Spurgeon*” p. 138

<sup>5</sup> CHS (Spurgeon), “*Sermons*”, vol. 48, p. 274, quoted in “*The Forgotten Spurgeon*”, p. 20

## WISE SAYINGS by &/or RELATED TO SPURGEON:

“Shindler’s comment on how the times had changed between the 1850s and the Down-Grade controversy of the 1880s is a reminder of how danger does not always come from the same quarter. As a Puritan once said, ‘*The devil does not allow the wind of error to blow long in the same direction.*’”<sup>6</sup>

“You may look down with contempt on some who do not know so much as you, and yet they may have twice your holiness and be doing more service to God.”<sup>7</sup>

“I have been in my inmost soul bowed before the Lord with awful dread lest these days of the Son of Man which we have enjoyed in great measure so long should be taken away from us. I tremble lest we should go to sleep, and do nothing: I am alarmed lest there should be no conversions, and nobody caring that there should be any... You Protestants who are today flinging away your liberties as dirt-cheap will one day rue the day in which you allowed the old chains to be fitted upon your wrists. Popery fettered and slew our sires, and yet we are making it the national religion!”<sup>8</sup>

“As it is recorded that David, in the heat of battle waxed faint, so may it be written of all the servants of the Lord. Fits of depression come over the most of us. Usually cheerful as we may be, we must at intervals be cast down. The strong are not always vigorous, the wise not always ready, the brave not always courageous, and the joyous not always happy. There may be here and there men of iron, to whom wear and tear work no perceptible detriment, but surely the rusts frets even these; and as for ordinary men, the Lord knows and makes them to know, that they are but dust. Knowing by most painful experience what deep depression of spirit means, being visited there-with at seasons by no means few or far between, I thought it might be consolatory to some of my brethren if I gave my thoughts thereon, that younger men might not fancy that some strange thing had happened to them when they became for a season possessed by melancholy; and that sadder men might know that one upon whom the sun has shone right joyously did not always walk in the light...

“Let us dwell upon the reasons why these things are permitted; why it is that the children of light sometimes walk in the thick darkness... Is it not first [of all] that *they are men*? Being men, they are compassed with infirmity, and heirs of sorrow... Moreover, *most of us are in some way or other unsound physically*. Here and there we meet with an old man who could not remember that ever he was laid aside for a day; but the great mass of us labour under some form or other of infirmity, either in body or mind...[also] Our work, when earnestly undertaken, lays us open to attacks in the direction of depression. Who can bear the weight of souls without sometimes sinking to the dust? Passionate longings after men’s conversion, if not fully satisfied (and when are they?), consume the soul with anxiety and disappointment. To see the hopeful turn aside, the godly grow cold, professors abusing their privileges, and sinners waxing more bold in sin—are not these sights enough to crush us to the earth? The kingdom comes not as we would [like it], the reverend name is not hallowed as we desire, and for this we must weep. How can it be otherwise than sorrowful, while men believe not our report, and the divine arm is not revealed?”<sup>9</sup>

*Our position in the church will also conduce [lead] to this.* A minister fully equipped for his work will usually be a spirit by himself, above, beyond, and apart from others. The most loving of his people cannot enter into his peculiar thoughts, cares, and temptations. In the ranks, men walk shoulder to shoulder, with many comrades, but as the officer rises in rank, men of his standing are fewer in number. There are many soldiers, few captains, fewer colonels, about only one commander-in-chief. So, in our churches, the man whom the Lord raises as a leader becomes, in the same degree in which he is a superior man, a solitary man. The mountain-tops stand solemnly apart, and talk only with God as He visits their terrible solitudes. Men of God who rise above their fellows into nearer communion with heavenly things, in their weaker moments feel the lack of human sympathy...

“There can be little doubt that *sedentary* [sitting, studying] *habits* have a tendency to create despondency in some constitutions. Burton, in his *Anatomy of Melancholy*, has a chapter upon this cause of sadness...he says—‘Students

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<sup>6</sup> Iain Murray, “*Spurgeon v. Hyper-Calvinism: The Battle for Gospel Preaching*” (The Banner of Truth Trust: Edinburgh, Scotland, 1995, 1997), p. xiii.

