

THE PIETY OF A PRINCE: A CONSIDERATION OF
THE PIETY OF CHARLES HADDON SPURGEON

A Paper

Presented to

Dr. Michael Haykin

The Southern Baptist Theological Seminary

In Partial Fulfillment

of the Requirements for 88910

by

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Covington, GA

May 27, 2010

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Preface

As I have gotten to know Charles Spurgeon over the past several months I have truly come to enjoy and love the man. The more I learned about his piety, the way he conducted his life and the way he knew Christ, the more I liked and admired him. He, even nearly one hundred and twenty years after his death, has taken on another student. I am eager to learn more about this man's life and ministry and I am honored to write this paper.

Introduction

To write on the piety of Charles Haddon Spurgeon is a difficult task. For some leaders in Church History such an assignment might lend itself to writing on the piety of his or her prayer life, or sermon preparation, or pastoral care; but Spurgeon practiced piety in everything he did. There has never been another man or women that lived with more sense of purpose and duty in the tasks that God has called him or her to perform. D.L. Moody said of him, "He [Spurgeon] was great as a man; great as a theologian; great as a preacher; great in private with God and great in public with his fellow men."¹ Eric Hayden who preached in the Metropolitan Tabernacle half a century after Spurgeon's death said, "Of all of the nonconformist preachers Charles Haddon Spurgeon stands out sufficiently for some to dare to say that he stands supreme.

¹ Rodney Baker. *The Impact of Prayer on the Ministries of D.L. Moody, C.H. Spurgeon, and Billy Graham: A Descriptive Study*. Lynchburg, Va: Liberty University, 1999. <<http://digitalcommons.liberty.edu/doctoral/176>>. 65.

Was he not called by biographers who knew him personally ‘the Prince of Preachers’ (James Douglas), ‘the Innovator’ (J. C Carlyle), and by a later American author ‘the Life-changer’ (R. E. Day).”²

He fulfilled the call of piety in all of the tasks of his life, and it seems that everything he did was a successful. In terms of worldly achievement one could write the history of Spurgeon as a great success story. As the settled pastor of a congregation he preached to more people on successive Sundays than the Christian church has yet witnessed in any other quarter until modern day. When a general census of church attendance was taken on an ordinary Sunday in London in 1886 the total congregations at the Metropolitan Tabernacle, morning and evening, exceeded 10,000 people. Further, if the readers of the sermons were included, says G. H. Pike, ‘Spurgeon’s congregation was thought to be not less than a million persons.’ So great was the popularity of the sermons that at one time there was even an attempt made, without Spurgeon’s leave, to cable the Sunday morning sermon to America for publication in Monday’s papers. By 1899 over a hundred million of his sermons had been issued in twenty-three languages; before his death 120,000 volumes of his largest expository work *The Treasury of David* were sold and to these figures must be added the influence of more than 125 other books which bore his name plus the issues of *The Sword and the Trowel*.³

His spiritual success however is to be most commended. In his love for the word, his dependence on prayer, his deep convictions, his preaching, his ministry to his congregation, his

² Eric W. Hayden *A Centennial History of Spurgeon's Tabernacle*. Pasadena, Tex: Pilgrim Publications, 1971. 1. Haden was the pastor of the Metropolitan Tabernacle from 1956-1961.

³ Iain Hamish Murray. *The Forgotten Spurgeon*. [London]: Banner of Truth Trust, 1973. 15. G.H. Pike wrote in his *Speeches... At Home and Abroad*. *The Sword and the Trowel* was a monthly periodical that was edited by Spurgeon from 1866 until in death in 1892.

ministry to his students, in the full scope of his work, in his suffering, and in his desire for communion with God he was dutifully reverent to God, practicing devoted Christian piety. This paper is biographical with the purpose of giving an account of the beginnings of Spurgeon's inseparable relationship with Christ followed by a review of Spurgeon's piety in all of the above listed categories.

