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CHARLES HADDON SPURGEON

AS

A PREACHER

by

William R. Noland

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INTRODUCTION

"The student of history, and even the ordinary reader, does not need to be told that all the great leaders of the Church have been men unique in their personal and other characteristics, -- men who were divinely fitted for their work, and divinely aided and sustained in its performance, doing that which no other men could have done, or done so well. What other man could have done the work of the apostle Paul, or of Augustine, or Luther or Calvin? And what man is there who could have done the work Mr. Spurgeon has done? It is on every side abundantly evident that he is God's man; that God has made him what he is, and done all for His own glory, and for the good of the Church and the world."

Robert Shindler

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CHARLES HADDON SPURGEON AS A PREACHER

INTRODUCTION

A. The Subject Stated And The Present Study Justified

Charles Haddon Spurgeon was one of the most popular preachers of his century. During his thirty-eight years in the ministry thousands flocked to hear him each Sunday. Because of his popularity and the message which he had for his people he has been called "The Prince of Preachers."¹

R. W. Dale says of him:

"While his congregation was worshipping with him, the glory of the Lord shone round about them, and this had never been to the same extent their experience in listening to any other man. Never again will they listen to a preacher at whose word God will become so near, so great, so terrible, so gracious; Christ so tender and so strong; the Divine Spirit so mighty and so merciful; the Gospel so free; the promises of God so firm; the troubles of the Christian man so light; his inheritance in Christ so glorious and so real. Never again. It is wonderful that large numbers of Christian men should, in the Divine order, be made so dependent on one man."²

The fact that his popularity lives on, his writings last, and authorities consider him one of the worlds greatest preachers is sufficient reason for a study of Charles Haddon Spurgeon as a Preacher. In spite of Spurgeon's great success and the rank which he has been accorded as a preacher only slight attention has been given to this phase of his work. It should thus be^a profitable

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1. A book by James Douglas entitled "The Prince Of Preachers".
2. Quoted by W.Y. Fullerton in his "C.H. Spurgeon", p. 158.

field for one to plough, sow, and in due time reap.

B. Subject Delimited

It is not within the scope of this study to give a full account of the life and work of this great witness of the Gospel. Spurgeon's life has received careful attention by many writers. Yet we shall be interested in those factors in his life which contributed to or influenced or grew out of his work as a preacher. Anything that will help us to understand and evaluate Spurgeon the preacher will be utilized.

In considering his sermons it will not be possible to study or even classify all of them. Since he is the author of over 3,500 published sermons to attempt such an extensive survey would be impractical. Furthermore it has not been found necessary. By a method of selection which has been explained in each chapter we have reduced the field to a workable proportion and at the same time have endeavored to do it in such a way as to keep it representative and balanced.

C. The Sources and Method of Procedure

The main sources which will form the basis of this thesis are:

1. Autobiography of Charles H. Spurgeon, in four volumes.
2. Fifty of Spurgeon's Sermons, Volumes X, XI, XIV, of the Spurgeon Memorial Library Series.

The method of procedure is as follows: The study will be approached by considering the influences of Charles Haddon Spurgeon's background and developing life. The second chapter will consist of a classification according to the nature of fifty representative sermons of Spurgeon. The third chapter will be an analysis of the content and literary structure of five typical sermons. The final chapter will present the influences of Spurgeon's preaching. In conclusion we shall endeavor to summarize the findings of our study and from the facts presented draw a number of conclusions.

CHAPTER ONE

"It would not be easy for some of us to recall the hour when we first heard the name of Jesus. In very infancy that sweet sound was as familiar to our ears as the hush of lullaby. Our earliest recollections are associated with the house of God, the family altar, the Holy Bible, the sacred song, and the fervent prayer....The first book we began to read contained His sweet name, and many were the times when we were pressed by godly ones to think of Jesus and to give our young hearts to Him." C.H.S.

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CHAPTER I
CONTRIBUTING INFLUENCES
IN
CHARLES HADDON SPURGEON'S PREACHING

A. Conditions of the Early Nineteenth Century

In order that we may better understand Spurgeon's preaching it is desirable that we look for a brief moment into the conditions of the times. It is to be expected that his ministry would be somewhat colored with the existing moral and religious influences of the day.

1. Religious and Moral Conditions

The picture which we face coming out of the eighteenth century is dark and drab. It has been a period marked by spiritual lethargy and steeped in the spirit of skepticism. Social degeneration and political corruption were wide spread. Pattison puts it well when he says:

"It was an age destitute of depth or earnestness; whose poetry was without romance, whose philosophy was without insight, whose public men were without character; an age of 'light without love', whose 'very merits were of the earth, earthy.'"¹

These same conditions are carried over into the nineteenth century, but not on so great a scale. There was advancement during this century, but it is seen in perspective only by looking back after entering upon the

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1. Pattison, Mark, Tendencies of Religious Thought in England, p. 279.

the present century. "During this period the trade, wealth, and population of Great Britain had been on a continual progress of rapid increase."¹ Likewise it was during this period that the first act for a public railroad was passed. With the advance in the home manufacturing, there was a corresponding increase in foreign trade.

Turning from the material to the moral conditions, we see an advance but it is not in the same proportion.² For example there was the mitigation of the severity of the criminal law. Capital punishment decreased to a place where it was almost abolished³ and "the detestable practice of duelling barely survived into the forties."⁴ The improved standard of political morals only reflected the general rise in the social morality of the nation. There was a growing feeling against drunkenness, foul language, gambling, and open profligacy, which had been sanctioned thirty years earlier.⁵ "Nothing shows it better than the deep unpopularity of the Regent, George, Prince of Wales, who carried far into the nineteenth century the evil manners of the eighteenth."⁶

Religiously there did not seem to be much advance.

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1. Hume, D., History of England, p. 751.
2. Cf., Ibid., p. 753.
3. Cf. Oman, C.W., England in the Nineteenth Century, p. 117.
4. Ibid., p. 117.
5. Cf. Ibid., p. 117.
6. Ibid., p. 55.

Only one great feature stands in prominence, namely, the societies which sprang up with a view to the propagation of Christianity, such as the Church Missionary Society and the British and Foreign Bible Society.¹

"With the increase," however, "in wages and improved conditions of life came also more spending Betting and gambling as well as drinking and crime was great."² Although there were many reforms and much progress in the nation as a whole, it did not seem to be getting much better religiously. Porter states:

"There were more holidays desired ... The opening of picture galleries and museums and the provision of cheap concerts on Sunday afternoon, is a step in this direction. Sunday is increasingly a day of recreation. There can be little question that the sway of religion over the people as a whole had decreased since the beginning of the century. Mr. Booth says of London 'the great masses of people remain apart from all forms of religious communion'. The rich go out in their motors, and the poor on their bicycles."³

But he is not the only one who speaks of this decay in the church.

"One who wrote in defence of the Church said that he remembered a time when heads of families with their children and servants appeared in Church occupying whole pews, now it was common to see only a few members of the family present, it might be mothers, daughters and younger children, but fathers and sons were invariably absent."⁴

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1. Cf. Hume, D., History of England, p. 573.
2. Porter, G.R., The Progress of the Nation, p. 172.
3. Ibid., p. 178.
4. Hunt, J, Religious Thought in England in the Nineteenth Century, p. 354.

The condition in London was deplorable. "The population of London was reckoned at nearly a million but of the working people not one in a thousand attended either church or meeting."¹ So it is that we see the fertile field in which Spurgeon labored for thirty-eight years.

2. The Preacher and His Message

a. The Preacher

No doubt the principal cause for the lack of advancement religiously in England during the nineteenth century is to be found in the character of the majority of the so called Christian ministry of that day.

"The clergy are spoken of as indolent, as following secular pursuits and as devoted to pleasure, taking more delight in a horse race, a fox chase, or a boxing-match than in the services of religion."²

"Like priest, like people" is a common maxim, and it could be well taken for this age. The influence of such ministers as these left the masses of the people ignorant of spiritual religion, indifferent both to the claims of God and the needs of their own souls.

"One clergyman generally served two or three parishes, galloped on Sunday from one to another, and sometimes accomplished the feat of compressing the whole service, sermon and all, into three-quarters of an hour."³

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1. Hunt, John, Op. Cit., p.354.

2. Ibid., p. 355.

3. Ibid. "In the parish in which the writer of this is Vicar there are traditions to the same effect. On Sunday towards service time, the clerk went to the top of the tower, if he saw a clergyman in the distance on horseback

We can be thankful, however, for some able preachers. There are the names of Wilberforce, Carey, Simeon, Coleridge, Whately, Thomas Arnold, Keble, Pusey and Newman which come to our immediate attention. Their numbers were limited, but they pushed forward leading the way for the type of Christianity which was to be the dominant force in the religious life and thought of England, namely the evangelical type.

b. The Message

Of the evangelical type, Spurgeon was, shall I say, a master. He was able to preach to his people from his heart. His message was never "dry" or "stale", for his fountain of inspiration was never wanting. It has been said that Spurgeon was "perhaps the most doctrinal preacher of his century",¹ and even though this be so, for we find many if not a great majority of his sermons touch upon some doctrine, yet not a sermon passes in which he does not pause to appeal to the sinner. It may be at the close of the sermon, but some place he makes an appeal for the sinner to accept this Christ who he has found from his own personal experience is his all. He has said:

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at full speed he rung the bell and the people knew there was to be a service. One clergyman used to bring a ferret in his pocket and do a little rabbit-catching after the service. On one occasion the ferret escaped from his pocket and walked down the aisle of the church, to the great amusement of the congregation."

1. Pattison, H.T., The Making of the Sermon, p. 129.

"What more can I wish than that, while my brief term on earth shall last, I should be a servant of Him who became the servant of servants for me? ... I vow to glory alone in Jesus and His cross, and to spend my life in the extension of His cause, in whatsoever way He pleases. I desire to be sincere in this solemn profession, having but one object in view, and that to glorify God."¹

So it was that out of this dedication and his yearning to see others enjoying the benefits which his Lord and Saviour has to give that he preached fervently for nearly forty-one years. During the thirty-eight years which he spent in London, according to the records, we find that he received as converts, excluding those who came by letter, 14,460, and the membership of his church stood at 5,311.²

As we conclude the background against which Spurgeon is silhouetted, we find a gloomy picture. The moral and religious conditions of the early nineteenth century were deplorable. It was certain that Great Britian suffered from a paralysis of faith, and as a result we find very few fine qualities of character and conduct. We are glad to see, however, in the foreground a kindly light which streams forth from the fine lives of the noble Christians, saving the Church from being a complete blot upon the canvas of time.

So it was that out of this faithful group came Charles Haddon Spurgeon who was instrumental in stimulating a faith

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1. Autobiography of Charles H. Spurgeon, p. 135.
2. Cf. Humpstone, John, Op. Cit., p. 152 ff.

which rested upon the Word of God. Let us turn our attention now to glance for a few moments upon his personal life, upon the life of the man who was instrumental in transforming the religious life of England.

B. Spurgeon's Ancestry and His Developing Life

1. The Spurgeon Family

The first contributing influence in Charles Haddon Spurgeon's ministry was his Christian ancestry. His ancestors on the paternal side were all godly people for at least five generations. "Charles Haddon Spurgeon was not of Anglo-Saxon stock," says Richard Day, "his ancestors were probably Dutch refugees, who fled to England in 1568."¹ Most of the biographers are in agreement with this statement except W.Y. Fullerton. He was a close friend of Spurgeon's and a leading man in the Pastors' College Society of Evangelists. He says that the theory of "Dutch origin has little to support it, " and then he proceeds to contradict himself when he says, "Many Dutch refugees settled in East Anglia ... it is highly probable there was an appreciable mixture of Dutch blood in the family. Spurgeon was of conventional Dutch build, and there is a picture of him and a portrait of Paul Kruger which very closely resemble each other."²

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1. Day, Richard E., The Shadow of the Broad Brim, p. 19.
2. Fullerton, W.Y., Life of Charles H. Spurgeon, p.4.

Job Spurgeon of Dedham, Charles' great-great-great-grandfather is probably as far back as we can go into his ancestry. In 1677 some of his goods were seized because he had attended a Nonconformist meeting at Dedham. Six years later for a similar offence he and three other men were cast into prison, where the three of them lay upon straw for fifteen weeks in the dead of winter, but because Job was so weak he sat in a chair most of the time. Spurgeon comments, "In my seasons of suffering, I have often pictured to myself this modern Job in Chelmsford gaol, and thanked God that I bore the same name as this persecuted Spurgeon of two hundred years ago."¹

Little is known concerning his great-great-grandfather, but his "great-grandfather was a man of true Puritan type, and his wife was akin to him in mind, principles and life. She took a deep interest in the spiritual welfare of their children, and both parents ordered their house faithfully according to the Word and will of God."² It is from these godly people that "we can trace an unbroken line of faithful ministers of the Word for four generations."³

James Spurgeon was the son of this godly couple above mentioned. He was born in 1776, followed business pursuits up to the age of twenty-six, studied at Huxton Academy for

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1. Autobiography of Charles H. Spurgeon, p. 8, Vol. I.
2. Shindler, R., Life and Labors of C. H. Spurgeon, p. 3.
3. Ibid.

two years and in 1810 accepted a call to the church of Stambourne, where he labored fifty-four years. His wife was a great help to him. "Her piety and useful labors made her a valuable helpmate to her husband in every good word and work."¹ It has been said of her that "it was like looking upon Whistler's original of "Mother" to see her with an open Bible, sitting before the great fireplace, and to hear her quiet comments on the love of God."² It was of this couple that Charles was a favorite. It was with them that he spent his earliest years. It was from this grandfather that he obtained his second Christian name - Haddon. The manner in which he obtained this name is interesting. It always served to remind him of his godly grandfather. His record of the name is as follows;

"There is such a pleasing story associated with the name of 'Haddon' that I am very glad it was given to me. It appears that before my grandfather became a minister, he had several years of business life as a country shop-keeper. Amongst other things, he sold cheese, which he used to buy of a wholesale dealer in that useful article of commerce. One day, a friend, named Haddon, said to him, 'Mr. Spurgeon, you should go down to the cheese fairs at Derby and Leicester, and buy what you want first hand; you would get a much larger profit if you did so.' 'Oh!' replied grandfather, 'I couldn't do that for I haven't sufficient money to spare for such a purpose.' 'You need not have any difficulty on that score.' said the generous man; 'if you tell me when the next fair is to be held, I will let you have the money, and you can pay me

1. Day, Richard E., Op. Cit. p. 29.
2. Ibid.

back when you have sold the cheese. I have such confidence in your Christian integrity, that I shall be glad to aid you in this way.'

"Accordingly, grandfather bought the cheese, sold them at a good profit, and went to the friend who had lent him the money. This is one of the most remarkable parts of the story. When the amount was repaid, grandfather asked how much interest was due from him; but the lender replied, 'Oh, Mr. Spurgeon, that is not my way of transacting business! I had the money lying idle, and you have done me a great service in putting it to such good use, so I mean to give you five percent for your trouble in laying it out for me; and when the season comes around again, I want you to buy another lot of cheese on the same terms.' That very singular agreement was continued until there was no further need of the good man's help; and, afterwards when grandfather had a son born to him, he gave him the name 'Haddon in remembrance of his generous friend. That son was my uncle Haddon, who, in my childhood days, used to give out the hymns at Stambourne Meeting-house; and when my father also had a son, he gave him the name of Charles Haddon Spurgeon."¹

Concerning Spurgeon's own mother and father we have little accessible information. His father, John Spurgeon, was born on July 15, 1810. For some years he was a business man in Colchester, and "it was not until in middle life that he devoted all his time and energies to the ministry."² His mother was "the youngest sister of Charles Parker Jarvis, Esq., of Colchester."³ Wherever she resided, she was known and esteemed for her sincere piety, Christian humility and various works of

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1. Autobiography of Charles H. Spurgeon, Vol., I, p.9 f.
2. Shindler, R., Op. Cit. p. 19.
3. Ibid.

usefulness in connection with the cause of the Redeemer. Her children she reared and trained with prayerful solicitude and earnest care.¹

2. The Spurgeon Home

Charles Haddon Spurgeon was born at Kelvedon, Essex, a village of about two thousand inhabitants, on June 19, 1834. Charles was the oldest of seventeen children born to John and Eliza Spurgeon. It was a great advantage to be born into this rich heritage. Charles remained with his own parents only about ten months, or until they moved to Colchester. Because of the "unfavorable circumstances" the baby was sent to live with his grandparents at Stambourne. Regardless of this fact Charles says:

"I was privileged with godly parents, watched with jealous eyes, scarcely ever permitted to mingle with questionable associates, warned not to listen to anything profane or licentious, and taught the way of God from my youth up. There came a time when the solemnities of eternity pressed upon me for a decision, and when a mother's tears and a father's supplications were offered to Heaven on my behalf."²

Charles was returned to his parents when he was seven in order that he might take advantage of the better educational facilities of Colchester. Although the household was notⁿ any too comfortable circumstances, a picture of

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1. Autobiography of Charles H. Spurgeon, Vol., I p. 67.
2. Ibid.

the Spurgeon home presents a combination of a genuine old-fashioned household, and a domestic church.