<sup>7</sup> CHS, “*Metropolitan Tabernacle Pulpit*” (Vol. 11, p. 34), cited by Iain Murray in “*Spurgeon v. Hyper-Calvinism*”, p. xiv.

<sup>8</sup> *Sermons*, vol. 22, pp. 633-34, November 12<sup>th</sup>, 1876, quoted in Murray, “*The Forgotten Spurgeon*”, p. 116

<sup>9</sup> C. H. Spurgeon, “*Lectures to My Students*” chapter 11 “*The Minister’s Fainting Fits*” (Zondervan Publishing House: Grand Rapids, MI, 1954), pp. 154-156.

are negligent of their bodies...only scholars neglect that instrument (their brain and spirits I mean) which they daily use. Well saith Lucan, "See thou twist not the rope so hard that it break." To sit long in one posture, poring over a book, or driving a quill [pen], is in itself a taxing of nature; but add to this a badly ventilated chamber, a body which has long been without muscular exercise, and a heart burdened with many cares, and we have all the elements for preparing a seething cauldron of despair, especially in the dim months of fog."<sup>10</sup>

### **STATEMENTS &/or ATTACKS DURING THE DOWNGRADE CONTROVERSY:**

"It is a great grief to me that hitherto many of our most honoured friends in the Baptist Union have, with strong determination, closed their eyes to serious divergencies from truth. I doubt not that their motive has been in a measure laudable, for they desired to preserve peace, and hoped that errors, which they were forced to see, would be removed as their friends advanced in years and knowledge.

"But at last even these will, I trust, discover that the new views are not the old truth in a better dress, but deadly errors with which we can have no fellowship. I regard full-grown 'modern thought' as a totally new cult, having no more relation to Christianity than the mist of the evening to the everlasting hills."<sup>11</sup>

"C.H. Spurgeon gently refused to identify the evangelical faith with the rather watered-down version being offered by Henry Ward Beecher. Dr. Joseph Parker had taken him to task for his apparent individualism. He did this through an 'open letter' published in the press, in which he attacked C. H. Spurgeon's narrowness. He demanded that Spurgeon '*...widen the circle of which you are the centre. You are surrounded by offerers of incense. They flatter your weakness, they laugh at your jokes, they feed you with compliments. My dear Spurgeon you are too big a man for this. Take in more fresh air. Open your windows... scatter your ecclesiastical harem.*' (!) Parker lived to regret his thoughtless censure and to apologize for it (although not to Spurgeon) (!) [Hypocritically!], he rendered a generous tribute to him when Spurgeon died."<sup>12</sup>

"The period produced such a variety of less-than-orthodox interpretations of faith that these pressures mounted to the point that Spurgeon felt that he had to do more than to gently negate the increasing secularism and apostasy around him. Biblical criticism openly advocated an evolutionary hypothesis as the basis for interpreting biblical literature. New liberal theologies sprang up in abundance overnight, systematically eliminating all supernatural elements from Scripture and attacking its inspiration. Finally Spurgeon gave his approval to an article for the *Sword and Trowel* which asserted, in part:

*'The atonement is doubted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into a fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren.'*

"Despite his earlier assurances of openness in fellowship with all true believers, some immediately thought that his protest was against the abandonment of Calvinistic views. He emphatically denied that this was the issue. He complained that progressive theology taught that '**men can escape if they neglect the great salvation.**' Of particular import in this area was the doctrine of postmortem salvation advocated by the Universalists who objected to the orthodox views of judgment and eternal punishment. In a letter to Mr. Auslane he affirmed: 'The Restoration theory [Universalism] carries with it so much of the same evils as the Romish Purgatory, and is accompanied with as many other errors, that personally I cannot be in communion with any one holding it.' ...