Beginnings

Charles Haddon Spurgeon was born June 19, 1834 in Kelvedon, Essex, England. His father and his grandfather had been ministers of "so-called" independent church congregations.⁴ Between the ages of one and six years Charles Haddon Spurgeon lived in Stambourne, England with his grandparents. As one of seventeen children, nine of whom died in infancy, his stay there was probably intended to ease the burdens on his parents at home. By the time he was seven Spurgeon had read *Pilgrims Progress*, the first of more than one hundred pilgrimages he would make through Bunyan's book. He pored over Foxe's *Book of Martyrs*, and memorized Isaac Watt's hymns for his grandmother at a penny a hymn, until his grandfather offered a shilling for each rat he caught and Spurgeon accepted the more lucrative contract. He attended various schools after returning home showing proficiency in mathematics and demonstrating a remarkable memory.

In his teen years Spurgeon agonized over his personal salvation, reading Bunyan's *Grace Abounding*, Baxter's *Call to the Unconverted*, and James' *Anxious Enquirer*. This piety of the Puritan's left a strong mark on the heart of Spurgeon leading to his eventual conversion on

⁴ L. Russ Bush, and Tom J. Nettles. *Baptists and the Bible: The Baptist Doctrines of Biblical Inspiration and Religious Authority in Historical Perspective*. Chicago: Moody Press, 1980. 243. *Independent* meaning not from the Church of England or mainstream nonconformist Church.

a cold Sunday morning in Colchester, England.⁵ Spurgeon was saved in a Primitive Methodist chapel on January 6, 1850. There was a snowstorm that morning and Spurgeon on his way to another service was forced to turn down a side street where he found the church. Due to the storm the Church was almost empty that day, and even the preacher was absent. Eventually, a thin shoemaker got up to preach. Spurgeon recounts in his autobiography that the man was, “really stupid. He was obliged to stick to his text for the simple reason that he had little else to say.” His text was Isaiah 45:22, “Look unto me, and ye be saved, all the ends of the earth.”⁶ “It ain’t liftin’ your feet or your finger,” the impromptu preacher began. “It is just ‘Look!’” After some ten minutes of preaching or so that men should look to Christ, he fixed his gaze on Spurgeon sitting under the gallery. “Young man you look very miserable,” said the shoemaker. “Well, I did,” writes Spurgeon, “but I had not been accustomed to have remarks made from the pulpit regarding my personal appearance.” The preacher went on, “And you will always be miserable,” the preacher continued, “Miserable in life, miserable in death – if you don’t obey my text... Young man, look to Jesus Christ. Look! Look! Look! You have nothing to do but look and live.”⁷ Spurgeon wrote of his reaction, “I looked until I could almost have looked my eyes away... the cloud was gone... I saw the sun... I could understand what John Bunyan meant, when he declared he wanted to tell the crows on the ploughed land all about his conversion.”⁸

⁵ James Gordon. *Evangelical Spirituality*. SPCK, 1991. 160. All Puritan authors John Bunyan, William James, and Richard Baxter.

⁶ KJV

⁷ Bush, *Baptists*, 243-244.

⁸ Gordon, *Evangelical*, 160. Reference to Bunyan’s autobiography, *Grace Abounding to the Chief of Sinners*.

He continued to say, “I saw at once the way of salvation... The clock of mercy struck in heaven the hour and moment of my emancipation, for the time had come.”⁹

After his conversion Spurgeon was convicted to pursue baptism by immersion.