3. Early Religious Experiences

Spurgeon received his earliest impressions in his home. In commenting upon the early religious life of his home he said:

"It would not be easy for some of us to recall the hour when we first heard the name of Jesus. In very infancy that sweet sound was as familiar to our ear as the hush of a lullaby. Our earliest recollections are associated with the house of God, the family altar, the Holy Bible, the sacred song, and the fervent prayer. Like young Samuels, we were lighted to our rest by the lamps of the sanctuary, and were awakened by the sound of the morning hymn ... The first book that we began to read contained His sweet name, and many were the times when we were pressed by godly ones to think of Jesus, and to give our young hearts to Him."¹

While Charles was at the home of his grandparents he had the best of training. He was permitted each day to read the Scriptures at the family prayer. An incident in connection with his reading is interesting in showing his early desire for knowledge concerning the Bible.

"Once upon a time, when reading the passage in Revelation which mentions the bottomless pit, I paused, and said, 'Grandpa, what can this mean?' The answer was kind, but unsatisfactory, 'Pooh, pooh, child, go on.' The child, however, intended to have an explanation and therefore selected the same chapter morning after morning, and always halted at the same verse to repeat the enquiry, hoping that by

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1. Autobiography of Charles H. Spurgeon, Vol, I, p. 67.

repetition he would importune the good old gentleman into a reply. The process was successful, for it is by no means the most edifying thing in the world to hear the history of the Mother of Harlots, and the beast with seven heads, every morning in the week, Sunday included, with no sort of alternation either of Psalm or Gospel; the venerable patriarch of the household therefore capitulated at discretion, with, 'Well, dear, what is it that puzzles you?' Now 'the child' had often seen baskets with but very frail bottoms, which in course of wear became bottomless, and allowed the fruit placed therein to drop to the ground; here, then, was the puzzle, -- if the pit aforesaid had no bottom, where would all those people fall to who dropped out of its lower end? - a puzzle which rather startled the propriety of family worship, and had to be laid aside for explanation at some convenient season."¹

There is yet another incident in the life of Charles which went a long way to mold his future, and since it is so important, I shall retell in Charles' own words the story of Mr. Knill's prophecy.

"Mr. Knill took the county of Essex in the year 1844 and traversed the region from town to town, as a deputation for the London Missionary Society. In the course of that journey, he spent a little time at Stambourne Parsonage. In his heart burned the true missionary spirit, for he sought the souls of young and old, whenever they came in his way. He was a great soul-winner, and he soon spied out the boy. He said to me, 'where do you sleep? for I want to call you up in the morning.' I showed him my little room, and he took a good note of it. At six he called me up. There stood in my grandfather's garden two arbours made of yew trees, cut into sugar-loaf fashion We went into the right arbour, and there, in the sweetest way, he told me of the love of Jesus, and of the blessedness of trusting in Him and loving Him in our childhood. With many a story he preached Christ to me, and told me how good God had been to him, and then he prayed that I

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1. Autobiography of Charles H. Spurgeon, Vol. I, p. 17f.

might know the Lord and serve Him. He knelt down in that arbour, and prayed for me with his arms about my neck. He did not seem content unless I kept with him in the interval between services. He heard my childish talk with patient love, and repaid it with gracious instruction. On three successive days he taught me, and prayed with me; and before he had to leave, my grandfather had come back from the place where he had gone to preach, and all the family were gathered to morning prayer. Then, in the presence of them all, Mr. Knill took me on his knee, and said, 'This child will one day preach the gospel and he will preach it to great multitudes, I am persuaded that he will preach in the chapel of Rowland Hill, where (I think he said) I am now the minister.' He spoke very solemnly, and called upon all present to witness what he said. Then he gave me a sixpence as a reward if I would learn a hymn, --

'God moves in a mysterious way
His wonders to perform.'

I was made to promise that, when I preached in Rowland Hills Chapel, that hymn should be sung. ... Would it ever be other than an idle dream?"¹

After Spurgeon had done a little preaching, he was asked to speak to the children of Surrey Chapel which he agreed to do if the children would be permitted to sing, "God moves in a mysterious way." His request was granted and so he preached in Rowland Hills Chapel. Charles asks the question, "Did the words of Mr. Knill help to bring about their fulfilment?" He proceeds to answer it by saying:

"I think so. I believed them, and looked forward to the time when I should preach the Word: I felt very powerfully that no unconverted person might dare to enter the ministry; this made me, I doubt not, all the more intent upon seeking salvation, and more hopeful of it, and when by

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1. Autobiography of Charles H. Spurgeon, Vol. I, p. 33f.

grace enabled to cast myself upon the Saviour's love, it was not long before my mouth began to speak of His redemption."¹

C. Charles H. Spurgeon's Preparation for the Ministry

1. His Long Search Begins

Charles' education began when he was but a child at the home of his grandfather. Under the influence of the good books which surrounded him and listening to the discussion of literary matters, he advanced in knowledge prior to his returning to his own home. Upon his return home he attended a thoroughly good middle-class classical and commercial school which was under the direction of Mr. Henry Lewis, a man whose literary attainments were of a superior order.² Mr. Leeding was the classical and mathematical tutor, and Charles left the school a well educated youth.³ Mr. Leeding, however, left Colchester to open a school of his own in Cambridge. Charles says that he also left Colchester and went first to Maidstone, and then to Newmarket for some two years. After this lapse of time Charles and Mr. Leeding came together again because Charles went to help him and receive some help in his studies. Though Charles never received his A.B. degree, he was well educated and probably had the equivalent of a degree. The reason he did not go on to college was that

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1. Autobiography of Charles H. Spurgeon, Vol. I, p.33.

2. Ibid., p. 44.

3. Ibid.

the pulpit came between him and a college education.¹ His pulpit meant more to him than a few letters behind his name.

2. The Crisis Experience

As has been stated, the religious atmosphere in which Charles grew was very wholesome. Regardless of this fact Charles had a conviction of sin. He did not fear hell as much as he did sin. It was an intolerable burden, and he began to wonder how a just God could justify a person who was as guilty as he. I do not believe that this experience could justly be written in any other than his own words. Therefore I am using his own sentences, his own story of his struggle in the finding of assurance.

"I was worried and wearied with this question, "
(how God could justify him who had been so guilty)
"neither could I see any answer to it. I had heard
of the plan of salvation by the sacrifice of Jesus
from my youth up; but I did not know any more about
it in my innermost soul than if I had been born and
bred a Hottentot. The light was there but I was
blind ... I could not believe that it was possible
that my sins could be forgiven. I do not know why,
but I seemed to be the odd person in the world ...
While under the concern of soul, I resolved that I
would attend all the places of worship in the town
where I lived, in order that I might find out the
way of salvation. I was willing to do anything,
if God would only forgive my sin. I set off to go
round to all the chapels, and I did go to every
place of worship; but for a long time I went in
vain. I do not however blame the ministers. One
man preached Divine Sovereignty; I could hear him
with pleasure, but what was that sublime truth to

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1. Cf. Autobiography of Charles H. Spurgeon, Vol. I, p. 45

a poor sinner who wished to be saved? There was another admirable man who always preached about the law; but what was the use of ploughing up ground that needed to be sown? Another was a practical preacher. I heard him but it was very much like a commanding officer teaching the manoeuvres of was to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, 'Believe on the Lord Jesus Christ, and thou shalt be saved;' but I did not know what it was to believe of Christ. These good men all preached truths suited to many in their congregations who were spiritually minded people; but what I wanted to know was, - 'How can I get my sins forgiven?' - and they never told me that. I went again another day and the text was something about the glories of the righteous; nothing for poor me! I was like a dog under the table, not allowed to eat of the children's food. I went time after time and I can honestly say that I do not know that I ever went without prayer to God, and I am sure that there was no more attentive hearer than myself in all the place, for I panted and longed to understand how I might be saved."¹

The conviction which held him must have been very great in order to have made him go to all the meeting places that he might find the way of salvation. How disheartening it must have been to go from place to place and never find a word which might be accepted by one under the condemnation of sin. We can almost see this youth tramping from place to place just to hear one word which might point him to the way of salvation. Let us follow his own words as he tells us how he finally received the light for which he had so long been searching.

"I sometimes think I might have been in darkness

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1. Autobiography of Charles H. Spurgeon, Vol. I, p. 104.

and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, I turned down a sidestreet, and came to a little Primitive Methodist Chapel. In that Chapel there may have been a dozen or fifteen people. I had heard of Primitive Methodists, how they sang so loudly that they made the people's heads ache; but that did not matter to me. I wanted to know how I might be saved, and if they could tell me that, I did not care how much they made my head ache. The minister did not come that morning; he was snowed up, I suppose. At last, a very thin-looking man, a shoemaker, or tailor, or something of the sort, went up into the pulpit to preach. Now it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was, --

'Look unto Me, and be ye saved, all the ends of the Earth.'

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope in that text for me."¹

We can almost see the light that would break upon his face as he saw something in the text which would afford him some consolation, perhaps a solution to his problem. As he sat in the presence of this unlearned man, and because of that which is to follow, we can see how it was necessary that such a person should bring him to a realization of Christ's power unto salvation. Spurgeon tells us in a dramatic fashion how it was that this unlearned preacher brought him into the Light of his Lord and Master.

"The preacher began thus: 'My dear friends, this is a very simple text indeed. It says, 'Look'. Now

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1. Autobiography of Charles Haddon Spurgeon, Vol. I, p.105f.

lookin' don't take a deal of pains. It ain't liftin' your foot or your finger; it is just 'Look'. Well, a man needn't go to college to learn to look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look unto Me.' 'Ay!' said he, in broad Essex, 'many on ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some look to God the Father. No, look to him by-and-by. Jesus Christ says, 'Look unto Me.' Some on ye say, 'We must wait for the Spirit's workin'.' You have no business with that just now. Look to Christ. The text says, 'Look unto Me.'

"Then the good fellow followed up his text in this way: 'Look unto Me; I am sweatin' great drops of blood. Look unto Me; I am hangin' on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sittin' at the Father's right hand. O poor sinner, look unto Me! look unto Me!'

"When he had gone to about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart, he said, 'Young man, you look miserable, and you always will be miserable - miserable in life, and miserable in death, - if you don't obey my text; but if you obey now, this moment, you will be saved.' Then lifting up his hands, he shouted, as only a Primitive Methodist could do, 'Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live.' I saw at once the way of salvation."

Is it any wonder that he was willing to sing and shout as loud as any of the rest, having found the way unto salvation? Do we not see why it was that he could spend the rest of his life preaching and teaching the Bible having found salvation, not from a long dissertation, but

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1. Autobiography of Charles H. Spurgeon, Vol. I, p. 106.

by a simple unveiling of the gospel truth? So it is that we find cut on one of the foundation stones of the school Chapel at Bexhill-on-Sea these words of Spurgeon in hopes that they might lead others to see the blessed light:

"I looked to Him;
He looked on me;
And we were one for ever"¹
-C.H.S.

3. Results of the Crisis Experience

As has already been pointed out, he saw at once the way of salvation. He said:

"Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks alone to Him."²

This was the great point in his life which changed the world for him, and by which he went forth to bring unto Christ many a lost soul.

Spurgeon now had the assurance which could not be taken from him. He said:

"I know I can never again suffer what I have suffered; I never can, except I be sent to hell, know more of agony than I have known; and now, that ease, that joy and peace in believing, that 'no condemnation' which belongs to me as a child of God, is made doubly sweet and inexpressibly precious, by the recollection of my past days of sorrow and grief."³

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1. Autobiography of Charles H. Spurgeon, Vol. I, p. 109.
2. Ibid., p. 106.
3. Ibid., p. 110.

And later in his Autobiography he said:

"Has Jesus saved me? I dare not speak with hesitation here; I know He has. His word is true, therefore I am saved. My evidence that I am saved does not lie in the fact that I preach, or that I do this or that. All my hope lies in this, that Jesus Christ came to save sinners."¹

Spurgeon was so satisfied with the new life which he had found that nothing could shake his spirits.

"I can say concerning Christ's religion, if I had to die like a dog, and had no hope whatever of immortality, if I wanted to lead a happy life, let me serve my God with all my heart; let me be a follower of Jesus, and walk in his footsteps. If there were no hereafter, I would still prefer to be a Christian, and the humblest Christian minister, to being a king or emperor, for I am persuaded there are more delights in Christ, yea, more joy in one glimpse of His face than is to be found in all the praises of this harlot-world, and in all the delights which it could yield to us in its sunniest and brightest days."²

It is no doubt this great feeling of satisfaction in Christ Jesus that caused him to say:

"I now think I am bound never to preach a sermon without preaching to sinners. I do think that a minister who can preach a sermon without addressing sinners, does not know how to preach."³

D. Summary of Chapter One

In this chapter we have seen the conditions of the early nineteenth century into which Spurgeon was born June 19, 1834. The country was marked by spiritual lethargy. Social degeneration and political corruption were wide spread. Although trade, wealth, and population were on a

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1. Autobiography of Charles H. Spurgeon, Vol.I, p. 112

2. Ibid., p. 114

3. Day, R.E., The Shadow of the Broad Brim, p. 58, quotes Spurgeon.

steady increase, religion seemed to be at a standstill, or at best marking time. Such reforms as the decrease in capital punishment, the abolishment of the practice of duelling took place in the early years of the century. The improved standards of political ethics were reflected in the rise in social morality. There was a growing hatred for drunkenness, foul language, gambling and open profanity. The only marked feature of religious advance was the formation of the Church Missionary Society and the British and Foreign Bible Society in 1804. We pointed out in this chapter that the probable cause for the lack of religious advance was to be found in the indolence of the clergy, their following of secular pursuits, their devotion to worldly pleasures, rather than to the services of religion.

We have traced the Spurgeon family through five generations, from Job Spurgeon to Charles Haddon Spurgeon. We saw that Job and his descendants were all godly people, thus his great-great-great-grandson was favored with an unusual heritage.

We noticed that early in Charles' life he received religious instruction at the hands of his mother as well as his grandmother. His academic education was above that of many in the sphere of life in which his parents had moved, i.e., he attended Mr. Walker's school at Colchester and later spent four years in Mr. Henry Lewis'

school in the same town. He spent another year at an agricultural college at Maidstone and finally finished his education in Newmarket as an assistant of Mr. Swindell.

During his developing life the two high points were the prophecy of Mr. Knill which had its effect upon leading Charles into the ministry; and his conversion experience which set him free from the bondage of sin. The result of this experience was a complete dedication to the service of his Lord and Master, from which he never wavered.

Thus it is that we see Charles Haddon Spurgeon growing up in a period which needed spiritual instruction; we find him prepared scholastically, and spiritually to be one of the great ministers of his generation.

CHAPTER TWO

"I was once preaching, and I felt it was but dry work; but on a sudden, the thought crossed my mind, "Why, you are a poor, lost sinner yourself; tell it, tell it as you received it!" Why, then, my eyes began to be fountains of tears; those hearers who had nodded their heads began to brighten up because they were hearing something which the speaker himself felt, and which they recognized as being true to him if it was not true to them." C.H.S.