Spurgeon had waited a long time before voicing his protests. He hesitated to speak until he was absolutely sure. As one reads the correspondence and its results, sadness at the many misunderstood communications is matched by wonder at the enigmatic behaviours of leaders who perhaps ought to have acted differently. **Dr. James A. Spurgeon did not withdraw from the Union with his brother, yet said he supported him. Secretary W. A. Booth, who agreed with Spurgeon in private, refused to support him in the Union council meetings.** Spurgeon had letters and other documentation to support all his charges, but refused to name individuals and chose to withdraw rather than to split the Union. Above all else, C. H. Spurgeon appears to have attempted to act honestly

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<sup>10</sup> CHS, "Lectures to My Students" pp. 157-158.

<sup>11</sup> CHS, November 23<sup>rd</sup>, 1887, PIKE, 6. P. 291, quoted in "*The Forgotten Spurgeon*" p. 152

<sup>12</sup> Craig Skinner "*Spurgeon & Son—The Forgotten Story of Thomas Spurgeon and his Famous Father, Charles Haddon Spurgeon*" (Kregel Publications: Grand Rapids, MI, 1984, 1999), p. 91.

and with sensitivity. Others were unwilling to follow his lead...Immediately upon his withdrawal, Spurgeon joined the Surrey and Middlesex Baptist Association, whose members were of a more sympathetic order.”<sup>13</sup>

“Certain men start new doctrines because ‘*something is rotten in the state of Denmark,*’ and out of rottenness [abnormal] growths must come. You may have read Pliny’s ‘*Natural History.*’ If you have not read it, you need not do so, for the history is not general natural, but [mostly myth]. Pliny tells us that, when the elephant goes to a pool of water, and sees himself in it, he is moved with such disgust at his own ugliness, that he straightway stirs the water, and makes it muddy, that he may not see himself. Such an elephant never lived; but I have seen men who have been very comparable to it. Holy Scripture has not agreed with them—so much the worse for Holy Scripture! Such-and-such doctrines do not suit their tastes, so they must be misrepresented or denied. An unregenerate heart lies at the bottom of ‘*modern thought.*’ **Men are down-grade in doctrine because they were never put on the up-grade by the renewal of their minds.**”<sup>14</sup>

“We have nowadays around us a class of men who preach Christ, and even preach the Gospel; but then they preach a great deal else which is not true, and thus destroy the good of all that they deliver, and lure men to error. They would [like to] be styled ‘evangelical’ and yet be of the school which is really anti-evangelical. Look well to these gentlemen. I have heard that a fox, when close hunted by dogs, will pretend to be one of them, and run with the pack. That is what certain are aiming at just now: *the foxes would seem to be dogs.* But in the case of the fox, his strong scent betrays him, and the dogs soon find him out; and even so, the scent of false doctrine is not easily concealed, and the game does not answer for long. There are extant [existing today] ministers of whom we scarce can tell whether they are dogs or foxes; but all men shall know *our* quality as long as we live, and they shall be in no doubt as to what we believe and teach. We shall not hesitate to speak in the strongest Saxon [English] words we can find, and in the plainest sentences we can put together, that which we hold as fundamental Truth.”<sup>15</sup>

### **HIS BIBLE COLLEGE EDUCATIONAL PHILOSOPHY<sup>16</sup>:**

“It might well be asked why Spurgeon should have thus formed a new college at a time when there were already a considerable number of Nonconformist colleges in existence—indeed not a few people asked this very question a century ago and thought his venture unnecessary, unconventional and divisive.” (p. iv)

“**First, with regard to the entrance of students into theological colleges, Spurgeon was convinced that no man should be accepted for training unless he was naturally fitted to preach and—as far as human eye could judge—divinely called to that office...**’ We are continually declining candidates because we question their fitness. Some of these have education and money, and are supported by earnest requests from parents and friends; but all this avails them nothing.” (p. v)