Neither his father nor his grandfather understood baptism as such, but through his study of God’s Word Spurgeon was convinced that he needed to be baptized. He wrote in his autobiography:

I had attended the house of God with my father, and my grandfather; but I thought when I read the Scriptures, that it was my business to judge for myself. I knew that my father and my grandfather took little children in their arms, put a few drops of water on their faces, and said they were baptized; but I could not see anything in my Bible about babes being baptized. I learned a little Greek; but could not discover that the word ‘baptize’ meant to sprinkle; so I said to myself, ‘They are good men, yet they may be wrong; and though I love and revere them, that is not reason why I should imitate them.’ And they acknowledged, when they knew of my honest conviction, that it was quite right for me to act according to my conscience. I consider the ‘baptism’ of an unconscious infant just as foolish as the ‘baptism’ of a ship or a bell; for there is as much Scripture for the one as for the other. Therefore I left my relations, and became what I am to-day, a Baptist, so-called, but I hope a great deal more a Christian than a Baptist.¹⁰

Spurgeon was baptized by W. H. Cantalow who was the pastor of the Isleham Baptist Church. His parents reluctantly allowed a Baptist to baptize him by immersion but they were quite surprised when only five months later in Cambridge, Spurgeon broke family tradition and became a Baptist. In a conversation with her son, his mother told him, “Charles I have often prayed that you might be converted, but never asked that you might be a Baptist.” With quick wit, Charles responded that the Lord answered his mother's prayers with His, “usual bounty of giving her abundantly more than she requested.”¹¹

⁹ Bush, *Baptists*, 244.

¹⁰ *Ibid.*, 245.

¹¹ Baker, *Impact of Prayer*, 74.

Categories of a Pious Life

In this consideration of nine areas of Spurgeon's Piety it will be clearly seen that from one area of piety flow other areas of dutiful living to the will of God. All of these categories are integrally connected. For example his pious prayer life led to his consistent love for his congregation, which flowed into a desire to faithfully train his students. While each of these areas of his life were essential part of who he was as a man and disciple of Christ the bedrock of all of these areas of piety was Spurgeon's deep love for the Word of God.

Spurgeon's Love for the Word of God

Spurgeon's love for the Word of God began when he was a boy and remained constant throughout his entire life. For him the Bible was the Word of his beloved Savior it was all-useful and-right and all-for Christ's glory. Spurgeon found Christ in the whole Bible, and to cast doubt on any part was to cast a shadow over the integrity of the One to whom the Bible bore witness.¹² His stance regarding the nature and the authority of the Bible remained constant throughout his life:

Before my conversion, I was accustomed to read the Scriptures to admire their grandeur, to feel the charm of their history, and wonder at the majesty of their language; but I altogether missed the Lord's intent therein. But when the Spirit came with His Divine life, and quickened all the Book to my newly-enlightened soul, the inner meaning shone forth with wondrous glory. I was not in a frame of mind to judge God's Word, but I accepted it all without demur; I did not venture to sit in judgment upon my Judge, and become the reviser of the unerring God. Whatever I found to be His Word, I received with intense joy.¹³

Spurgeon never systematized his theology in writing. Therefore, to discover his theology of the Bible one must glean it through his sermons and other writings. However, in

¹² Gordon, *Evangelical*, 171.

¹³ Bush, *Baptists*, 253.

reading Spurgeon, his Biblicism stands out in bold relief. It is clear Spurgeon realized the ultimate question in all theology has to be the question of authority. His understanding that the Bible was the ultimate source of authoritative truth determines all the rest of his thought.¹⁴ Spurgeon treasured the revelatory power of the Bible and its life-giving truth above all other books. He based his spiritual life and ministry upon the infallible, inerrant Word of God. He gave his view of the nature of the Bible in a few words: “To me, a sentence of Scripture is the essence of logic, the proof-positive, the word which may not be questioned.”¹⁵

Believing the promises of the Bible, Spurgeon asked and received them by faith. He went from his knees to standing and singing with a heart of gratefulness to God for keeping His promises. To Spurgeon just as sure as a person is saved when believing in Jesus, “if a promise is made to prayer, to holiness, to reading the Word, to abiding in Christ, or whatever else it may be, give thy heart and soul to the thing commanded, that the blessing may become thine.”¹⁶ These promises found in scripture dominated Spurgeon’s life.