II. A CLASSIFICATION ACCORDING TO THE NATURE OF FIFTY REPRESENTATIVE SERMONS OF SPURGEON

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CHAPTER II
A CLASSIFICATION ACCORDING TO THE NATURE
OF
FIFTY REPRESENTATIVE SERMONS OF SPURGEON

That Charles Haddon Spurgeon felt his calling to preach the gospel of Jesus Christ is evident, in view of the fact that he began his work soon after his conversion. He said:

"I think I never felt so much earnestness after the souls of my fellow-creatures as when I first loved the Saviour's name, and though I could not preach, and never thought I should be able to testify to the multitude, I used to write texts on little scraps of paper, and drop them anywhere, that some poor creatures might pick them up, and receive them as messages of mercy to their souls. I could scarcely content myself even for five minutes without trying to do something for Christ. If I walked along the street, I must have a few tracts with me; if I went into a railway carriage, I must drop a tract out of the window; if I had a moment's leisure, I must be upon my knees or at my Bible; if I were in company, I must turn the subject of conversation to Christ, that I might serve my Master."¹

Spurgeon made a complete dedication of himself to the work of his Lord from the very first. For more than forty-one years he served his Lord and Master faithfully. During this time no less than thirty-five hundred sermons were printed to say nothing of the many exhortations and addresses which such a person would be called upon to deliver. For this particular study we are furnished with a wealth of material. However, it would be impossible to attempt

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1. Autobiography of Charles H. Spurgeon, Vol. I, p. 180.

an analysis of all his recorded sermons. Indeed that is not necessary. Rather we shall undertake a classification of fifty sermons and a selection of five typical ones for a careful and detailed study. It will be our purpose in this chapter to study the nature of his sermons. As a means of identification in this classification each sermon will be listed by title and text.

A. The Nature of His Sermons

1. Basis of Selection

The first problem in surveying the nature of Spurgeon's sermons was to find a method of procedure. He has over thirty-five hundred published sermons. Unfortunately the editors and publishers have not dated all of his sermons. Hence it was difficult to plan a selection on a chronological basis. In most cases the place of deliverance was indicated but it did not seem necessary to our purpose to select on the basis of place. After surveying in a general way some thirty odd volumes there appeared to be no reason against the arbitrary method finally chosen. We have therefore chosen at random three volumes of his sermons in the Spurgeon Memorial Library Series. These happen to be volumes X, XI, and XIV. Together they contain fifty-four sermons. For our purpose we have classified fifty of them.

2. Basis of Classification

Broadus¹ has furnished the general outline for our classification. His suggestion has been supplemented by such other authorities as Pattison, Garvie, Mc Comb and Pierson. The classification is as follows: Doctrinal, Ethical, Experiential or Experimental, Historical, and Evangelistic. We shall now turn our attention to the defining of each term so that we will understand what is meant by the term and what one can expect to find in such a sermon.

a. Doctrinal Sermons

The word doctrine may apply, in a general sense, to the entire teachings of the Scriptures, since it has come to be known as the "doctrine" of the Scriptures.² This term is used by some to denote points of denominational peculiarity or controversy. What is it then we mean when we speak of a doctrinal sermon? We mean a sermon which follows a line of Biblical reasoning, gathering together many or all the passages which bear upon a certain teaching, as, for example, atonement, faith, repentance, and resurrection, with its practical application to the spiritual life of the hearers.³ Thus doctrinal preaching is primarily didactic and Scriptural. This does not,

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1. Broadus, J.A., Preparation and Delivery of Sermons, p. 87.
2. Ibid., p. 77.
3. Pattison, H.T., The Making of a Sermon, p. 127

however, ignore or oppose the inculcation of morality. It is certainly true that a doctrine lies at the foundation of every duty, and the duty rises as the superstructure of every doctrine.¹

b. Ethical Sermons

It might be more correct to call these, Sermons of Morality, or Morality Sermons. Under this head come such sermons as deal with temperance, social reform, sanitation, amusements as well as the relation of the individuals to the community. These sermons seek to have as their ultimate end, right and holy living. They seek to gain this end by getting people to see and do their personal duties as well as other duties. Therefore an ethical sermon is as Pattison says; a sermon in which

"special stress is laid on the moral side of the subject to be treated. While the doctrinal basis is either implied or briefly expounded, the main body of the discourse concerns itself with the ethical aspects of the theme."²

c. Historical Sermons

Historical sermons naturally include elements which belong to doctrinal and ethical sermons, yet they stand in a class by themselves. They exemplify and enforce important ethical principles from Scripture history, and especially the great characters depicted in its pages.³

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1. Pattison, H.T., Op. Cit. p. 125.

2. Ibid., p. 133.

3. Cf. Ibid., p. 136.

Broadus recalls for us the oft-quoted saying of an ancient writer that "history is philosophy teaching by example." He goes on to say, almost immediately, that this "applies nowhere else so truly as to the inspired records, which are God himself teaching by example."¹ So it is that Historical Sermons deal primarily with lives of individuals. Around these lives are grouped current events which illustrate the evolution of history. Many times these sermons include geography, as well as manners and customs of the people, all of which can be easily obtained from the Scriptures.

d. Experiential Sermons

Just as the historical subjects included doctrinal and ethical elements, which really have a distinct character; so "in like manner experiential subjects partake of the doctrinal, the moral, and the historical, but are so distinct, and of so much importance as to deserve separate classification and notice."² The experiential sermon deals mostly with the practical experiences of Christian people. It deals with the sorrows, the joys, the trials and tribulations of the soul. Pattison gives a four-fold aim of the experiential sermon.

"(1) By appealing to the promises and injunctions

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1. Broadus, J.A., Op. Cit. p. 106.
2. Ibid., p. 109.

of the Christian religion it stimulates the believer; (2) it finds in the same treasure-house consolation for the mourner in his bereavement, and for the troubled heart in its trials; (3) enforcing the high standard of the New Testament, it recalls men and women immersed in worldly matters to Christian consciousness; (4) and by throwing light on the various duties of practical piety it instructs a congregation in the conduct of daily life."¹

So we see from this four-fold aim that this type of sermon can well be used for the peculiar advantage of deepening and enriching the Christian experience of the people with whom one is in contact.

e. Evangelistic Sermons

We have seen that the experiential subjects included doctrinal, ethical, and historical elements. When we examine sermons of the evangelistic nature we in turn find all of the above mentioned elements included, plus an added something which sets this group apart, distinct from any other type of sermon. This plus, or added something is an appeal to the sinner. It is an appeal to the person who does not know God and the saving power of His Son Jesus Christ. It is of course necessary to include in such a sermon doctrine, some of the moral elements of life, some of the experiential elements so as to comfort the troubled heart, while the insertion here and there of relevant historical material is quite desirable. But even

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1.. Pattison, H.T., Op. Cit. p. 138.

with a touch of this and a pinch of that we find underlying the whole of the sermon that plea and appeal to turn from the way of the world and follow after the one who died on the Cross that each and every person might have eternal life.

3. Classification of Fifty Sermons

Title	Text	Classification
1."The Matchless Mystery"	Eph. 5:30	Experiential
2."Marrow and Fatness"	2 Sam. 7:18-20	Doctrinal
3."Additions to the Church"	Acts 2:47	Ethical
4."Lesson from the Life of King Asa"	2 Chron. 16:9	Historical
5."Without Money and Without Price"	Is. 55:1	Doctrinal
6."Questions of the Day and The Question of the Day"	Mt. 22:42	Evangelistic
7."The Monster Dragged to Light"	Rom. 7:13	Doctrinal
8."Harvest Men Wanted"	Mt.9:37,38;10:1	Experiential
9."An Old Fashioned Conversion"	Job 33:29,30	Evangelistic
10."The Father's Will"	John 6:39,40	Evangelistic
11."How a Man's Conduct Comes Home to Him"	Prov. 14:14	Experiential
12."The Priest Dispensed With"	1 Jn. 5:10	Doctrinal
13."The Sacred Love-Token"	Ex. 12:13	Doctrinal
14."The Lion-Slayer - The Giant-Killer"	1 Sam.17:36,37	Experiential
15."The God of Bethel"	Gen. 31:13	Evangelistic

Title	Text	Classification
16."The Story of a Runaway Slave	Phil. 15	Ethical
17."Lovest Thou Me?"	Jn.21:16	Evangelistic
18."My God"	Ps. 91:2	Experiential
19."The Little Dogs"	Mt.15:26,27 Mk. 7:27,28	Evangelistic
20."Aeneas"	Acts 9:32-35	Evangelistic
21."The Star of Jacob"	Num. 24:17	Evangelistic
22."The Broad Wall"	Neh. 3:8	Experiential
23."The Only Door"	Jn. 10:9	Evangelistic
24."Royal Emblems for Loyal Subjects"	2 Sam. 23:4	Ethical
25."A Frail Leaf"	Job 13:25	Experiential
26."The Helmet"	1 Thess. 5:8	Experiential
27."One Trophy for Two Exploits"	Ps. 18:29	Experiential
28."Christ the Tree of Life"	Rev. 22:2	Evangelistic
29."A Silly Dove"	Hosea 7:11	Experiential
30."Our Banner"	Ps. 60:4	Experiential
31."Our Champion"	Judg. 15:18	Evangelistic
32."The Fainting Hero"	Judg. 16:3	Experiential
33."Women's Rights"	Num. 27:5	Historical
34."Black Clouds and Bright Blessings"	Eccl. 11:3	Experiential
35."David's First Victory"	1 Sam. 17:50	Experiential
36."David and His Volunteers"	1 Chron 12:8-15	Historical
37."Hands Full of Honey"	Judg. 14:8,9	Experiential

38."On Laying Foundations"	Luke 6:46-49	Experiential
39."Herein is Love"	1 Jn.4:10,11	Doctrinal
40."The Best War Cry"	Num. 23:21	Historical
41."Earnest Expostulation"	Rom. 2:4	Evangelistic
42."The Bridegroom's Parting Word	Songs of Solomon 8:13	Experiential
43."The Tent Dissolved and the Mansion Entered"	2 Cor. 5:1	Doctrinal
44."Christ in You"	Col. 1:27	Evangelistic
45."Glory"	1 Peter 5:10	Experiential
46."Knock"	Mt. 7:12	Evangelistic
47."Imitators of God"	Eph. 5:1	Experiential
48."Buying Without Money"	Is. 55:1	Evangelistic
49."The Luther Sermon at Exeter-Hall"	Gal. 5:6	Doctrinal
50."Blessed Promises for Dying Outcasts"	Jer. 30:17	Evangelistic

4. Observations Resulting from the Classification

a. The titles

- (1) All of the titles are short.
- (2) Most of the titles are phrases of Scripture.
- (3) It is found that practically every title is taken from the text of the sermon.

b. The texts

- (1) The texts as a rule are short.
- (2) The texts are usually complete sentences, consisting of one or more verses of Scripture.
- (3) There are thirty-two different books of the Bible represented in this group of sermons.
- (4) Sixteen sermons are from books of the Old Testament and sixteen from the New Testament.
- (5) Numbers, Judges, Psalms, Matthew, John and Ephesians are tied for the most popular book

with three sermons each. 1 Samuel, Job, Isaiah, Acts, Romans and 1 John are tied for second place with two sermons each, while Genesis, Exodus, 2 Samuel, 1 Chronicles, Nehemiah, Proverbs, Ecclesiastes, Songs of Solomon, Jeremiah, Hosea, Mark, 2 Corinthians, Galatians Philippians, Colossians, 1 Thessalonians, 1 Peter and Revelation must take third place with but one sermon each.

- (6) From observation number five one is able to see that Spurgeon was not limited to any particular part of the Bible for his material. He chose texts from Genesis to Revelation.

c. The Classification

It is realized that the classification which is about to be made is somewhat arbitrary; different persons analyzing and classifying the same sermons might do it in a different manner according to their own judgement. We have sought in this classification to be guided by the characteristics of the various types of sermons as set forth in the preceding pages.

- (1) Experiential - eighteen
- (2) Evangelistic - sixteen
- (3) Doctrinal - - seven
- (4) Historical - - four
- (5) Ethical - - - three

B. Illustrations Of The Nature Of Spurgeon's Sermons

1. Experiential

We see two emphases when we view the above classification. There is the emphasis in experiential sermons. Spurgeon urges his people to be better Christians; he

comforts those believers who are bereaved and troubled with the cares of the world; he calls them to a Christian consciousness; and by throwing light upon the practical duties he gives instruction to his people concerning the conduct of their daily life. In Spurgeon's sermon "The Fainting Hero"¹ we find him stating that his purpose is not to convert souls, but to comfort those who need it.

He says;

"Now, my drift is the comforting of God's saints, especially in coming to the table of the Lord. I have thought there may be many of you who are feeling in an unhappy and a distressed frame of mind, and that by referring you to what God has already done for you might lead you to set a lighter estimate upon your present trouble, and enable you to argue that he who has wrought great deliverances for you in the past will not suffer you to lack in the future."

In another sermon entitled "Black Clouds and Bright Blessings"² he gives comfort to those who need it in various ways. His text for this sermon is "If the clouds be full of rain, they empty themselves upon the earth." He says concerning it; "I think we may fairly use the text as a comfort for the timid." To those who are burdened with the cares of the world; to those who believe that they are being chastened unjustly he gives this comfort:

"Do you think that God deals roughly with his children, and gives them needless pain. It grieves him to grieve you. 'He doth not afflict

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1. Spurgeon Memorial Library Series, Vol. XI, p. 195.
2. Ibid., p. 225.

willingly, nor grieve the children of man.' It is easy to have a faith that acts backwards, but faith that will act forwards from the point of your present emergency, is the true faith that you want now. Hath God helped you out of one trouble after another, and is it to be supposed that he will leave you in this? In six troubles he will be with you; yea, in seven there shall no evil touch you. The particular water in which you are struggling is intended and included in the promise, 'When thou goest through the rivers I will be with thee, and through the floods, they shall not overflow thee.'"

At the conclusion of "David and His Volunteers"¹ we find Spurgeon urging his people to live the proper kind of lives among their fellow men.

"Do examine yourselves. Prove your own hearts. Consider what manner of men ye ought to be. Let the precepts admonish you. Let the esprit de corps stimulate you. Never let the disciples of Christ fall behind the followers of David in warmth of attachment, or in order of service. The nearer you get to the person of your Lord, the more you will catch of his spirit. Methinks, beloved, you need direction more than exhortation. The more you live under his eye, and the oftener you listen to his voice, the better, truer, nobler men you will prove now, and the happier recognition you will find in the day of his appearing."

2. Evangelistic

The other emphasis is that found in the evangelistic sermons. Spurgeon here appeals to those who do not know Christ and the consciousness of redemption to turn from their worldly ways and follow Jesus Christ. He points them to the way of salvation.

As indicated above, this is an arbitrary division

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1. Spurgeon Memorial Library Series, Vol. X, p. 270.

which has been made for the sake of convenience. None Of Spurgeon's sermons are purely one type or another. From the classification one would conclude that Spurgeon was an experiential preacher, because the majority of sermons have been placed under that heading. This is not a true deduction, however, because Spurgeon is always, somewhere in his sermon, preaching to the unconverted person who might be in his congregation. "He is always 'preaching for a verdict.'"¹ Because of the fact that he never lets an occasion pass to appeal to the sinner and the unconverted, it is proper to regard Spurgeon as an evangelistic preacher. As to the place of the personal appeal in the sermon, one cannot tell where it will come. Sometimes the appeal is mingled with the body of the sermon, while again it might come early in the sermon, or likewise he sometimes closes with a wooing note or a solemn warning not to delay the decision of accepting Christ as Lord and Saviour. Let me offer a few examples to illustrate what I mean. The first is taken from a sermon entitled "Christ the Tree of Life,"² He says just before he announces the divisions of his sermon:

"At any rate, beloved, if this be not the absolute purpose of the sublime vision that John saw, it is most certainly true that our Lord Jesus Christ is life from the dead, and life to his own living

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1. Humpstone, John, Man and Message, p. 148.
2. Spurgeon Memorial Library Series, Vol. XI, p. 135.

people. He is all in all to them, and by him, and by him alone must their spiritual life be maintained. We are right even then, in saying that Jesus Christ is a tree of Life, and we shall so speak of him, in the hope that some may pluck the fruit, and eat, and live forever. Our desire shall be to use this sacred allegory that some poor dying soul may be encouraged to lay hold on eternal life, by laying hold of Jesus Christ."