“**Secondly, as far as the curriculum of theological training is concerned, Spurgeon asserted that the place of prime importance should be given to Biblical Theology.** ‘We have become daily more and more impressed with the conviction that theology should be the principal subject for instruction in a Theological College,’ so wrote George Rogers, the man whom Spurgeon chose as Principal of the Pastors’ College. Moreover Spurgeon was careful to affirm what he meant by Biblical Theology. ‘We endeavour,’ he says, ‘to teach the Scriptures, but, as everybody else claims to do the same, and we wish to be known and read of all men, we say distinctly that the theology of the Pastors’ College is Puritanic. We are old-fashioned enough to prefer Manton to Maurice, Charnock to Robertson, and Owen to Voysey. Both our experience and our reading of the Scriptures confirm us in the belief of the unfashionable doctrines of grace; and among us, upon those grand fundamentals, there is no uncertain sound...It seemed to me that preachers of the grand old truths of the gospel, ministers suitable for the masses, were more likely to be found in an institution where preaching and divinity would be the main objects, and not degrees and other insignia of human learning.’

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<sup>13</sup> Skinner, pp. 91-92.

<sup>14</sup> “*An All-Round Ministry,*” p. 375.

<sup>15</sup> David G. Fountain, “*Contending for the Faith—E. J. Poole-Connor*” (The Wakeman Trust: London, England, 1966, 2005 revised version), p. 66, quoting from C. H. Spurgeon “*The Greatest Fight in the World*”, p. 39.

<sup>16</sup> Everything contained here is a direct quotation from Ian Murray’s introduction to C.H. Spurgeon’s, “*An All-Round Ministry-Addresses to Ministers and Students*” (The Banner of Truth Trust: Edinburgh, Scotland, 1900, 1978). Originally transcribed June, 2008 and shared with the BBCC faculty August, 2008.

“...There is no doubt that Spurgeon’s opinions on this subject were greatly strengthened by his own personal experience. As is well known, he had received no regular college training, but from his earliest days in his grandfather’s manse at Stambourne, he had been grounded in Calvinistic theology, and when he began preaching in London he proved again (what most had forgotten since the days of Whitefield) that in that divinity lies the true power of a Gospel ministry...**Eloquence that will move the masses, the writer said, requires not merely a loud voice, but ‘proper material to exert itself upon.** Nobody shouts out an axiom in mathematics; nobody balances probabilities in thunder. There must be a strong sentiment, some bold truth, to make a man shout. The doctrine of sudden conversion or of irresistible grace can be shouted; but if a man tried ever so hard to shout in delivering a moderate and sensible discourse on free-will, he would find himself talking quietly in spite of himself. A loud voice, then, must have “loud” doctrine to develop it.’ ...Spurgeon always realized...that there is a far closer connection than men think between a minister’s preaching and his theology...’**To be effective preachers you must be sound theologians,**’ was a maxim he constantly gave his students. ‘The buildings in which you will preach,’ he reminded them, ‘were erected as monuments to the power of the doctrines of grace. Mind you preach these doctrines in them. The doctrines some now preach could not build a mouse-trap.’” (pp. v-viii)

**“In the third place, Spurgeon differed from so many of his contemporaries (and ours!) with regard to the manner in which students should be trained. Instruction, he maintained, should be given in definite, dogmatic form.** Tutors should not teach their students in that broad liberal manner which presents a number of ‘view-points’ and leaves the ultimate choice to the student; **rather they should forcibly and unmistakably declare the mind of God and show a determined predilection for the old theology, being saturated in it and ready to die for it!**