When studying the Bible he considered prayer the main part of his study. He wrote, “Prayer over the Scripture will bless the pleading preacher and those he addresses.”¹⁷ Even in his greatest trials and pain he rested on God’s truth. “The Holy Spirit,” he constantly said, “acts as Comforter through the Word.” His love for God’s comfort through the Spirit drew him to the Psalms. He was not the “professional Christian”, studying the Bible only to teach others, for his personal study of the Bible went far beyond sermon preparation. Thus he spent twenty years

¹⁴ Lewis A. Drummond. *Spurgeon: Prince of Preachers*. Grand Rapids, MI: Kregel Publications, 1992. 615

¹⁵ *Ibid.*, 618-619.

¹⁶ Baker, *Impact of Prayer*, 98.

¹⁷ *Ibid.*, 83.

preparing that largest commentary of the Book of Psalms that has ever been compiled although no duty required him to do it. He called it *The Treasury of David*, and when the work was finally done he testified to “the wealth of mercy that has been lavished upon me” from the Psalms.¹⁸

In his sermons Spurgeon appealed to experience. He was especially fond of relating personal spiritual experiences, often sharing his own personal experience of conversion. Concerning personal experience he went so far as to say, “I believe that the doctrine: which a man’s innermost experience confirms to him in the day of trial, and in the day when he is nearest to God, is to him, at any rate, the very truth itself, and worthy of his credence.” Yet even here, Spurgeon did not place personal experience above, not even alongside, the Scriptures. He was clear and explicit about that fact when he said, “Brethren, how careful should we be that we do not set up anything in opposition to his Word, that we do not permit the teachings of a preacher to usurp the honor due to the Lord alone. ‘Thus saith experience;’ these be but idle gods which defile the temple of God seeing that they usurp the place of the Word of God.”¹⁹ Though Spurgeon had a vital personal experience of Jesus Christ, he would never exalt experience to usurp the place of the Bible as an authoritative source of truth. He well knew the weakness of one’s humanity.

Spurgeon’s Piety of Prayer

Under girding all of Spurgeon’s work was a disciplined life of prayer. Not having the patience for passive forms of devotion Spurgeon’s prayer life was framed around what he called business prayers: “I believe in business prayers... I mean prayers in which you take to God one

¹⁸ Iain H. Murray. *Spurgeon V. Hyper-Calvinism: The Battle for Gospel Preaching*. Edinburgh: Banner of Truth Trust, 1995. 21.

¹⁹ Drummond, *Prince*, 617.

of the many precious promises which he has given us in His word, and expect it to be fulfilled as certainly as we look for the money to be given to us when we go to the bank to cash a cheque or note.”²⁰

Spurgeon’s love for prayer began at a young age, as his family consistently modeled a faithful prayer life to him. In speaking of his mother Spurgeon said, “I have not the powers of speech to set forth my salvation of the choice blessing which the Lord bestowed on me in making me the son of one who prayed for me and prayed with me. How can I ever forget when she bowed her knees and with her arms about my neck, prayed, “O, that my son might live before Thee!”²¹ In a letter to his father, dated March 12, 1850, two months after his conversion, Charles thanked his parents for their many prayers; which he had requested beginning in January of that year, he wrote:

Prayer is to me now what the sucking of milk was to me in my infancy. Although I do not always feel the same relish for it, yet I am sure I cannot live without it. When by sin overwhelm'd, shame covers my face, I look unto Jesus, who saves by His grace; I call on His name from the gulf of despair, and He plucks me from hell in answer to prayer. Prayer, sweet prayer! Be it ever so feeble, there's nothing like prayer. Even the Slough of Despond can be passed by the supports of prayer and faith.²²

Remembering the first time he ever sincerely prayed, Spurgeon commented, “I came really to pray; and then I saw myself standing before God.” He continued, “I was full of penitence of heart, because of His majesty and my sinfulness. I think the only words I could utter were something like these, ‘Oh! Ah!’ And the only complete sentence was, ‘God be merciful to

²⁰ Gordon, *Evangelical*, 168.

²¹ Baker, *Impact of Prayer*, 70.