Another example of direct appeal is taken from a sermon entitled "Aeneas,"¹ there is appeal throughout, but near the end he says:

"Suppose my dear fellow sinner, that you were to believe in Jesus Christ, and yet were not saved; what then? Oh, I do not like to suppose so, for it is almost a blasphemy to imagine it, but yet consider it for a moment. Believe in Jesus and not be saved! Then he has broken his word, or lost his power to save, either of which we are unwilling to tolerate for a minute. If thou believest in Jesus Christ, as surely as thou livest Jesus Christ has saved thee. I will tell thee one thing, - if thou believest in Jesus Christ and thou art damned, I will be damned with you. Come! I will risk my soul on that bottom as surely as thou wilt risk thine, for if the Lord Jesus Christ does lose a soul that trusts in him he will lose mine: but he never will, he never can:

'His honor is engaged to save
The meanest of his sheep;
All that this heavenly Father gave,
His hands securely keep.'

Rest ye in him and ye shall be saved, else were his name dishonored....Now summing all up: this is what you have to do, sinner, in order to be saved tonight, simply believe in Jesus Christ."

In the midst of Spurgeon's sermon "Blessed Promises for Dying Outcasts"² we again find this appeal to accept Him who made the heavens and the earth.

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1. Spurgeon Memorial Library Series, Vol. X, p. 392.
2. Ibid., Vol. XIV, p. 365.

"I will restore health to thee, and I will heal thee of thy wounds. The infinite Jehovah alone can speak with that grand Ego, and say, 'I will' and again, 'I will.' No human physician who was worthy of the name would speak thus. He would humbly say, 'I will attempt to give you health; I will endeavor to heal your wounds;' but the Lord speaks with the positiveness of omnipotence, for he has power to make good his words. All others fail; but the Lord will heal thee. And who is this great 'I' that speaks so exceeding boldly? It is none other than he that made the heavens and the earth, and sustaineth all things by the power of his hand; it is the 'I am', the everlasting Jehovah, whose word has boundless power in it. He appears in the moment of man's extremity, and when there is no helper, his own arm brings salvation. Blessed be the Lord who forgiveth all our iniquities, who healeth all our diseases."

Before concluding this particular part of our study it might be advisable to make a statement about the doctrinal and ethical as well as the historical sermons.

3. Doctrinal

The doctrinal sermons as I have found in this study, do not gather together all the Scripture on the point thus trying to prove the doctrine, but on the contrary Scripture is quoted in order to make the people sensitive to the power of the doctrine. Most of the doctrinal sermons in this study dealt with salvation. This very fact shows the emphasis which Spurgeon placed upon salvation.

4. Ethical

The ethical or morality sermons were only three in

number. This does not cast any reflection upon the moral and ethical character of Spurgeon's preaching, for in every sermon, just as there was an appeal to the sinner to mend his ways, there is also a warning and exhortation to the believer to live in the proper relations with one another, taking care so as not to let the things of the world over-power them.

5. Historical

One of the surprising things about Spurgeon, is as I have already stated, that he is not a preacher whose sermons are pure in their type. Here and there in many sermons history creeps in to beautify and exemplify what he has just said. In his sermon "A Lesson From The Life of King Asa"¹ he deals primarily with King Asa's life bringing about the lesson to his hearers, that when Asa did foolishly the result was wars. Therefore when we are successful in one thing we are not to become foolish and fall into the same error as did King Asa. Again in the sermon on "Women's Rights"² he used the historic setting of Moses bringing the cause of the daughters of Zelophehad before the Lord, as a basis for bringing about right living in a household, and the sinner bringing his problems before the Lord.

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1. Spurgeon Memorial Library Series, Vol. X, p. 68.
2. Ibid., Vol. XI, p.225.

C. Summary Of Chapter Two

The purpose of this chapter has been to study the nature of Spurgeon's sermons. Fifty sermons chosen arbitrarily from among his many volumes have composed the field of investigation.

With the aid of recognized authorities such as Broadus, Pattison, Garvie, Mc Comb, and Pierson, we have classified these sermons under five heads, namely, doctrinal, ethical, experiential, historical and evangelistic.

The results of the classification revealed incidentally that the titles were usually short and selected in some manner from the text, e.g., on May 13, 1883 he used as his title "Christ in You" and his text was "Christ in you, the hope of glory." The following week he used as his title "Glory" and his text was "Who hath called us unto his eternal glory." There were thirty-two different books of the Bible represented in these fifty sermons. Numbers, Judges, Psalms, Matthew, John, and Ephesians were used as the basis of his sermons the most, each having been used three times. Our classification revealed that of these fifty sermons eighteen were experiential, sixteen evangelistic, seven doctrinal, four historical, and three ethical.

Thus as a preacher we see Spurgeon laying a two-fold emphasis upon his congregation. Experientially he comforts those believers in Jesus Christ who are troubled with the cares of the world; he calls them to a Christian conscious-

ness; and by throwing light upon the practical duties he gives instruction to his people concerning the conduct of their daily life. In the evangelistic he appeals to those who do not know Christ to accept him as their Lord and Saviour for He is the solution of their problems. It is also recognized that Spurgeon does not leave out any type of preaching, the doctrinal, historical and ethical are all present.

CHAPTER THREE

"Many preachers are offended with the stern truths to which the Puritans testified. We are told they need dilution. Any man who does this, does not declare all the counsel of God. The faithful minister must be pointed. He must so preach that his hearers will know whether he preaches a scheme of salvation by works, or salvation by the grace of God." C.H.S.

III. AN ANALYSIS OF THE CONTENT AND LITERARY STRUCTURE OF FIVE TYPICAL SERMONS

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CHAPTER III
AN ANALYSIS OF THE CONTENT AND LITERARY STRUCTURE
OF
FIVE TYPICAL SERMONS

This chapter will be concerned with three things: first, Spurgeon's habit with regard to sermon preparation; second, an analysis of five typical sermons, noting the divisions and listing the Scriptural references along with the various incidents and occasions referred to; third, the literary structure of Spurgeon's sermons. Here we will see how Spurgeon does or does not conform to the rules laid down for preaching. We will make use of the five analysed sermons in dealing with this portion of our study.

A. Spurgeon's Habits With Regard to Sermon Preparation

1. The Aim

What was Spurgeon's aim in preaching? What was his aim in the use of the Scriptures? Richard Ellsworth Day in quoting Susannah says:

"His whole heart was absorbed in it, all his spiritual force was engaged in it, all the intellectual power with which God so richly endowed him was pressed into this glorious service."¹

Spurgeon says of himself in his Autobiography:

"I am occupied, in my small way, as Mr. Great-heart was employed in Bunyan's day. I do not compare myself with that companion, but I am in the same line of business. I am engaged in personally-conducted tours to Heaven; and I have with me, at the present time, dear Old Father Honest: I am

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glad that he is still alive and active. And there is Christiana, and there are her children. It is my business, as best I can, to kill dragons, and cut off giants' heads, and lead on the timid and trembling. I am often afraid of losing some of the weaklings. I have the heart-ache for them; but, by God's grace and your kind and generous help in looking after one another, I hope we shall all travel safely to the river's edge. Oh, how many I had to part with there! I have stood on the brink, and I have heard them singing in the midst of the stream, and I have almost seen the shining ones lead them up the hill and through the gates, into the Celestial City."¹

Other references could be quoted from his works, but let these suffice to reveal his aim in preaching. We must admit that he had a scholarly knowledge of the Bible, but mere knowledge of the Bible was not his aim. His chief aim was to win souls for Christ. It is certainly true that he was always "preaching for a verdict." Before turning to his method of preparation, let us quote his conviction concerning preaching.

"I do think that a minister who can preach a sermon without addressing sinners, does not know how to preach."²

2. The Method

Writing was a drudgery to Spurgeon so it was necessary that someone else write his sermons for us. This was done by a "literary substitute". On the Monday morning following the sermon the reporter's longhand copy of Sunday's

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1. Autobiography of Charles H. Spurgeon, Vol. II, p. 132.
2. Day, R.E., Op. Cit. p. 58, quotes Spurgeon.

sermon was laid before Spurgeon. This he polished with great care. On Thursday he had the printer's proofs, and these he almost demolished with corrections. Thus, in this manner, although Spurgeon did not write his sermons, he had all the discipline thereof.

In connection with the growth of his sermons he said that he seldom knew twenty-four hours beforehand the subject of his sermon. On Saturday afternoon when tea was over he would say, "'Dear friends, good-bye! You know what a large number of chickens I have to scratch for.' So with a hearty 'God Bless you!' he shook hands with them and then shut himself up into companionship with his God."¹ It was not until four o'clock Sunday afternoon that he repeated the process for his evening sermon. His first step was to wait and watch for the text to be given. It was to have God's text or none at all. "My habit is to look to the Lord for guidance and when a text comes with power to my soul, I take it without hesitation; but I dare not select my own themes."² In connection with his getting of the text he says:

"I confess that I frequently sit hour after hour praying and waiting for a subject, and that is the main part of my study; much hard labor have I spent in manipulating topics, making skeletons out of verses...almost every Saturday of

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1. Day, R. E., Op.Cit. p. 135
2. Ibid.

my life I prepare enough outlines of sermons to last me for a month, but I no more dare use them than an honest mariner would run ashore a cargo of contraband goods."¹

When at last he got his text he would meditate upon it for his own soul's comfort. From this point on the "burden" of sermon making became a "glory". He would call Susannah into his library, and she says:

"For some time it has been the dear Pastor's custom as soon as the text has been given him of the Master, to call me into the study and permit me to read the various commentaries on the subject-matter in hand."²

The results of Susannah's reading, in Spurgeon's own words ^{are} is; "She reads....and gradually I am guided as to the best form of outline!"³ We see now that he had a guided text and a guided outline. Is it any wonder that he preached with such power?

B. The Content of His Sermons

In order that we may be as systematic as possible in this study, it will be necessary to follow the general outline of his sermons as a guide. Under each main division we shall note the direct⁴ and indirect⁵ references.

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1. Day, R.E., Op. Cit. p. 135.
2. Ibid., p. 129.
3. Ibid., p. 130.
4. By a direct quotation is meant a reference which Spurgeon quotes verbatim, or nearly so, from the Bible, e.g., "He that believeth on the Lord Jesus Christ hath everlasting life." John 3:36. It may not necessarily be an entire verse of Scripture.
5. By an indirect quotation is meant one in which Spurgeon

AN ANALYSIS OF A TYPICAL EVANGELISTIC SERMON

* * * * *

Place: Delivered at the Metropolitan Tabernacle, Newington

Title: "Aeneas"

Text: "And it came to pass as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man Aeneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt in Lydda and Saron saw him, and turned to the Lord." Acts 9:32-35

Proposition: Believe in Jesus Christ and be saved.

Introduction:

- A. It is essential that you receive the essence of the gospel.
- B. My heart will not be satisfied unless many of you who came in here without Christ shall go down those steps saved by his atoning blood.

Direct Scriptural references:

"Jesus Christ maketh thee whole: arise, and make thy bed." Acts 9:34

"Jesus Christ maketh thee whole." Acts 9:34

Indirect Scriptural references:

Saved by his atoning blood.

The Lord heareth prayer.

Development of the Theme:

I. The Man was Truly Sick

- A. Had he not been really sick, the incident before us would have been all a piece of imposture - a feint and a pretence from beginning to end: but he was hopelessly infirm.

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may add several words but retains the original idea even though it may be a little remote, e.g., obedient to his father. The correct quotation would be "Was subject unto them." This does not, however, include great portions of his sermons in which he has paraphrased the Scriptures. It is not necessary that these be complete verses of Scripture.

Direct Scriptural references:

"Spirit of God." 1 Cor. 3:16

Indirect Scriptural references:

God's great grace.

Jesus did not come into the world to save sham sinners but real sinners.

The whole have no need of a physician.

B. The Man Had Been Paralyzed Eight Years

Direct Scriptural references:

"Blessed be God." Ps. 68:35

Indirect Scriptural references:

The mercy of God in Christ Jesus.

Our Lord Jesus Christ has made full atonement.

C. The Man's Disease Was One Which Was Then Reckoned to be, and properly is now, entirely incurable.

Who can restore a palsied man?

Direct Scriptural references:

"Preach the gospel to every creature." Mk. 16:15

"There is no balm in Gilead." Jer. 8:22

"Bread of heaven." John 6:32

"The living water." John 4:10

Indirect Scriptural references:

Free grace.

Saviour's wounds.

The grace which is in Christ Jesus.

II. This Man, Aeneas, Knew Something About Jesus

A. Aeneas might have earnestly inquired about this man Jesus.

Direct Scriptural references:

"Jesus Christ maketh thee whole." Acts 9:34

"Aeneas, Jesus Christ maketh thee whole."
Acts 9:34

Indirect Scriptural references:

None

B. Who was he? He is the Son of the Highest, very God of very God.

Direct Scriptural references:

"Very God." 1 Thes. 5:23

"Son of God." Mt. 8:29

"Remission of sins." Mt. 26:28

"Who shall judge the quick and the dead."
2 Tim. 4:1

Indirect Scriptural references:

Obedient to his father.

Died that sinners might live.

Placed his body in the tomb.

He rose again the third day.

C. How is it that ye have no faith?

Direct Scriptural references:

None

Indirect Scriptural references:

Give repentance to Israel.

III The Man Believed On The Lord Jesus

- A. The man did not believe on Peter because Peter said nothing about himself.

Direct Scriptural references:

"Aeneas, Jesus Christ maketh thee whole."

Acts 9:34

"Aeneas, Jesus Christ maketh thee whole."

Acts 9:34

Indirect Scriptural references:

Jesus Christ is able to save you.

Saved by Jesus Christ.

- B. Aeneas believed that Jesus Christ was able to save him then and there, just as he was.

Direct Scriptural references:

"Sing unto the Lord for he has triumphed gloriously. The horse and his rider hath he thrown into the sea." Ex. 15:1

"The depths have covered them: there is not one of them left." Ex. 15:5

"The depths have covered them." Ex. 15:5

"The depths have covered them: there is not one of them left." Ex. 15:5

- C. Yes, sinner, he can heal you now.

Direct Scriptural references:

"Jesus maketh thee whole." Acts 9:34

"He made the sun to stand still and the moon to pause upon the hill of Gibeah." Jos. 10:13

"A new creature." 2 Cor. 5:17

"Be born again." John 3:3

Indirect Scriptural references:

None

IV. The Man Was Made Whole

- A. There was no imposture about it; he was made whole, and made whole then and there.

Direct Scriptural references:

"Aeneas, Jesus Christ maketh thee whole."

Acts 9:34

"Jesus Christ maketh thee whole." Acts 9:34

Indirect Scriptural references:

If thou believest in Jesus Christ

- B. Suppose that like Aeneas you trusted Christ.

Direct Scriptural references:

"Him that cometh to me I will in no wise turn away." John 6:37

"Go ye into all the world and preach the gospel to every creature." Mk. 16:5

"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mk. 16:16

Indirect Scriptural references:

None

C. I urge you to put your trust in Jesus Christ tonight.

Direct Scriptural references:

"He that believeth on the Lord Jesus Christ hath everlasting life." John 3:36

"He that believeth and is baptized shall be saved." Mk. 16:16

"Rest in Him." Ps. 37:7

"Lord here am I." 1 Sam. 3:4

"Able to save to the uttermost them that come to God by him." Heb. 7:25

Indirect Scriptural references:

None

D. In order to be saved tonight, simply believe in Jesus Christ.

Direct Scriptural references:

"If with thy heart thou wilt believe in the Lord Jesus Christ, and with thy mouth make confession of him thou shalt be saved."

Rom. 10:9

Indirect Scriptural references:

Simply believe in Jesus Christ.

V. When Aeneas Was Healed He Acted In Conformity Therewith

A. Aeneas arose directly and made his bed.

Direct Scriptural references:

"Aeneas, Jesus Christ maketh thee whole arise and make thy bed." Acts 9:34

Indirect Scriptural references:

You will feed in pastures green and wide.

If you have believed in Jesus Christ you have been made whole.

I have been born again.