“...The Principal of the Pastor’s College, George Rogers, spoke for Spurgeon when he declared, ‘Calvinistic theology is dogmatically taught. We mean not dogmatic in the offensive sense of that term; but as the undoubted teaching of the Word of God...We have no sympathy with any modern concealment or perversion of great gospel truths. We prefer Puritan to modern divinity...Yet it would be a great mistake to think that Spurgeon held that in the training of students a sound creed was everything. **If the manner of instruction was to be dogmatic, it was equally as important that it should be fervent: ‘Tutors should be what they wish their students to be; and what manner of men should ministers be? They should thunder in preaching, and lighten in conversation; they should be flaming in prayer, shining in life, and burning in spirit.** If they be not so, what can they effect? If they be not spiritual Samsons, how can the roaring lion be overcome? How can the gates of hell be lifted from their hinges? Provided that we know the truth and are confirmed in it by divine grace, it is yet no trifling work to pass on the heavenly treasure to those who are to become its guardians in the future. David had the ark of God in his land, but the Lord was not pleased with the manner of his moving it to its resting-place, and therefore, he made a breach upon him. The like may happen to us in handing over the truth of God to others: it is a delicate and difficult service. **A man must first know the truth in his own soul before he can effectually transmit it to those who sit at his feet. Knowing it, he must live in the daily enjoyment of it.** Only as the Holy Ghost overshadows a man’s mind, can he influence other minds in a right manner. The spirit of the gospel must be in him as well as its doctrine.’: (pp. ix-xi)

“[Fourthly], **There is one final respect in which Spurgeon’s views on theological training diverged from the conventional and prevailing outlook. He maintained that the all-controlling aim should be the preparation of powerful preachers.** No matter what most other theological colleges might profess to have as their aim, he saw that *in practice* the training they gave their students was not principally designed to make men mighty in the pulpit. Moreover Spurgeon, like one or two of his more clear-sighted contemporaries...recognized the foremost cause of this state of affairs—**it was the curse of ‘idolatry of intellect,’ the desire for academic prestige and the fear of losing intellectual respectability.** By Spurgeon’s day it had become fashionable for theological colleges to prepare students for London University degrees; he saw this for what it has proved to be—an invasion of the Church by the world, and an abandonment in practice of what should be the true aim of all ministerial training. Once let such procedure be adopted, and it is the death of the preparation of powerful preachers. **Not that learning is a hindrance to preaching, far from it; learning is essential to preaching, but not the kind of learning required by University degrees.** ‘There is a learning that is essential to a successful ministry, viz. the learning of the whole Bible, to know God, by prayer, and experience of His dealings.’ Though he stood practically alone in this conviction, Spurgeon was ready to declare it in no uncertain terms: ‘Our men seek no Collegiate degrees, or classical honours,—though many of them could readily attain them; but to preach efficiently, to get at the heart of the masses, to evangelize the poor,—this is the College ambition, this and nothing else.’

“The design of the Pastors’ College has, from the beginning, been to help *preachers*, and not to produce *scholars*. Let the world education men for its own purposes, and let the Church instruct men for its special service. We *aim* at helping men to set forth the truth of God, expound the Scriptures, win sinners, and edify saints.” (pp. xi-xii)

“Entrance [to the Pastor’s College] was not limited to Baptists but open to approximately 100 new students each year. On Friday afternoons ‘*the Guv’nor*’ (as his students affectionately termed him) came himself to lecture on practical issues in the ministry. His several volumes of *Lectures to My Students* came from these classes. On these occasions he talked about literature, authors, poets, and reformers. Spurgeon counseled them on what books to buy, and selected readings which he delivered to them. He modeled interpretation for them through his elocution and delivery. Many of these lectures covered aspects of preaching and pastoral ministry so relevant that they are still enjoyed by the theological students of today.”<sup>17</sup>

### **ON CHURCH PLANTING, CHURCH GROWTH & CHURCH MINISTRY:**

“Churches have summers, like our gardens, and then all things are full; but then come their winters, and alas, what emptying are seen! Have we not all seen the flood when the tide has come up far upon the beach, and have we not all marked the ebb when every wave has seemed to fall short of that which preceded it? Such ebbs and floods there are in the history of the kingdom of Christ. One day, ‘*The kingdom of God suffereth violence, and every man presses into it*’; at another time men seem to be ashamed of the Christian faith, and they wander off into a thousand delusions, and the church is [diminished] and brought low by heresy, by worldliness, by lukewarmness, and by all sorts of evils.”<sup>18</sup>