²² *Ibid.*, 75.

me a sinner!’ I fell down in utter prostration of spirit; but there was in that prayer a true and real drawing near to God.”²³

During a message in 1860, Spurgeon said, “My own soul's conviction is that prayer is the grandest power in the entire universe, that it has a more omnipotent force than electricity, attraction, gravitation, or any other of those other secret forces which men have called by name, but which they do not understand.”²⁴ Spurgeon’s public prayer life included intercession for all in need. He prayed earnestly for the unemployed, the poor, orphans, drunkards, poor, and rich. The combination of practical affairs and mystical awareness gave his prayers a disconcerting unpredictability. Paragraphs of quite elevated emotion are followed by the most basic requests; which is as it should be in a man whose spirituality contained the same mixture.²⁵ Renowned evangelist, D. L. Moody, also remarked that he was blessed each time he heard Spurgeon preach; but he was more impressed when he heard Spurgeon pray.²⁶

Spurgeon described prayer as the, “fluttering of angel wings on their way to bring us the promises of heaven.” However, if one is to be the beneficiary of heaven’s promises, prayer will foreshadow his blessing, “just as the cloud foreshadows rain.” Pleading the promises in prayer and accepting them by faith, Spurgeon received answers to his prayers. In fact, if all the answers to his prayers were recorded, “they would fill a volume.”²⁷ Understanding Spurgeon’s passion for prayer it is quite providential that the last day Spurgeon preached, he read a portion

²³ Ibid., 72.

²⁴ Ibid., 97.

²⁵ Ibid., 168-169.

²⁶ Ibid., 91-92.

²⁷ Ibid., 98.

of his sermon entitled, “Let Us Pray,” which consisted of three subdivisions: “Prayer explains mysteries; Prayer brings deliverance; and Prayer obtains promises.”²⁸ Fittingly, prayer was the last act of worship at the last service he ever conducted on January 17, 1892.²⁹

The Piety of Spurgeon’s Doctrinal Convictions

From his love of the scriptures and faith in its authority flowed deep settled doctrinal convictions. These convictions stood on a bedrock of Calvinistic Puritanism and Spurgeon in them was as defiant of modernity as any historical monument intended to bear witness to older, better values.³⁰ Spurgeon loved the Puritans and spoke fondly of them saying that Dickson on the Psalms, “drops fatness,” Sibbes, “scatters pearls and diamonds with both hands,” and that Ferguson of Ayrshire is “a grand, gracious, savoury divine.” He once said, “I have been charged with being a mere echo of the Puritans, but I would rather be an echo of the truth than the voice of falsehood. Rest assured that there is nothing new in theology except that which is false.”³¹

Spurgeon never wavered from the fundamental truths of scripture even in the midst of changing times, holding fast to convictions such as the virgin birth, the inerrant scriptures, and individual conversion. For Spurgeon spiritual health depended on right doctrine.³² In an age of anxiety regarding “change”, particularly after Darwin’s *Origin of Species*,³³ Spurgeon negotiated

²⁸ Ibid., 93.

²⁹ Ibid.

³⁰ Gordon, *Evangelical*, 149.

³¹ Ibid., 169.

³² Ibid., 170.

³³ Charles Darwin’s *Origin of Species* was first published in 1859 in London.

the tension between the permanence of God and the necessity of personal transformation. Victorians who feared that the major signposts of belief were threatened by the new intellectual discourses may have found reassurance in the literalist hermeneutic defended by Charles Spurgeon. His calls to conversion offered escape from the mainstream of doubt, and gave a sense of reunion with the sacred narrative of the Christian faith. Through all of the challenges of the age, Spurgeon maintained that there was only one legitimate question, “what must I do to be saved?” and, “how can I escape from the great damnation that awaiteth me?”³⁴