B. If Christ has saved you, you will have to prove it by your actions.

Direct Scriptural references:

None

Indirect Scriptural references:

Love your fellow men.

* * * * *

Observations from Scriptural references.

A. There were thirty-five direct Scriptural references.

1. Method of introducing the references.

a. There is not a single instance in which Spurgeon mentioned the book of the Bible from whence he took his quotation.

b. Seventeen times he uses various expressions to introduce his quotations, and only once does he omit an introduction to his quote. They are as follows:

Bitter will be my disappointment if many do not lay hold of Jesus, and realize in their own souls Peter's words, "....."
Peter felt the impulse of the Spirit upon him, and, looking at him as he lay there, he said, "....."

Our Master said, "....."
When Peter said, "....."
Peter said to him, "....."
It was, "....."
And they sang, "....."
Their song was this, "....."
The damsels sang, "....."
Your soul shall sing, "....."
I say to thee, "....."
If he had said, "....."
For saith the Lord of old, "....."
His last word to his church, "....."
The gospel says, "....."
There it is, "....."
Go and say, "....."

- c. Thus eighteen times we find the same expression used to introduce the quotation, or else it is woven into the content of his message without any mention of it.
- d. As we can easily see from an observation of his quotes, most of them are mere portions of a verse. Now and then however he quotes an entire verse.
- B. This sermon contains quotations from fourteen different books of the Bible: nine from the New Testament and five from the Old Testament.
- C. There are twenty-two indirect Scriptural references. There is no particular allusion made to them; they are simply woven into the message.
- D. Spurgeon being a textual preacher repeated a portion of his text ten times for emphasis.
- E. Other Scriptural incidents, persons, and occasions alluded to or spoken of in this sermon.
 - Jesus the infant.
 - Jesus' mother.
 - Joseph a carpenter.
 - The hill of Zion.
 - The exodus from Egypt.
 - Pharaoh and his pursuit.
 - Miriam and her song.
 - The closing of the sea upon Pharaoh and his men.
 - The woman that was a sinner.
 - The resurrection of Jesus.
- F. Besides Biblical characters Spurgeon mentions Mr. Whitfield, Virgil, and himself. He also makes

mention of the minister of the Primitive Methodist Church where he received salvation. Besides these names he chooses the common names of John Brown, Thomas, Sarah, and Mary in making an appeal for the people to examine themselves and come to a decision.

Summary:

From the preceding materials we see that Spurgeon takes his sermons out of his text. The condition of Aeneas is first explained, and second, the appeal is made to the congregation to act as did Aeneas. Spurgeon brings to bear upon the congregation quotations from various parts of the Bible, as has been noted, in order that they might examine themselves in the light of these Scriptures, and seeing their ways of sin turn unto Christ who is able to cleanse them from all iniquity.

AN ANALYSIS OF A TYPICAL EXPERIENTIAL SERMON

* * * * *

Place: Delivered at the Metropolitan Tabernacle, Newington

Title: "The Fainting Hero"

Text: "He was sore athirst, and called on the Lord and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?" Judges 15:18

Proposition: Faint not in times of trouble for Jehovah will be with you.

Introduction:

A. The background of the spoken words.

Direct Scriptural references:

"Heaps upon heaps; heaps upon heaps; with the jaw-bone of an ass have I slain a thousand men!" Judg. 15:16

"O Jehovah, thou hast given me this great deliverance, and now shall I die for thirst?" Judg. 15:18

"Smiting them hip and thigh." Judg. 15:8

Indirect Scriptural references:

Shall the uncircumcised rejoice because I die of thirst?

B. Purpose of the sermon.

Direct Scriptural references:

None

Indirect Scriptural references:

None

Development of the Theme:

I. You Have Already, My Brothers And Sisters, Experienced Great Deliverances.

A. See there, beloved, the great heaps of your sins.

Direct Scriptural references:

"Who shall lay anything to the charge of God's elect?" Rom. 8:33

"Heaps upon heaps." Judg. 15:18

Indirect Scriptural references:

None

B. Think, too, of the heaps of your doubts and fears.

Direct Scriptural references:

"Hath not dealt with us according to our sins, nor rewarded us after our iniquities."

Ps. 103:10

Indirect Scriptural references:

None

C. Another set of foes that God has slain includes our temptations.

Direct Scriptural references:

"A man's foes shall be those of his own household." Mt. 10:36

"Like a bird out of the snare of the fowler." Ps. 124:7

"Heaps upon heaps." Judg. 15:18

"The compassed me about like bees, but in the name of God have I destroyed them all." Ps. 118:12

Indirect Scriptural references:

In the name of God have I destroyed them.

D. So has it been with most of your sorrows.

Direct Scriptural references:

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Ps. 34:19

"We are all debtors." Rom. 8:12

"Thou hast given to thy servant this great deliverance" Judg. 15:18

"Known and tasted that the Lord is gracious." Ps. 111:4; 145:8

Indirect Scriptural references:

God was your shield

I count myself most of all a debtor.

II. Yet Fresh Troubles Will Assail You, And Excite Your Alarm.

A. Thirst was a new trouble to Samson and he felt his weakness.

Direct Scriptural references:

"God has done great things for you, whereof you are glad." Ps. 126:3

"Halting on his thigh." Gen. 32:31

"Have I slain a thousand men." Judg. 15:16

"I said my mountain standeth firm, I shall not be moved; thou didst hide thy face, and I was troubled." Ps. 30:7

"I am this day weak, though anointed king." 2 Sam. 3:39.

Indirect Scriptural references:

Dear child of God.

B. You have your troubles which make you feel your weakness.

Direct Scriptural references:

"The glory that is to be revealed." Rom. 8:18

"Thy sins are all forgiven." Luke 7:48

Indirect Scriptural references:

Manna from heaven.

Thou art a child of God.

III. I Want You To Remember That You Are Still Secure.

- A. God will bring you out of the present trouble as he has brought you out of all great troubles of the past.

Direct Scriptural references:

"The virgin daughter of Zion hath despised thee, and shaken her head at thee!"

2 Kings 19:21

"Heaps upon heaps." Judg. 15:18

"The same yesterday, today, and forever."

Heb. 13:8

Indirect Scriptural references:

Shall I fall by the hand of the uncircumcised?

- B. If he does not do so he will lose all that he has done.

Direct Scriptural references:

"The kingdom of this world are become the kingdoms of my son." Rev. 11:15

Indirect Scriptural references:

None

- C. My friends, my great wonder is that some of you do without God.

Direct Scriptural references:

None

Indirect Scriptural references:

Whosoever believeth in the Lord Jesus Christ shall be saved.

* * * * *

Observations from Scriptural references:

- A. There were twenty-five direct Scriptural references.

1. Method of introducing the references.

- a. Spurgeon does not tell at any time the book, chapter or verse, from which he selects his quotation.

- b. Eighteen times he used different expressions to introduce his quotations, they are:

Yet the one man, "....."

He looked upon the slaughter which he had wrought, crying - "....."

He turned his eyes to his heavenly father, and cried, "....."

But there are "....."

God, "....."

Your nearest and dearest friends have perhaps been your worst tempters, for, "....."

Your soul has escaped, "....."

This night you can say, "....."

Brethren, "....."

I can only say, "....."

And yet he goes "....."
Samson said, "....."
When David had mounted to the throne of
Israel he said, "....."
Our knowledge of our interest in "....."
Say as Isaiah did to Sennacherib, "....."
And observe the "....."
Now since he is "....."
Then shall he cry - "....."

- c. The other seven times the quotation is woven into the text of the sermon.
- d. We see by an examination of these quotations that many of them are complete verses of Scripture while others are portions of the Scripture, adapted to fit his purpose.
- B. This sermon contains quotations from ten different books of the Bible: five from the Old Testament and five from the New Testament.
- C. There are nine indirect Scriptural references in this sermon. There is no allusion made to these as being from the Bible; they are placed as an intergal part of the message.
- D. We find that for emphasis Spurgeon again repeats parts of his text. He repeats a portion of his text seven times.
- E. Other Scriptural incidents, persons, and occasions alluded to or spoken of in this sermon.
 - The city of Bozrah.
 - Moses, mentioned by name.
 - Job and his messengers.
 - Jacob, wrestling with God at Peniel.
 - David, king of Israel.
 - Isaiah the prophet.
 - Sennacherib, an Assyrian king.
 - Satan, mentioned as the tempter.
 - The country of Canaan mentioned.
 - Damsels of Gath and Askelon.
- F. In this sermon there are only two names mentioned which are not Biblical. These are Bunyan and Bernard de Palissy.

Summary:

From the above quotations and the divisions of the sermon we see that Spurgeon is appealing to the promises and injunctions of the Christian religion in order to stimulate the believer to be brave in the face of trouble,

because since the Lord has provided for them in the past he will do likewise in the future. It is easily seen that this sermon is experiential and that Spurgeon is anxious to use Samson, the man of great strength, to illustrate the problems which beset man and show that God is able to deliver us out of all our troubles.

AN ANALYSIS OF A TYPICAL ETHICAL SERMON

* * * * *

Place: Delivered at the Metropolitan Tabernacle, Newington

Title: "The Story of a Runaway Slave"

Text: "Perhaps he therefore departed for a season, that thou shouldst receive him forever." Philemon 15

Proposition: If God has forgiven them, surely we may, and if Jesus Christ has received them, they cannot be too bad for us to receive.

Introduction:

A. Nature is selfish but grace is loving.

Direct Scriptural references:

"The same mind will be in us which was also in Jesus Christ." Phil. 2:5

"Passed by on the other side." Lk. 10:31

"Salute no man by the way." Lk. 10:4

"Ye see how large a letter I have written unto you with my own hand." Gal. 6:11

"I Paul have written it with my own hand. I will repay it." Philemon 19

Indirect Scriptural references:

None

B. Let us cultivate a large-hearted spirit and sympathize with the people of God, especially new converts, if we find them in trouble through past wrong-doing.

Direct Scriptural references:

None

Indirect Scriptural references:

No more a servant but a brother beloved

Development of the Theme:

I. An Instance Of Divine Grace

A. We see the grace of God in his election.

Direct Scriptural references:

"If he hath wronged thee, or oweth thee ought, put that to mine account." Philemon 18

"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. 9:15

Indirect Scriptural references:

None

B. Grace is observed in the conversion of the runaway slave.

Direct Scriptural references:

"God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14

Indirect Scriptural references:

The grace of God

- C. The grace of God was conspicuous in the character which wrought in Onesimus upon his conversion.

Direct Scriptural references:

None

Indirect Scriptural references:

None

- D. What wonders the grace of God can do.

Direct Scriptural references:

None

Indirect Scriptural references:

The grace of God.

II. Instance Of Sin Overruled.

Onesimus had no right to rob his master and run away.

Direct Scriptural references:

"Perhaps he departed for a season, that thou shouldst receive him forever." Philemon 15

"With wicked hands." Acts 2:23

- B. Nobody was to be able to touch the heart of Onesimus but Paul.

Direct Scriptural references:

"I will arise and go to my father." Lk. 15:18

Indirect Scriptural references:

None

- C. Have you a son who has left home?

Direct Scriptural references:

"He departed for a season, that thou shouldst receive him forever." Philemon 15

Indirect Scriptural references:

None

III. An Example Of Relations Improved.

- A. Perhaps Philemon had not learned that it was wrong for him to have a slave.

Direct Scriptural references:

"He therefore departed for a season, that thou shouldst receive him forever." Phile. 15

"Not now as a servant, but a brother beloved, especially to me, but how much more unto thee?" Philemon 16

"Pay me what thou owest me." Mk. 18:28

Indirect Scriptural references:

That we are to do to others as we would that others should do to us.

- B. Perhaps one here has departed from his master.

Direct Scriptural references:

"God be merciful to me a sinner." Lk. 18:13

"Have I been so long time with you and yet
hast thou not known me?" John 14:19

Indirect Scriptural references:

None

* * * * *

Observations from Scriptural references:

- A. There are seventeen direct Scriptural references.
 - 1. Method of introducing the references.
 - a. Once Spurgeon refers to the epistle of Paul without naming the epistle. Another time he points to the nineteenth verse of Philemon.
 - b. Nine times Spurgeon uses different expressions to introduce his quotations, they are as follows:

The master once said to his seventy messengers, "....."

Paul says in one of his epistles, "....."

See the nineteenth verse, "....."

For the apostle says, "....."

He began to be in want and said, "....."

Are you to take your servant by the throat and say, "....."

Lift your eye to the heaven and say, "....."

Says Christ, "....."
 - c. The other eight times the quotation is woven into the message without any reference being made to it.
 - d. From an examination of these quotations we see that Spurgeon quotes about half the time the complete verse, and the rest of the time only a portion of the verse.
- B. This sermon contains quotations from eight books of the Bible, and each time they are from the New Testament.
- C. There are only three indirect Scriptural references in this sermon, but there is much paraphrasing of the scriptures.
- D. Six of the direct quotes are taken from the book of Philemon. This is the same book from which he chose his text.
- E. Other Scriptural incidents, persons and occasions alluded to or spoken of in this sermon.
 - The selling of Joseph into Egypt.
 - The prodigal son.
 - Colosse the place from whence came Onesimus to Paul.
 - Rome the place where Paul was a prisoner.
 - The thunder from the cross of Calvary and the mount of Sinai.

Mention is made of the Pharisees and Sadducees. Athens was spoken of as a place at which Paul had preached.

F. There are three names mentioned which are not Biblical. These names are John Newton, George Whitfield, and Rowland Hill.

Conclusion:

Since this is an ethical sermon, we find that Spurgeon does not use the Bible as much as he has in the other sermons which have been analysed. Quotations are used to point the way to the ethical relations which should exist, but he uses his own words and illustrations from life to show the people what their attitude concerning such people as Onesimus should be.

The following quotation serves to show how Spurgeon urged the people in his congregation to do the proper thing.

"I always like to see a resolve to make restitution for former wrongs in people who confess to be converted. If they have taken money wrongfully they ought to repay it; it were well if they returned seven-fold. If we have in any way robbed or harmed another, I think the first instincts of grace in the heart will suggest compensation in all ways within our power. Do not think that it is to be got over by saying, 'God has forgiven me, and therefore I may leave it.' No, dear friend, but insomuch as God has forgiven you, try to undo all the wrong and prove the sincerity of your repentance by so doing."¹

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1. Spurgeon Memorial Library Series, Vol. X, p. 308.

AN ANALYSIS OF A TYPICAL DOCTRINAL SERMON

* * * * *

Place: Delivered at the Metropolitan Tabernacle, Newington

Title: "The Monster Dragged to Light"

Text: "Sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."
Rom. 7:13

Proposition: Sin must be recognized as sin and then the individual must deal with it as sin.

Introduction:

The quotation from George Herbert brings the audience immediately into the presence of sermon subject.

"Philosophers have measured mountains;
Fathomed the depth of seas, of states, and kings,
Walked with a staff to heav'n and traced fountains
But there are two vast, spacious things,
The which to measure it doth more behove;
Yet few there are that sound them; Sin and Love."
He then states that he is going to speak concerning one of the "vast spacious things" - namely sin.

Development of the Theme:

I. To Many Men Sin Does Not Appear Sin.

A. In all men in their natural blindness is an ignorance of what sin is.

Direct Scriptural references:

"Let there be light," Gen. 1:3

"As white as snow." Is. 1:18

Indirect Scriptural references:

And there was light to illuminate the human mind.

B. Our inability to see sin as sin arises from the exceeding deceitfulness both of sin and the human heart.

Direct Scriptural references:

"The heart is deceitful above all things and desperately wicked." Jer. 7:19

Indirect Scriptural references:

None

C. In most men their not seeing sin arises from their ignorance of the spirituality of the law.

Direct Scriptural references:

"Thou shalt do no murder." Mt. 19:18

"He that hateth his brother is a murderer."

1 John 3:15

"Thou shalt not commit adultery." Ex. 20:14

"Peace, peace, when there is no peace." Jer. 6:14

Indirect Scriptural references:

Lord have mercy upon us and incline our hearts
to keep this law.

D. Every Christian must be taught to know sin to be sin.

Direct Scriptural references:

"God I thank thee that I am not as other men
are." Lk. 18:11

Indirect Scriptural references:

Free grace.