“Every minister can understand what John Wesley meant when he said, ‘*Were I to preach one whole year in one place, I should preach both myself and most of my congregation to sleep,*’ and there were times when Spurgeon wished that the burden of preaching years after year to thousands might be lightened: ‘*There are times without number in which I have wished that I could become the pastor of some little country church, with two or three hundred hearers, over whose souls I could watch with incessant care.*’ But he knew it was not to be, and he prayed that God would seal his mouth in eternal silence rather than let him grow careless or contented while souls were being damned: ‘It were better for me that I had never been born than that I preach to these people carelessly, or keep back any part of my Master’s truth. Better to have been a devil than a preacher playing fast and loose with God’s Word, and by such means working the ruin of the souls of men... It will be the height of my ambition to be clear of the blood of all men. If, like George Fox, I can say in dying, “I am clear, I am clear,” that were almost all the heaven I could wish for.’”<sup>19</sup>

“Do you notice at the present moment, the way the gospel is put? I am uttering no criticism upon anyone in particular, but I continually read the exhortation, ‘*Give your heart to Christ.*’ The exhortation is good, but do not suffer it to covert over the gospel word: ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ In the Sunday-school, the teaching often is, ‘*Dear children, love Jesus.*’ Now, this is not the gospel. The love of Jesus comes as a fruit, but the gospel is, ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ If we think we shall do more good by substituting another exhortation for the gospel command, we shall find ourselves landed in serious difficulties. If, for a moment, our improvements seem to produce a larger result than the old gospel, it will be the growth of mushrooms, it may even be the growth of toadstools; but it is not the growth of trees of the Lord. Let us keep close to Christ as our infallible Teacher in these days of peril, and be exceedingly jealous of the truth, else we may be duped, as Pompey tricked certain cities that would not admit his troops. He said, ‘*I don’t ask you to allow my armies to billeted upon you; but here are a few sick and wounded men, for whom I ask that you will allow them to rest among you.*’ When the invalids were within the walls, they opened the gates, and the inhabitants were easily subdued. Keep out the little errors for which sympathy is asked; or, if not, your citadel will be captured before you are aware of the attack. Stand fast in the faith once for all delivered to the saints, and let no man spoil you by philosophy and vain deceit.”<sup>20</sup>

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<sup>17</sup> Skinner, p. 48.

<sup>18</sup> CHS, “*Sermons*” vol. 28, p. 110 (February 19<sup>th</sup>, 1882) quoted in “*The Forgotten Spurgeon*” p. 138

<sup>19</sup> Murray, “*The Forgotten Spurgeon*,” p. 39 (interior quotes, vol. 19, pp. 365, 370 & vol. 27, p. 310)

<sup>20</sup> “*An All-Round Ministry*”, p. 376. [preached in 1890, in the midst of the Downgrade Controversy, two years prior to his death]

“I sometimes think if I were in heaven I should almost wish to visit my work at the Tabernacle, to see whether it will abide the test of time and prosper when I am gone. Will you keep to the truth? Will you hold to the grand old doctrines of the gospel? Or will this church, like so many others, go astray from the simplicity of its faith, and set up gaudy services and false doctrine? Methinks I should turn over in my grave if such a thing could be. God forbid it! But there will be no coming back... We cannot return to save the burning mass, nor to rebuild the ruin, but we shall, doubtless, see and know what comes of it.”<sup>21</sup>

### **HIS THEOLOGY/THEOLOGICAL VIEWS:**

“We believe that the work of regeneration, conversion, sanctification and faith, is not an act of man’s free will and power, but of the mighty, efficacious and irresistible grace of God.”<sup>22</sup>

“I believe that very much of current Arminianism is simply ignorance of gospel doctrine.”<sup>23</sup>

“Mr. Spurgeon is a Calvinist, which few of the dissenting ministers in London now are. He preaches salvation, not of man’s free will, but of the Lord’s good will, which few in London, it is to be feared, now do.”<sup>24</sup>