Toward the end of his Spurgeon’s life he entered a great theological debate as his conviction of God’s truth stood in opposition to the sway of his Baptist contemporaries. Beginning in 1887 Spurgeon began to separate himself from the Baptist Union due to their “miserable negation of the truth.” In March of 1887 Spurgeon wrote a series of three articles for the *Sword and the Trowel*, describing what Spurgeon called the “Downgrade.” He commented that elements of doctrinal error existed in all major denominations and would soon cause their demise. Spurgeon identified the source of theological error as a “want of adequate faith in the divine inspiration of the sacred Scriptures.” On the other hand, he says, people who accept the Word of God as “an authoritative and infallible rule of faith and practice” never wander “very seriously” from historic Christian truth. Spurgeon contends that the “new religion” initiated by this view of Scripture is “no more Christianity than chalk is cheese.” By this new religion “the Atonement is scouted, the inspiration of scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin into fiction, and the resurrection to a myth.”³⁵

³⁴ Woodhead, Linda. *Reinventing Christianity: Nineteenth-Century Contexts*. Aldershot, Hampshire, England: Ashgate, 2001. 35.

³⁵ Bush, *Baptists*, 247.

While Spurgeon received some support for his position against liberalism including the support of the Metropolitan Association of Strict Baptist Churches, the majority of his own Denomination was unwilling to follow his lead. Many believed as he did theologically but preferred unity above the maintenance of doctrinal purity. To them, Spurgeon replied, “First pure, then peaceable; if only one is attainable, choose the former. Fellowship with known and vital error is participation in sin, and to pursue union at the price of truth is treason to the Lord Jesus.”³⁶ Spurgeon’s opponents claimed the Bible necessarily contained errors because the divine revelation was mediated through human writers. They also accused him of forgetting the human side of inspiration. To these critics he wrote in the 1889 *Sword and Trowel* and article entitled “The Human Side of Inspiration” wherein he said:

One might suppose that believers in Plenary Inspiration were all idiots; for their opponents are most benevolently anxious to remind them of facts which none but half-witted persons could ever forget. Over and over they cry, ‘But there is a human side to inspiration.’ Of course there is; there must be the man to be inspired as well as the God to inspire him. Whoever doubted this? The inference which is supposed to be inevitable is – that imperfection is, therefore, to be found in the Bible, since man is imperfect. But the inference is not true. God can come into the nearest union with manhood, and he can use men for his purposes, and yet their acts may not in the least degree stain his purposes with moral obliquity. Even so he can utter his thoughts by men, and those thoughts may not be in the least affected by the infallibility of man... The Holy Spirit has made no mistake, either in history, physics, theology, or anything else. God is a greater scientist than any who assume that title... Every Word of God is pure and sure, whether viewed as the utterance of man or as the thought of God. Whatever of man there is in the enunciation of the message, there is nothing of which can prevent its being implicitly received by us, since the man saith nothing on his own account, but covers his own personality with the sacred authority of, ‘Thus saith the Lord.’³⁷

This debate would continue for Spurgeon until the end of his life and he never wavered from his theological convictions. After his death his wife Susannah said defending her dead husband

³⁶ Ibid., 248.

³⁷ Ibid., 251.

against critics, “Never once did he regret of swerve one iota from the position he took during the Downgrade Controversy.” Although she considered him the most loving and forgiving of men who were in pain or when personal injury was involved, she clearly stated that he had, “no love to spare for those who perverted God’s Word.”³⁸

Spurgeon Pious Preaching

The call to preach began came upon Spurgeon at a young age. Living with his grandparents, James and Lois Spurgeon gave young Charles an excellent opportunity to see firsthand a godly pastor seeking precious communion with God. James Spurgeon was a wise man of God who preached with a powerful anointing for over fifty years. Young Charles remembered souls being saved wherever his grandfather ministered. He often watched his grandfather walk in the grass behind a high hedge near the sanctuary for thirty minutes or more in prayer and meditation before entering the pulpit. This left an indelible impression upon the mind of Charles Spurgeon, and he would later emulate this ritual before preaching in his Church.³⁹ The most striking incident in Charles’ early childhood occurred during a visit by Richard Knil of Chester, a missionary for the London Missionary Society. He was a great preacher who visited Stambourne to teach her citizens God’s Word. On a visit to the Spurgeon home early in the morning, he heard young Spurgeon read the Scriptures during devotions. He gave the boy praise, won his confidence, and for three days presented the Gospel and prayed with him. Knil told young Spurgeon how good God had been to him, and then he prayed that he might know and serve the Lord. Just as he was leaving, Knil took Spurgeon on his knee and said: “I know not how it is, but I feel a solemn presentiment that this child will preach the

³⁸ Ibid., 252.