II. Where Sin Is Most Clearly Seen, It Appears To Be Sin.

A. Sin at its worst appears to be sin.

Direct Scriptural references:

"Sin that it might appear sin." Rom. 7:13

Indirect Scriptural references:

A betrayer of innocent blood.

B. Some people see sin as misfortune.

Direct Scriptural references:

"Against thee, thee only have I sinned and
done this evil in thy sight." Ps. 51:4

"Father I have sinned against heaven and before
thee, and am no more worthy to be called
thy son." Lk. 15:18

Indirect Scriptural references:

Holy and just and good.

C. Remember that the divine law is binding because of
the right and authority of the law giver.

Direct Scriptural references:

"The ox knoweth his owner, and the ass his
master's crib: but Israel doth not know,
my people doth not consider." Is. 1:3

"O, do not this abominable thing that I hate."
Jer. 44:4

"I had not known lust except the law had said
thou shalt not covet." Rom. 7:7

"Thou shalt not covet." Ex. 20:17

"Thou shalt not covet." Ex. 20:17

Indirect Scriptural references:

I am the chief of sinners.

III. The Sinfulness Of Sin Is Most Clearly Seen In The
Perverting The Best Of Things To Deadly Purposes.

A. We are atrociously depraved because we make the
worst use of the best things.

Direct Scriptural references:

"Sin, that it might appear sin, working death
in me by that which is good." Rom. 7:13

"He that doeth these things shall live in
them." Gal. 3:12

Indirect Scriptural references:

God has been longsuffering and pitiful to them.

Sons and daughters of Adam long to eat of the tree of the knowledge of good and evil.

B. Prosperous sinners make their riches a means of sinning.

Direct Scriptural references:

"In the time of his distress did he trespass yet more against the Lord; this is that King Ahaz." 2 Chron. 28:22

Indirect Scriptural references:

None

C. Some transgress all the more because they have been placed under the happy restraints of godliness.

Direct Scriptural references:

None

Indirect Scriptural references:

None

D. This propensity to sin which is in us must be conquered or we cannot enter heaven.

Direct Scriptural references:

None

Indirect Scriptural references:

None

* * * * *

Observations from Scriptural references:

A There are nineteen direct Scriptural references.

1. Method of introducing the references.

a. Spurgeon does not at any time name the book of Bible from which he quotes.

b. Sixteen times he uses a different means of introducing the quotation. They are;

The voice of the same Majesty, which said,
"....."

If they read for instance "....."

A man finds it written, "....."

With the ungodly this pestilential influence is very powerful, leading them to cry, "....."

There is a depth of meaning in the expression "....."

We must say with David, "....."

With the prodigal we must cry, "....."

How I wish that every heart here could hear that plaintive lamentation of the Lord,
"....."

That other word of pleading is equally pathetic where the Lord expostulates and cries, "....."

He says, "....."

At last he came to that command, "....."

He had not known lust had not the Law
said, "....."

So the text runs, "....."

Here is God's law, which was ordained to
life, for, "....."

They have acted like Ahaz of whom it is
written, "....."

- c. The other three times the quotation is made to be a part of the sermon in such a manner that one would hardly know it to be a quotation.
- d. Looking at these quotations we find again as in the other cases that Spurgeon quotes to fit the need of the situation. Sometimes he quotes a whole verse, but more often his quotations are only a portion of the entire verse.
- e. We also see from an examination of the Scripture quoted, that he has chosen that which bears to a considerable amount upon sin. A true doctrinal sermon.
- B. This sermon contains quotations from eleven different books of the Bible: six times from the Old Testament and five from the New Testament.
- C. There are only nine indirect Scriptural references. At no time is there any indication that they are Biblical, nor are they introduced in any particular fashion.
- D. In this sermon Spurgeon did not repeat portions of his text as often as he has in other sermons. We only find this text repeated, in full or in part, twice.
- E. Other Scriptural incidents, persons, and occasions alluded to or spoken of in this sermon.
 - Allusion to Jezebel
 - Solomon's proverbs are mentioned in connection with man who is an eager self-deceiver. The fool in Proverbs was ready to follow the flatterer.
 - The Ten Commandments.
 - Judas mentioned as the betrayer.
 - Brazen serpent set up by Moses.
 - Eve spoken of being drawn by the forbidden tree.
 - Paul on the road to Damascus.
- F. Other than Scriptural personages and incidents we find mention made of George Herbert, John Newton, Whitfield, Thomas Brooks, and the great church father, Anselm. Hyde Park, London is also mentioned.

- G. Even in this doctrinal sermon Spurgeon does not fail to bring before his congregation the necessity of a new life. Toward the close of this sermon he says:

"Your resolutions to overcome sin are as feeble as though you should try to bind Leviathan with a thread, and lead him with a string. As well hope to bind the tempest and rein in the storm, as to govern yourself by your own resolutions as to sin...What then must be done? We must be new created. We are too far gone for mending; we must be made afresh; and for cleansing there is no water beneath the skies, nor any above them, that can remove our stain. But there is a fountain filled with the blood of God's Son. He that is washed there shall be made white. And there is an all-creating Holy Spirit, who can fashion us anew in Christ Jesus into holiness. I would to God that you all despaired of being saved, except by a miracle of grace. I would God you utterly despaired of being saved except by the supernatural power of the Holy Spirit. I would you were driven to look away from self, each one of you, to him who on the bloody tree bore the wrath of God, for there is life in a look at him, and whosoever looks at him shall be saved - saved from the power of sin as well as its guilt."¹

Conclusion:

Thus we see that in every main point the doctrine of sin is treated. We find, as expected of a doctrinal sermon, that the Scripture is selected so as to bear upon the desired point. In the first place, sin is spoken of as not seen by many people. In the second place, sin is spoken of as being clearly seen when it appears as sin. Finally sin is most clearly seen in using the best things of life for deadly purposes. In the light of these three points Spurgeon appeals to his people to take note of the sin in their lives and to go to the fountain of blood and there in the blood of Christ have it washed away.

AN ANALYSIS OF A TYPICAL HISTORICAL SERMON

* * * * *

Place: Delivered at the Metropolitan Tabernacle, Newington

Title: "A Lesson From the Life of King Asa"

Text: "Herein thou hast done foolishly: therefore from
henceforth thou shalt have wars." 2 Chron. 16:9

Proposition: Gird thyself so that thou wilt not fall
into the error of King Asa.

Introduction:

A. Historical matters should not be slighted

Direct Scriptural references:

"Take heed that ye despise not one of these
little ones." Mt. 18:10

Indirect Scriptural references:

Blessedness of the man who delighted in the
law of the Lord.

Development of the Theme:

I. Who He Was, And What He Had Done In His Better Days.

A. A man whose heart was perfect before God all his
days.

Direct Scriptural references:

"That his heart was perfect before God all
his days." 2 Chron. 15:17

Indirect Scriptural references:

Grace of God.

B. Asa stood the test of a serious trial.

Direct Scriptural references:

"And Asa cried unto the Lord his God, and
said, Lord, it is nothing with thee to
help, whether with many, or with them
that have no power; help us, O Lord our
God; for we rest on thee, and in thy name
we go against this multitude. O Lord,
thou art our God; let no man prevail
against thee." 2 Chron. 14:11

Indirect Scriptural references:

None

C. Asa did not grow proud because of his victory.

Direct Scriptural references:

"There is none good save one, that is God."
Lk. 18:19

Indirect Scriptural references:

His heart was right.

Our Master, the Apostle and High Priest of our
profession in whom was no sin.

II. The Grave Error Into Which Asa Fell.

A. Asa went before Ben-hadad a worshipper of false gods.

Direct Scriptural references:

"Break thy league with Baasha and make a league with me." 1 Kings 15:19

"Ye are not of the world even as Christ is not of the world." John 17:14,16.

"Cast thy burden upon the Lord; he will sustain you." Ps. 55:22

Indirect Scriptural references:

Heir of heaven.

B. Took the gold and silver from the house of the Lord to bribe the Syrian monarch.

Direct Scriptural references:

"My soul, wait thou only upon God, for my expectation is from him." Ps. 62:5

"Lead us not into temptation, but deliver us from evil." Lk. 11:4

Indirect Scriptural references:

None

C. The trial of Asa's spirit became more severe than before.

Direct Scriptural references:

None

Indirect Scriptural references:

None

III. What God Did With Him When He Came To A Close Reckoning.

A. He had to suffer night and day.

Direct Scriptural references:

None

Indirect Scriptural references:

None

B. Asa's life after that period was a life of war and pain.

Direct Scriptural references:

"You only have I known of all the people of the earth, therefore I will punish you for your iniquities." Amos 3:2

Indirect Scriptural references:

Stand fast in your faith in him.

Living word.

I chasten every son whom I love.

C. Let us not fall into this same error.

Direct Scriptural references:

"The path of the just is as a shining light which shineth more and more unto the perfect day." Prov. 4:18

"He that trusteth in his own heart is a fool." Prov. 28:26

"When I am weak, then am I strong." 2 Chron. 12:10

Indirect Scriptural references:

None

Observations from Scriptural references:

- A. There are twelve direct Scriptural references.
 - 1. Method of introducing the references.
 - a. Spurgeon does not tell from what book he is quoting.
 - b. Six times he uses a different method of introducing the quotations. They are;
 - What our Lord said of children "....."
 - He was a man of whom it was said, "....."
 - Read attentively the earnest believing prayer which he offered. "....."
 - As to saying to a heathen king, "....."
 - A providence not to rejoice in, but concerning which we are taught to pray, "....."
 - He may from this moment say, "....."
 - c. The other six times the quotations are placed in the sermon as if they were his own.
 - d. Just as in the cases of the other four sermons analysed we find that these quotations are for the most part only a portion of the whole verse.
 - e. We see that the Scripture quoted is well selected to portray the life of King Asa, and to give us an idea of the type of life that we should live.
- B. This sermon contains quotations from nine different books of the Bible: five from the Old Testament and four from the New Testament.
- C. There are only seven indirect Scriptural references. At no time does he indicate that they are from the Scriptures.
- D. The reason there are not as many direct and indirect references in this sermon as in others can be found in the fact that he did more paraphrasing in this sermon than in others, for example:

"When you came to God and trusted about the Ethiopians did not God prosper you? Though there were so many of them, did not the Lord give you victory? And now you have gone away from your faith, you have lost a good blessing by it; for if you had trusted in God, you would have gone to war against Baasha and Ben-hadad, and you would have beaten them both, and your own kingdom would have grown strong by the putting down of these rival kingdoms."

Or again we find Spurgeon paraphrasing a portion of

the Scripture when he says:

"He did not show any partiality toward the rich and great in his country who were guilty of the worship of false gods, for the queen-mother was a great fosterer of idolatry, and she had a grove of her own with a temple in it, in which was her own peculiar idol; but the king put her away from her eminent position, and took her idol, and not merely broke it, but stamped upon it and burned it, with every sign of contempt, at the brook Kidron, into which ran the sewage of the temple, to let the people know that, whether in high places or among the poor, there should be nothing left to provoke the Lord throughout the land."

E. Other Scriptural incidents, persons, and occasions alluded to or spoken of in this sermon.

Mother of Asa.

Abijah, the father of Asa.

Abraham is spoken of as staggering under the burden of trial.

Baasha king of Israel.

Ben-hadad to whom Asa went for help.

Jonah running away from God.

Rehoboam, a bad king, is spoken of as having revered a prophet when he came to him.

David spoken of as being hunted.

Engedi the place where David was in exile.

F. Knox is the only non-Biblical person mentioned in this sermon. Spurgeon yearns for the return of the days of Knox, for the days of the Reformation.

Conclusion:

"What a precious Christ we have, who saves such sinners as we are at all! What a dear and blessed Lord we have, who does not cast us away, notwithstanding all our slips and falls and shameful wanderings. Beloved, let us not be so base as wantonly to grieve him: -

'We have no fear that thou shouldst lose
One whom eternal love could choose,
But we will ne'er this grace abuse
Let us not fall. Let us not fall.'

With such a warning as this of Asa before us now, do not let us relax our watchfulness and insensibly turn aside."

There is a logical process in the development of this sermon. It reaches a fitting climax in the words just

stated. This sermon adheres to the historical type in that it traces from the beginning Asa's life. It ends with an appeal to the congregation not to fall into the same error which Asa found himself.

A Summary Of The Content Of The Sermons

In the analysis of the content of these five sermons we have noticed the continual use of the Scriptures. We have seen that Spurgeon draws quotations from as high as fourteen different books of the Bible in one sermon.

In various places we find that Spurgeon makes use of poetry and is acquainted with the classics. In his sermon on "The Monster Dragged to Light" we find him quoting twice portions of poetry by George Herbert. In the sermon "The Story of a Runaway Slave" he quotes freely portions of poetry in several places. In almost every sermon some poetry can be found. In his sermon on "Aeneas" he tells his hearers that they are not going to hear Virgil sing 'arms and the man' but the story of Aeneas as told by Luke. It is to be recognized that Spurgeon used considerable Biblical material in his sermons. We listed these under the head of other Scriptural incidents, persons, and occasions. In most cases these incidents and persons were included as illustrative material.

Spurgeon, as we see from the analyses, was not confined to the Bible for his illustrative material. He

selected historic characters and incidents, e.g., Newton and Whitfield were mentioned as not considering it wrong to have slaves. One of the Church fathers, Anselm, is quoted to show the conception and view concerning sin in the eleventh and twelfth centuries.

Spurgeon also draws many illustrations from his relations with others. He gives his conversion experience, he kneels to pray with bereaved sisters, and he relates his relation with an aged minister whose wayward son he had been instrumental in bringing to Christ. There are many other such references, but we will let these suffice.

Thus we see Spurgeon reaching into the realms of poetry, literature, visitations, and life about him as well as the Bible for his sermon material.

C. The Literary Structure Of Spurgeon's Sermons

Homiletics covers the entire field of sermon preparation and delivery. There have been many volumes written upon this subject. It is impossible for us to make a complete study of Spurgeon's homiletic method because we do not have all the data required. Since we have already mentioned the unique manner in which Spurgeon prepared his sermons,¹ we shall confine this particular study to the literary structure of his finished sermons

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1. Ante., p. 53.

as we have them, giving special attention to their various parts. In this study we will make use of the materials found in the analysis of the preceding sermons.

We shall assume that he has already chosen his text and title, because we have already seen Spurgeon's peculiar method which does not correspond with the proposed methods of sermon construction as laid down by the authorities in the field. These authorities advocate an early selection of the text and title thus giving time for thought upon the subject.

1. Introduction

The introduction according to such authorities as Pattison, Mc Comb, Broadus, and Pierson, is one of the most important parts of the sermon. It is the method by which one mounts into the thought of the sermon. It is the method used to gradually get the people thinking about what is to come. It is the purpose of the introduction to stimulate attention and prepare the minds of the congregation for what is to follow. Let us look at Spurgeon and see how well he abided by these standards.

It must be remembered that with different subjects it is necessary to vary the length of the introduction and as Mc Comb says; "frequently we can take a short and easy way with the introduction. Dismiss it and pass at once to the development of your subject. Why explain if there

is nothing to explain."¹

It is desirable not to fall into the error of one eminent preacher who was inclined to explain too much in his introduction. One day he was accosted by a plain man who remarked; "Well you kept us so long on the porch this morning that we hardly got into the house at all."²

We can say that Spurgeon never fell into this fault. As a general rule his introductions were very short in proportion to his sermons. He plunged into the matter at hand immediately. He arrested the attention of his people at once.

His sermon "Aeneas" with the text taken from the ninth chapter of Acts verses 32-35, has an introduction of two pages. The whole sermon contains a little better than eighteen pages. This shows that only about one ninth of his sermon is devoted to preparing his congregation for what is to follow. He arrests attention early by saying:

"I may not hope that I should see you all again....
We have heard of the chaplain who preached in a jail,
who selected a subject which he divided into two
heads etc."

Beginning a sermon with a story readily attracts the attention of those present and gives the minister a point of contact with them. Following the story he expresses

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1. Preaching in Theory and Practice, p. 58.

2. Broadus, J.A., Preparation and Delivery of Sermons, p. 256.

his hope that some will be saved by these words and then plunges immediately into the sermon proper.