“I do not hesitate to say, that next to the doctrine of the crucifixion and the resurrection of our blessed Lord – no doctrine had such prominence in the early Christian Church as the doctrine of the election of grace.”<sup>25</sup>

“The doctrine of grace has been put by in the lumber chamber. It is acknowledged to be true, for it is confessed in most creeds; it is in the Church of England articles, it is in the confessions of all sorts of Protestant Christians, except those who are avowedly Arminian, but how little is it ever preached! It is put among the relics of the past. It is considered to be a respectable sort of retired officer, who is not expected to see any more active service.”<sup>26</sup>

Author Iain Murray observes, “There is only one point known to me at which Spurgeon’s later thought showed a variation with his early years. He very largely abandoned the practice of calling other Christians ‘Hyper-Calvinists’ or ‘Arminians’. The terms may not be intended to be derogatory, yet in controversy they soon begin to carry that sense and thus alienate the fellow Christians to whom they are applied. In his mature years he indeed came to use all ‘labels’ more sparingly, not because his mind was changed on the errors in question, but rather because the best way to help others is simply to teach the Scriptures. Love of the truth which is not accompanied by love for others bring no honour to God and love will show itself, in part, in the words we use or decline to use.”<sup>27</sup>

### **REGARDING PREACHING AND TEACHING:**

“You must also have faith in God in the form of expectancy. Our brethren Smith and Fullerton [a church-sponsored evangelistic team] would not have a blessing on their work if they did not expect the blessing to come; but expecting the blessing, they provide an enquiry-room, and persons to look after the converts. Shall we commence farming, and provide no barn? In many a village, the Lord has saved souls under the preaching of the gospel, but the minister has never said, ‘*I shall be in the vestry on such-and-such an evening to see enquirers,*’ or, ‘*I shall stop after the sermon to talk with the anxious.*’ He has never given the people a chance of telling what the Lord has done for them; and if he should hear that a dozen people have been convinced of sin, he would be surprised, and fear that they were hypocrites. We have not so learned Christ. We expect to take fish in our nets, and to reap harvests in our fields. Is it so with you, my brethren? Let it be more so. ‘*Open thy mouth wide,*’ saith the Lord, ‘*and I will fill it.*’ So pray and so preach that, if there are no conversions, you will be astonished, amazed, and broken-hearted. Look for the salvation of your hearers as much as the angel who will sound the last trump will look for the waking of the dead. Believe your own doctrine! Believe your own Saviour! Believe in the Holy Ghost who dwells in you! For thus shall you see your hearts’ desire, and God shall be glorified.”<sup>28</sup>

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<sup>21</sup> *Sermons*, vol. 23, p. 514, quoted in Murray, “*The Forgotten Spurgeon*”, p. 208

<sup>22</sup> CHS, from the “Declaration of Faith and Practice” held by the New Park Street congregation. “*The Early Years*”, p. 552, cited by Murray, “*The Forgotten Spurgeon*”, p. 98

<sup>23</sup> *Sermons*, vol. 11, p. 29, quoted in Murray, “*The Forgotten Spurgeon*” p. 68

<sup>24</sup> John Anderson of Helensburgh, “*The Early Years*” p. 339, quoted in Murray, “*The Forgotten Spurgeon*” p. 44.

<sup>25</sup> *Sermons*, vol. 6, p. 302, quoted in Murray, p. 44

<sup>26</sup> *Sermons*, vol. 12, p. 429, quoted by Murray in “*The Forgotten Spurgeon*” p. 44

<sup>27</sup> Iain Murray, “*Spurgeon v. Hyper-Calvinism*”, pp. xiv-xv.

<sup>28</sup> Spurgeon, “*An All-Round Ministry*,” p. 187.