The proportion of the introduction to the sermon in the other four cases is as follows:

Name of the Sermon	Length	Intro. Length
I. The Fainting Hero	15 pp.	1 $\frac{1}{4}$ pp.
II. The Story of a Runaway Slave .	19 pp.	2 pp.
III. The Monster Dragged to Light .	19 pp.	12 ll.
IV. A Lesson From the Life of King Asa	18 $\frac{1}{2}$ pp.	1 p.

From this we see that Spurgeon obeys the theory of introducing the sermon. He has the virtue of not falling into the error of long introductions.

2. The Theme

The custom varies as to the place in the sermon for the introduction of the theme. Some preachers hold it in reserve and do not announce it until late in the sermon, while the majority announce it at once.¹

How did Spurgeon treat his themes? From the reading of the fifty sermons it was found that nearly always he announced it in the introduction, or at least implied it. In the sermon "Aeneas" it is implied.

"To the point, then. Peter came to Lydda, and found one who bore the classic name of Aeneas: no mighty warrior, but a poor paralyzed man, who had been confined to his bed for eight years. Touched with the sight of the man's

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1. Mc Comb, S., Op. Cit., p. 61.

feebleness, Peter felt the impulse of the Spirit upon him; and looking at him as he lay there, he said, 'Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed.' Touched by the same spirit who inspired the apostle, the man believed the message, - believed that Jesus had healed him, at once arose and made his bed, and in an instant was perfectly restored. Now let us hear something about this man. We are not to hear Virgil sing 'arms and the man,' but we are to let Luke tell us of the man and his Saviour."

It is clearly seen that though the theme is not formally stated here, we could state it briefly thus: Aeneas believed and was made whole. Or we might take this statement of Spurgeon's as the theme: "we will try to shoot at the very center of our target, and preach the plan of salvation as completely as we can." True, this is the general idea of the whole sermon but this specific idea and emphasis is on the believing and being made whole of Aeneas.

In the other four sermons we find three stating the theme while the fourth one merely implies it.**

- I. "My drift is the comforting of God's saints, especially in coming to the table of their Lord." ¹
- II. "Let us cultivate a large-hearted spirit, and sympathize with the people of God, especially new converts, if we find them in trouble through past wrong-doing." ²
- III. "There is in us by nature a propensity to sin which we cannot conquer, but conquer it must

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1. Spurgeon Memorial Library Series, p. 195. Vol. XI.
2. Ibid., Vol, X, p. 303.

** Same sermons and same order as on page 84.

be, or we cannot enter heaven."¹

IV. In this sermon it is only implied.

"Let us see whether we cannot get a lesson from the life of King Asa."²

Again we see that Spurgeon is in accord with the recognized authorities.

3. The Development of the Theme

Pattison, Broadus, Garvie, and Mc Comb agree that it is desirable to draw up an outline of the plan as the materials are gathered. We know very little about Spurgeon's method of note taking. We pointed out earlier how it was that after he received his text he had his wife read to him, and as she read, he got a guided outline. W.Y. Fullerton tells us that the only notes he made would not cover more than half a sheet of ordinary note paper - perhaps on both sides. ³

It has been the opinion of some people that the divisions as indicated in most of Spurgeon's sermons were put in by the editor. This appears to be highly improbable because in most cases Spurgeon announces his method of treatment before entering upon the first point. This sermon, "Aeneas", is included in those which do not have the proposed method of treatment. Regardless of whether he

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1. Spurgeon Memorial Library Series, Vol. X, p. 145.

2. Ibid., p. 69.

3. Fullerton, W.Y., C. H. Spurgeon, p. 217.

announces the method or not he always says; "in the first place", "in the second place" or some similar expression, so one is never in doubt where the beginning of a new point takes place.

Spurgeon is not stereotyped in his transitions . He does not follow first, second, third, etc. Even within paragraphs, turning from one idea to another, he uses what might be called "bridge-words".¹ Let us notice the divisions in the development of his sermon entitled "Aeneas". We will see how he moves from one point to another, and how his divisions grew out of his text.

In the first place, then, it is very clear that
The Man Was Truly Sick.
In the second place, This Man, Aeneas, Knew Something About Jesus.
And now the most important point of all: The Man Believed On The Lord Jesus.
Well, now, let us pass on to notice, next, that
The Man Was Made Whole.
This is the last thing. When Aeneas Was Healed
He Acted In Conformity Therewith.

Let us look at the other four sermons and see what we find. It will be noticed that only once does he give the divisions in his introduction. This is in the case of sermon number II. It will also be interesting to see how he moves from one point to another.

Sermon I

1. You have already, my brothers and sisters,
experienced great deliverances.

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1. Mc Comb, S, Op. Cit. p. 72.

2. Yet fresh troubles will assail you, and excite your alarm.
3. If you are feeling any present trouble, I want you to remember that you are still secure.

Sermon II

In this sermon he names the points in the introduction. He says:

"Thus I introduce to you the text, and I notice concerning it, first, that it concerns a singular instance of divine grace. Secondly, it brings before us a case of sin overruled. And, thirdly, it may be regarded as an example of relationship improved by grace.

Sermon III

1. Our first point to consider this morning shall be that to many men sin does not appear sin.
2. This leads us to our second consideration - Where sin is most clearly seen, it appears to be sin.
3. I shall need your best attention to the third point, which is this: The sinfulness of sin is most clearly seen in the perverting the best of things to deadly purposes.

Sermon IV

In this sermon the points are not indicated by Roman numerals as in the other cases cited, but they are easily seen.

1. We commence by noticing who he was, and what he had done in his better days.
2. Now we shall turn to notice the grave error into which Asa fell.
3. Thus I have shown you who Asa was, and what faults he fell into, and now we have to show you what God did with him when he came to a close reckoning.

Thus from a listing of these points in each sermon we see how Spurgeon moved logically in his sermon. We also see that he is not stereotyped in his transitions.

There is a strong warning sounded by the authorities not to over-dwell upon any point because by so doing, the

interest is lost and the effectiveness of the sermon is lessened. With eighteen pages to divide between five points, an introduction, and a conclusion it is hardly expected that one would over-dwell on any point. Spurgeon is no exception. He gives about two and one-half to four pages to each point in accordance with its importance, thus keeping the sermon in correct proportions. In the other four sermons the same thing is true. The sermon is so divided that each point receives its due treatment.

4. The Conclusion

"It is an established law of oratory that the orator shall have a definite and positive conclusion; the sermon is under the same regulation ... At this point weakness is unpardonable."¹

With this rule before us let us look at Spurgeon. His sermons are peculiar in the fact that the conclusion runs together with the final point of his sermon. For example, in this sermon entitled "Aeneas" his last point is that when Aeneas was healed, he acted in conformity therewith. In other words he arose and made his bed. From this point he steps into the lives of the individuals in his congregation. He informs them that if God has saved them, the drunkard's ale-bench will no longer appeal to them. If the Lord has saved them, they will want to do

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1. Davis, O.S., Principles of Preaching, p. 217.

something for him, to show their love. He goes on to tell them that they must prove that they have been saved by an honest, upright, consistent, holy life. Just before he closes he asks several rhetorical questions and then closes with a story of a woman trying to buy a certain type of grape which would heal her child. These grapes could not be sold, but they were freely given by the owner. It is the same way with salvation. The Lord will not sell salvation but he will give it to whoever humbly asks for it.

In the other four sermons we find similar conditions. In the first sermon his final point is that if you are in trouble, God will surely bring you out of it as he has in the past. Following an evangelistic appeal to abide with God, and a story showing the comfort a certain family gained during a period of death through prayer, he ended with the positive note, "There is yet hope." Whosoever believeth in the Lord Jesus Christ shall be saved."

The second sermon closes on an equally high and positive plane. After giving an illustration of how years later he hears that he was instrumental in bringing a certain young man to Christ, he says:

"I feel that there is somebody of the same sort here tonight. I dare you to go out of this place as you came in. Oh, young man, the Lord in Mercy gives you another opportunity of turning from the error of your ways, and I pray you now here - as you are now - lift your eyes to heaven and say, 'God be merciful to me a sinner,' and he will do so. Then go to your father

and tell him what the grace of God has done for you and wonder at the love which brought you here to bring you to Christ."

The third and fourth sermons end also with that positive note. Spurgeon tells his people that they cannot save themselves from sin. We can only be washed white in the blood of Christ.

"A look at Christ does not merely take away sin, but it heals the disease of sin; and, mark you, it is the only possible healing for the leprosy of iniquity....Sin being made to appear sin, grace is made to appear grace: God's Holy Spirit gets the victory, and we are saved."

The fourth sermon ends by proclaiming the power and triumph which is in Jesus Christ.

"God bless you, dear friends, and if there be any among you who have not a God to trust in, or a Saviour to love, may you seek Jesus now! If you seek him he will be found of you; for whosoever believeth in him is saved, whosoever trusteth in Christ is saved. Pardon and salvation belong to every soul that hangs its hope upon the cross."

So we see that Spurgeon's sermons close with that note of hope and triumph to those who trust in Jesus Christ. Yes, Spurgeon complies with the rules of the authorities concerning conclusions.

Thus we have shown by the use of the five analysed sermons how Spurgeon, although he did not go through the mechanics of writing his sermons, obeyed the laws of homiletics and literary structure in bringing his message to his congregation.

D. Summary of Chapter Three

The first part of this chapter has been concerned with a survey of the manner of Spurgeon's sermon preparation. We found that his aim was personal, - he was seeking to reveal to his hearers the saving power and grace of his Lord and Saviour Jesus Christ. He was never satisfied with superficial preaching. He was forced by his own convictions to go to the base of the troubles of his congregation and preach Christ crucified, who through his grace is willing to save to the uttermost all who come to him. The method of sermon development was peculiar to this man. He did not feel that he could preach a worthy sermon unless God revealed to him the text. He seldom knew twenty-four hours beforehand the subject of his sermon. His first step was to watch, wait, and pray for a text to be given. When this was received, he would call into his study his beloved wife, and she would read to him what the various commentators had to say on the subject. As he meditated upon the subject and as Susannah read to him, he was gradually guided into the best form of an outline. Thus it was that Spurgeon went into the pulpit on the Sabbath with a guided text and a guided outline, to give his large congregation the message which the Lord had given him. In order that others might read these sermons, his "literary substitute" would lay before him on Monday morning a longhand copy of his Sunday sermon. This he polished with great care. By

Thursday the printer's proofs were in his hands. These were corrected and before the following Sabbath his sermons were in the hands of those who wished to purchase them.

In the second part of this chapter we devoted our attention to an analysis of five of Spurgeon's sermons in order to determine the Biblical content of each as well as to find any other facts which might be of interest in seeing how Spurgeon made his sermons live before his people. In order that we might be systematic in this analysis, we followed the outline of his sermons, listing under each point the direct and indirect quotations from the Bible. At the close of each analysis we listed several observations concerning the sermon, e.g., the number of direct and indirect references, the method of introducing these quotations, persons, incidents, and occasions alluded to by Spurgeon in his sermon, as well as non-Biblical characters who were mentioned.

This study gave us light upon Spurgeon's familiarity with the Bible. His sermons are always textual and although he did not write his sermons, he spoke with fluency and power. Illustrations as well as Biblical material were always on the tip of his tongue. We find that he uses one hundred eight direct quotations from the Bible, forty-nine indirect quotations along with much Biblical language, forty-three allusions to Biblical incidents, persons, and

thirty-four times he speaks directly of non-Biblical persons and places.

The closing portion of this chapter was devoted to a study of the literary structure of Spurgeon's sermons. In this section we compared his treatment of the introduction, the theme, the development of the theme, and the conclusion with the prescribed method according to such authorities as Pattison, Broadus, Garvie, and Mc Comb. We saw early in the chapter that Spurgeon did not get his text and title as suggested by the above authorities, so it was interesting to note that he was in conformity with them the rest of the time. His introductions fulfilled the purpose of exciting attention and interest, without being long and drawn out. In fact, in all five instances his introductions were not more than one-eighth of the sermon. His themes usually were stated or implied early in the sermon. The development evolved out of the text. He treated it logically each time, setting forth the truth contained therein. Even in the conclusion Spurgeon did not fail to conform with the idea of the authorities that there should be present that positive and personal note. In each case it was shown that Spurgeon did this adequately.

Thus, although Spurgeon did not conform to the prescribed method of getting a text we find that as a preacher he conformed in other respects, and with the

advantage of the guided text and outline he preached effectively the word of God to ^Thousands.

CHAPTER FOUR

"The Lord's prophets shall live on in the midst of famine, and war and plague till they have uttered the words of their prophesy; His priests shall stand at the altar unharmed while there is a testimony for God, and till their last sacrifice has been presented before Him." C.H.S.

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CHAPTER IV

THE INFLUENCE OF SPURGEON'S PREACHING

A. Introduction

As we follow Spurgeon through his life, we see him accepting a call to the New Park Street Church in London when he was but twenty years of age. Only eighty persons heard him on the morning of his first sermon but that night there were more than three hundred present. This showed that he had gained favor with the people. So great became the crowds that in 1855, one year after his call to the New Park Street Church, it was necessary to move to a larger place. They chose to occupy Exeter Hall. In the short space of another year the crowds had so filled Exeter Hall that it was again necessary to move to a larger place. This time they chose the only place that could hold the thousands who tried to hear him, namely, Surrey Music Hall, which would accommodate ten to twelve thousand people. He was now twenty-two. Because of the large crowd that came to hear the opening service in this new place, the galleries gave way and several were killed while many others were injured. It therefore became necessary to build a place that would accommodate the thousands who wished to hear him. In August 1856 the corner stone was laid for the Metropolitan Tabernacle. It was completed in March 1861 with a seating capacity of about six thousand. Each Sunday morning and evening for

the next thirty-one years Spurgeon preached to an average congregation of five thousand. Once each quarter he asked his regular attendants to stay away from the next service. This they did, but the Tabernacle was crowded to capacity just the same.

B. The Influence On His Immediate Audience

The natural question which arises when we realize that such vast crowds heard him is, "What effect did this preaching have upon those who heard it?" This is a question which is difficult to answer. We know that many joined his church and many were converted. We read in Spurgeon's Autobiography:

"During his twenty-five years' ministry in London, more than nine thousand persons had joined the church; while, probably an equal or still larger number had been converted through hearing or reading his sermons, although they had not become members of the tabernacle."¹

It was not the custom of the people upon entering the Tabernacle to remain silent. They would talk aloud and many times one would hear the remark that they were praying for such a persons soul. But when Spurgeon walked to his pulpit and as he would say in a voice clear as the notes of a flute - 'Let us pray' - as though a miracle had been worked in the assembly there was silence; scarcely the sound of breath while in tender phrases, with almost

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1. Autobiography of Charles H. Spurgeon, Vol. IV, p. 27.

childlike simplicity, the strong country man talked to our Father."¹

Because Spurgeon spoke fearlessly and upon the very subjects which were nearest the hearts of men and women, he moved them often-times to tears. Sarah Knowles Bolton said; "I have seen whole congregations moved to tears as he talked of the relationship between God and His children, from the words, 'Abba Father'."²

Not only were there these immediate responses to his messages as observed in their emotional stirrings and and counted in immediate decisions, but countless seeds were sown which were destined to find receptive soil, bear fruit, and yet not be known for years to come. Let one example suffice to show how Spurgeon's preaching brought new life to one particular person, and then we can see in a small way what must have taken place on a much larger scale. Spurgeon records the following incident:

"Some three years ago I was talking with an aged minister, and he began fumbling about in his waistcoat pocket, but he was a long while before he found what he wanted. At last he brought out a letter that was well nigh worn to pieces, and he said, 'God Almighty bless you! God Almighty bless you!' And I said, 'Friend, what is it?' He said, 'I had a son.' I thought that he would be my stay in old age, but he disgraced himself and he went away from me, and I could not tell where he went, only he said he was going to

1. Carlile, J.C., C. H. Spurgeon, p. 207.
2. Famous Leaders Among Men, p. 333.

America. He took a ticket to sail for America from the London Docks, but he did not go on the particular day that he expected.' This aged minister bade me read the letter, and I read it, and it was like this: - 'Father, I am here in America. I have found a situation, and God has prospered me. I write to ask your forgiveness for the thousand wrongs that I have done you, and the grief I have caused you, for blessed be God, I have found the Saviour. I have joined the church here, and hope to spend my life in God's service. It happened thus: I did not sail for America the day I expected. I went down to the Tabernacle to see what it was like, and God met with me. Mr. Spurgeon said, 'Perhaps there is a runaway son here. The Lord call him by his grace.' And he did.' 'Now,' said he, as he folded up the letter and put it in his pocket, 'that son of mine is dead, and he is in heaven, and I love you, and I shall do so as long as I live because you were the means of bringing him to Christ.'"¹

In order that we may appreciate more fully the widespread influence which Spurgeon had let me quote what H. Tydeman Chilvers who is now the pastor of Spurgeon's Tabernacle has to say about his predecessor:

"I had not been in Montreal two hours, when visiting Canada and the United States, before I met those who attributed their conversion to Spurgeon's ministry, and in every place where I preached there were men and women who, with tears of joy, ascribed the great change in their lives to the illustrious preacher. Truly, God made his ministry a flame of fire. In the membership of the Tabernacle, to this day, there are quite a goodly number who were brought into fellowship with Christ and His Church through one whom they still delight to call 'our beloved Pastor,'"²

What more need be said about his influence than to

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1. Spurgeon Memorial Library Series, Vol. X, p. 320.
2. Preface to Carlile's, "C. H. Spurgeon", p. 9.

let these few quotations show forth the glory of the power of this man, and the way in which his people as well as others loved him.

C. The Secret Of Spurgeon's Success

I can almost hear some of the readers say, "What was the secret of his success?" This is another one of those questions which is easier to ask than to answer. From our study of his life as a preacher and his sermons there appear to be several qualities which placed together would account for his success. The qualities are: (1) his courage, (2) his sincerity, (3) his earnestness, (4) his thorough conviction, (5) his determination to do the work that he especially felt himself called to, (6) his good common sense, and most important of all, (7) the indwelling of the Holy Spirit.

Many people have given their views of the cause for his success. W. Y. Fullerton says, "Perhaps the most remarkable answer was given by Sir William Robertson Nicoll. When asked this question he answered: 'The Holy Ghost.'"¹

G. Holden Pike in attempting to solve the problem said:

"If I cannot discover the secret of your popularity in what you preach, can I find it in any peculiarity

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1. Quoted in "C. H. Spurgeon," p. 322.

in your mode of preaching? Here is, ⁱⁿ my judgement, the explanation of the secret. You have strong faith, and, as a result, intense earnestness. In this lies, as in the hair of Samson, the secret of your success."¹

The Daily Telegram of Feb. 1, 1892 says:

"Were we asked to give in a half dozen words the secret of Mr. Spurgeon's commanding influence over the hearts of men, we should attribute it first to his courage and earnestness, and secondly to his practical good sense."²

In 1857 in a book published by Sheldon, Blakeman and Company we find this statement:

"What is the secret of Mr. Spurgeon's popularity?' It has seemed to us that those who have publicly ventured an opinion on this point, have failed because they have hazarded a generalization from one or two daring facts. We rather incline to the view that we should take into account not only all Mr. Spurgeon's peculiar talents and attractions, but especially also the grace and providence of God. This is, if we mistake not his own way of regarding his success. He confesses that he sees a thousand chances, as men would call them, all working together like wheels in a great machine, to fix him just where he is; and he looks back to a hundred places where if one of those little wheels had run awry, he might have been occupying a different position."³

Personally, I believe that this is the best statement which can be found on the success of Spurgeon's preaching.

One of Spurgeon's sons, Charles, describes his father's power as follows:

"When once father began to speak you felt that

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1. Life and Works of C.H. Spurgeon, Vol.II, p. 206.
2. Fullerton, W.Y., Op. Cit. p. 322.
3. Sketch of the Life and Ministry of The Rev. C. H. Spurgeon, p. 10.

each succeeding wave of expression would wash up some new and hitherto hidden truth: while listening to that matchless voice, there seemed to steal over you the low murmur of Another, which told you he was declaring the very oracles of God."¹

Spurgeon himself said that his popularity was due to his congregation. He only had eighty at his first service, but at the evening service more than three hundred were present. He said, "My people pray for Me." He ascribed his success not so much to his preaching of the Gospel, as to the Gospel he had to preach.

So it is that in the final analysis we must take one of the views presented by such men as above quoted or Spurgeon's own feeling in the matter. Perhaps it really is too difficult to select the element in Spurgeon's life and preaching which made him a success. Although it seems to the writer that it is as Sheldon, Blakeman and Co., say, "all Mr. Spurgeon's peculiar talents and attractions, but especially also the grace and providence of God," there might be those who would rather say:

"We can no more tell why Mr. Spurgeon was a great preacher than why Turner was so great a painter, Napoleon so great a general, or Pitt so great a statesman."² "If you come to analyze the success of most men you cannot do it, for success defies analysis. It depends, primarily, of course, on a man's integrity and ability, but it is the little touches - what M. Thiers called the negligences - which make a picture complete."³

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1. Day, R.E., The Shadow of the Broad Brim, p. 138.
2. Baptist, Feb. 12, 1892, quoted by Fullerton, Op. Cit. p. 326.
3. Daily News, Feb. 2, 1892, Ibid.

D. Spurgeon's Message For Today

To all who are interested in the welfare of humanity, national and world situations are of great concern. There are those who advance a "cure-all" for the ills of the world. It must be recognized however that the present conditions go deeper than the successful working out of the NRA and the recovery of prosperity. The depression which is so wide spread today has been caused and is accompanied by a spiritual lethargy. Not only has the United States gone off the "gold standard" but also the "Christ Standard". Sad but true, the greatest depression is in the ministry. No longer do we find the fervent preaching of the past generation. No longer are the ministers giving the people of the world the messages which are adequate to the needs of the despairing heart. Instead of preaching the power of Christ they are preaching some political problem.

In such a situation as this the preaching of Spurgeon would be welcome. His messages were given to help the people meet the difficulties of the world. He preached a "Christ Standard" message. He gave the people of his day the understanding that Christ was the solution to all the ills of the world, and the only way to find an adequate solution is by going to Christ. His preaching was not for a day, nor was it for a generation. Today his sermons are still being printed and people are still reading them

because they find that Christ is there. The witness which Spurgeon bears across the century just past is that today we need more ministers who preach the 'good-news' not for a type or a class but to all. This generation needs to learn the lesson from Spurgeon of proclaiming a Saviour who is able to save to the uttermost all who come unto God by Him. We need in our pulpits today more than ever before ministers who, as Spurgeon did, realize that the preacher is to be an advocate and a witness, bearing testimony to the wondrous love of God in Jesus Christ. This preaching can only come out of prayer, Bible knowledge, and a deep spiritual life. Once this has been accomplished, we will have preachers whose only passion will be to proclaim the grace and love of our Lord and Saviour Jesus Christ.

E. Summary of Chapter Four

In this limited space we have attempted to gather together those things which reflect the influence of this great preacher of the nineteenth century.

We showed this young man accepting a charge in London. How he was approved immediately. We saw the necessity of moving from the New Park Street Church to Exeter Hall, and finally to Surrey Music Hall, the only place large enough to hold the thousands who thronged to hear the young minister. Because of the Music Hall disaster on the

opening night the tabernacle was built, being completed in 1861. At this place Spurgeon preached for the next thirty-one years.

We have gathered together the material available in an attempt to show the influence of this minister upon his congregation. It was found that in twenty-five years nine thousand persons joined the Tabernacle, while many more were converted who cannot be numbered. He often moved the assembly to tears by the manner in which he spoke of the relation of God to His children. His far reaching influence was shown in H. Tydeman Chilvers' statement that while in Canada and the United States he met many who attributed their conversion to Spurgeon's ministry.

We then attempted to find the secret of Spurgeon's success. From our study of Spurgeon's ministry and sermons we found seven qualities which combined in one personality made for his success, namely, (1) his courage, (2) his sincerity, (3) his earnestness, (4) his thorough conviction, (5) his determination to do the work that he especially felt himself called to, (6) his good common sense, and most important of all, (7) the indwelling of the Holy Spirit.

Before concluding our study we paused to see what message this great minister could offer us living in the twentieth century. We see that our ministers are in the same condition spiritually as many in the time of Spurgeon. Spurgeon offers us a challenge today to be courageous,

earnest, prayerful, and filled with the power of the Holy Spirit. He tells us to have faith. Faith not in the things of this world, for they pass away, but in the One "who is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."¹ Spurgeon in his "Clew of the Maze" gives us this little challenge entitled, 'How Shall We Live?'

"How shall we live? With what hammer shall we strike? Ay, there's the rub. Not that it is any question to me personally; but desiring to be a true brother to you, I put it so; and for your sake, and in the fellowship with you, I look around the workshop. Here are hammers, light, bright, many! See the trade-mark --- warranted brand-new. - the old smith over yonder says he knows nothing of them. They were left by a new firm, who are always inventing fine things. 'Likewise,' says he, 'they call themselves a new firm, but I believe they might better be called 'the long firm'; they trade under new names, but they are old rogues.' The smith swings aloft, with brawny arm, a hammer which makes the sparks fly and the iron yield: 'there,' says he, 'the old hammer suits me best.' You see good friend, he is only a blacksmith and knows no better. Some people are unreasonably fond of old things. Are these mental Tories any more foolish than those who are fascinated by novelties? We think not.

The old hammer in our forge is FAITH in GOD."²

Thus as a minister, although he has passed across the river and has been led up the hill, through the shining gates into the Celestial city, his influence is still seen in America as well as England. People are still calling

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1. Ephesians, 3:20.

2. p. 9.

him their 'beloved Pastor' and living by the light which he was instrumental in giving them.

CONCLUSION

After this fighting life is over, we meet in --

"That Kingdom of immense delight,
Where health, and peace, and joy unite,
Where undeclining pleasures rise,
And every wish hath full supplies.'"
Autobiography p. 118

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CONCLUSION

A. Summary

Spurgeon was a Biblical preacher, with his inspiration coming from God. The use of the Bible is seen in the content of his sermons. In chapter one it was shown that the century into which he was born, because of its spiritual lethargy, social degeneration, and political corruption was an ideal setting for such a preacher. It was shown that his ancestors for five generations were godly people, and he was brought up in the strictest of surroundings. He records in his Autobiography that he was not permitted to mingle with questionable associates, warned not to listen to profane language, and taught the way of God from his youth up. His early religious experiences acquainted him with the Bible and made it the center of his life so that in later life he found it to be his guide and stay. At the age of sixteen he found release from the burden of sin and dedicated his life to the Lord and Saviour of mankind.

In chapter two a study was made of the nature of his sermons. As a means of identifying the sermons studied we listed each by title and text. Our classification of the nature of these sermons was based upon the suggestions by Broadus, Pattison, Garvie, and Mc Comb. The classification revealed that of the fifty sermons eighteen were

experiential, sixteen evangelistic, and the other fourteen divided between the doctrinal, historical, and ethical. As a preacher we therefore saw Spurgeon laying a two-fold emphasis upon his congregation. On the one hand he comforted those believers who were sorrowing, and called them to a Christian consciousness. In the evangelistic sermons he appeals to the unbelievers to accept Jesus Christ as their Lord and Saviour.

The third chapter showed how Spurgeon prepared his sermons. How he left his actual preparation until Saturday night. We also saw in this chapter how his sermons were prepared for those who wished to purchase copies of them. Our next step in this chapter was an analysis of five typical sermons. In this part of our study we were able to see that Spurgeon was a Biblical preacher. We found that he was always textual and made much use of the Scriptures in his sermons. In the closing portion of this chapter we saw that homiletically Spurgeon although he did not write his sermons, was in accord with the theory and practice of preaching. His introduction played the prescribed part. It was short and stimulated interest. In connection with his theme we found that it appeared where most preachers put it, namely, early in the sermon. As for the development of the theme, little or no criticism could be made of it. He was always textual, finding the divisions of his sermon in his text. Each division

proceeded logically from what had gone before. His conclusion ended in a personal and positive note which is the best of homiletic procedure. He always left his people with the assurance that there was yet time for them to repent and be saved.

In the fourth chapter we were interested in the influence of Spurgeon's preaching. We saw that the influence on his immediate audience was soul searching. He brought many into the membership of the Tabernacle, while many more were converted who cannot be numbered. He was able to move his congregation to tears by the manner in which he spoke of the relation of God to His children. H. Tydeman Chilvers tells us of his wide spread influence by stating that while visiting Canada and the United States he met many who attributed their conversion to Spurgeon's ministry.

In attempting to find the secret of Spurgeon's success we noted seven different factors which, when put together in one personality, accounted for the long and fruitful ministry which was Spurgeon's.

In concluding our study of his influence we paused to see what message he might hold for us who live in the twentieth century. We found that the message which proved so fruitful to him is still to be found in the Bible, and we can take it and use it if we only will. We see that the world today is in the same conditions spiritually

as it was when Spurgeon did his work for Christ. Spurgeon offers us a challenge today to be courageous, earnest, prayerful, and filled with the power of the Holy Spirit. He tells us that we must have faith, - not in this world but in the One who is our Lord and Saviour, namely, Jesus Christ.

B. Conclusions

From the facts presented in this thesis a number of conclusions regarding Spurgeon's preaching can be drawn. These conclusions are not stated as true of all preaching, neither is it advocated that all preachers should follow dogmatically in the steps of Spurgeon. These conclusions are based upon the belief that Spurgeon was a successful preacher of the gospel and that these things entered into the success which was his.

1. The times into which one is born will help to pattern the type of preaching.
2. A good family background is desirable to every preacher.
3. An experience with the saving grace of Jesus Christ is essential to good preaching.
4. Christian preaching must be based upon the Bible.
5. Biblical phraseology adds to the meaning and the effect of sermons.
6. True preaching must contain the Word of God, i.e., the Old Testament as well as the New Testament.
7. A preacher must labor to familiarize himself with the entire content of the Scriptures.

8. The Bible contains its own illustrative material, but one must not draw all his material from that source. Conditions of the past and present are often very effective.
9. Bible truths are more effective when connected with life problems.
10. A presentation of the grace of God will take into account the human part in acquiring spirituality.
11. A preacher must aim for verdicts and attempt to persuade men and women to establish correct relationships with God through Christ.
12. There can be no higher aim in Christian preaching than the portrayal of the realities of the grace of God.

APPENDIX I

APPENDIX I
BIOGRAPHICAL DATA

Born, Kelvedon, Essex, June 19, 1834.
Moves to Colchester, April 18, 1835.
Lives with grandparents, August 1835 to August 1841.
Richard Knill incident, summer 1844.
School at New Market, August 1849.
Converted at Colchester, January 6, 1850.
Baptized at Isleham Ferry, (mother's birthday), May 3, 1850.
Enters Leedings' School, Cambridge, June 20, 1850.
Joins St. Andrew's Baptist Church, Cambridge, by letter,
October 2, 1850.
Preached first sermon, spring of 1851.
Pastor at Waterbeach, October, 1851.
Receives invitation to preach at New Park Street Baptist
Church, November 1853.
First sermon in New Park Street, December 18, 1853.
Called to New Park Street, April 19, 1854.
Accepts call, April 28, 1854.
Preaches in Exeter Hall, February-March, 1855.
Married to Susannah Thompson, January 8, 1856.
Paris honeymoon, January, 1856.
Twin sons born, September 20, 1856.
Surrey Hall Tragedy, October 1856.
Morning services Surrey Hall, November 1856 to December
1859.
Tabernacle Building Committee appointed, June, 1856.
Preaches at Crystal Palace, October 7, 1857.
Moves to New Kent Road, fall of 1857.
Site of Tabernacle purchased, December 13, 1858.
Corner-stone of Tabernacle laid, August 16, 1859.
First meeting in Tabernacle, August 21, 1860.
Tabernacle opened, March 18, 1861.
Preaches in Agricultural Hall, March-April, 1867.
Wife becomes helpless invalid, 1868.
Twin sons baptized, September 21, 1874.
Moves to Westwood, summer 1880.
Last sermon, June 7, 1891.
Died, January 31, 1892 at Mentone.
Buried at Norwood, February 11, 1892.

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