“Spurgeon sought to treat his congregation as William Grimshaw had treated his many hearers at Haworth in the 18<sup>th</sup> century Awakening. On one occasion when Whitefield was preaching for Grimshaw, the latter interrupted him with the words, ‘Brother Whitefield, don’t flatter them, I fear that half of them are going to hell with their eyes open’.”<sup>29</sup>

“Turning from what the world thought of Spurgeon in 1856, let us consider some of the factors that had made him the instrument of this great awakening. In the first place, Spurgeon possessed outstanding natural abilities which were all devoted to the cause of the proclamation of the Word. His powers of imagination and description enabled him to present familiar truths with arresting vividness. Take the following statement in which he is exhorting believers to awake to the urgency of making known the gospel: ‘Christian man, while you are sleeping, remember time is running on. If you could stop the hands of time you might afford yourselves a little leisure; if you could, as we say, take him by the forelock, you might pause awhile; but you must not rest, for the tremendous wheels of the chariot of time are driven at such a fearful rate that the axles thereof are red-hot with speed, and there is no pause in that tremendous rush? On, on, on it goes, and a century has fled like a watch in the night.’

“Such language was a startling contrast to the dull pulpit style of mid-Victorianism. It was an impudent thing in the eyes of the religious world for a young upstart to popularize a new style of preaching. But that is, in fact, what Spurgeon did, and in doing so he proved he possessed a self-confidence and originality of no common order. He scorned a dignified, impersonal presentation of the gospel and spoke to his hearers as though he was seizing them personally by the hand and talking to them in the street.”<sup>30</sup>

### **ON THE USE OF HUMOR &/or HUMOROUS STORIES & ANECDOTES:**

“Spurgeon spoke of using humor as a teaching tool, comparing it to tickling an oyster with a feather, and saying, ‘I should never get the knife into some people if they were not first opened by the feather.’

“C. H. Spurgeon [told the] story about how his mother had expressed her Congregationalism, when she learned that he had walked eight miles as a sixteen-year-old to be immersed in confession of his newfound faith...She remarked, ‘*Charlie, I always prayed that you might become a Christian, but never that you might be a Baptist,*’ and he replied, ‘*God has answered your prayer, Mother, with his usual bounty, and given you more than you asked!*’”<sup>31</sup>

“When someone asked him once, ‘Who can possibly take your place when you are gone?’ he replied, ‘I never trouble myself as to who shall marry my wife after I am dead.’”<sup>32</sup>

“[Spurgeon] delighted to tell any story that showed up supercilious piety: ‘A member once said to his minister who wanted a little more salary as his family increased, “*I did not know you preached for money.*” “*No, I don’t,*” said the minister. “*I thought you preached for souls!*” “*So I do; but my family can’t live on souls, and if they could it would take a good many the size of yours to make a meal.*’””<sup>33</sup>

### **MISC. STATEMENTS TO THE STUDENTS AT HIS PASTOR’S COLLEGE:**

“Put plenty into your sermons, gentlemen. After hearing some discourses I have been reminded of the request of the farmer’s boy to his missus when eating his broth. ‘*Missus, I wish you would let that chicken run through this broth once more.*’ Don’t go creeping into your subject, first to the ankles and then to the knees, as some preachers do, but plunge into it at once over head and ears; that is the easy way to get the attention of the people. Don’t spar at them, but hit out boldly, straight from the shoulder.”<sup>34</sup>

“He was not above ridiculing some of the latest fads in eschatology either: ‘Don’t be so absorbed, like some brethren, with the doctrine of the Second Coming that you neglect to preach the first. I should like to say to some I know, “*Ye men of Plymouth [Brethren], why stand ye gazing up into heaven? Go on with your work.*’””<sup>35</sup>

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<sup>29</sup> Murray, “*The Forgotten Spurgeon,*” p. 39

<sup>30</sup> Murray, “*The Forgotten Spurgeon,*” pp. 30-31

<sup>31</sup> Skinner, “*Spurgeon & Son,*” p. 216.

<sup>32</sup> Skinner, p. 49.

<sup>33</sup> Ibid, p. 49.

<sup>34</sup> Ibid, p. 48.

<sup>35</sup> Skinner, p. 48.