³⁹ Baker, *Impact of Prayer*, 66.

Gospel to thousands, and God will bless him with many souls.”⁴⁰ This impression stayed with Spurgeon through his entire life.

Soon after his dramatic conversion in 1850 Spurgeon began to use the gifts that God had given him to serve the Kingdom of Christ. In Cambridge, he revived a society for distributing tracts and was a captivating Sunday school teacher at Saint Andrew’s Baptist Church where children and adults enjoyed hearing him teach. He also became a member of the Lay Preachers’ Association and acquired “a desire to devote himself to the work of God in a public way”; and others had already perceived that the Lord had called him to preach the gospel.⁴¹ Though Spurgeon had been modeled preaching his entire life and obviously possessed a natural gift, his preaching ministry began on accident. One evening Spurgeon was asked by James Vinter, the president of the Lay Preachers’ Association, to go four miles away from Cambridge to a town called Teversham to accompany a friend slotted to preach that night. On the way to the meeting the young man nervously shared that he had never preached before, and Spurgeon responded likewise. When they arrived in Teversham the other man absolutely refused to preach, and therefore Spurgeon praying for Divine Help and was led by the Holy Spirit to preach his first sermon from the text, “Unto you therefore which believe he is precious” (1 Pet. 2:7).⁴² Following this first opportunity of preaching, Spurgeon received many invitations to speak and was soon asked to pastor at Waterbeach in 1852. Upon his arrival, the congregation grew from

⁴⁰ Ibid., 68.

⁴¹ Ibid., 75.

⁴² Ibid., 76.

forty to one hundred. The people of Waterbeach loved Spurgeon as he reached out to everybody in their community and boldly preached the God's truth to the edification of the church.⁴³

Spurgeon eventually made his way to the New Park Street Baptist Chapel in London after connecting with Thomas Olney, a deacon in the Church. Olney invited Spurgeon to preach in December 1853 and after a time of Pulpit supply Spurgeon was asked to pastor this city church at the age of nineteen.⁴⁴ These events mark the beginnings of an unmatched preaching career. Before Spurgeon was twenty years old, he preached over six hundred times. Within a few years of his coming to London his sermons sold over twenty-five thousand copies a week, and have since been translated into forty languages. His collected sermons fill sixty-three volumes, equivalent to the twenty-seven volume ninth edition of Encyclopedia Britannica, which remains the largest set of books by a single author in the history of Christianity.⁴⁵

The Gospel Spurgeon loved to proclaim was the gospel of salvation by grace, through faith in the precious blood of Jesus, the gospel that tells of Jesus' redeeming love and power to save. He taught, "the sermon which does not lead to Christ, or of which Jesus Christ is not the top and the bottom, is a sort of sermon that will make the devils in hell laugh, but might make the angels of God weep."⁴⁶ Recorded in the *The Texas Baptist* in 1857 (when Spurgeon was not yet 23 years old), "Spurgeon preaches the doctrine of grace with great courage and fullness: and like Paul, like Whitefield, like Berridge, and Romaine, he freely invites all to our Saviour."⁴⁷ In 1858

⁴³ Ibid., 76-77.

⁴⁴ Ibid., 78.

⁴⁵ Ibid., 80.

⁴⁶ Ibid., 82.

⁴⁷ Ibid., 246. Recorded by the London correspondent of the *Banner and Advocate*.

Francis Wayland in retirement commented on the young Spurgeon in a letter to one of his former students:

I have been reading sermons in Spurgeon's new volume. I am struck with several things; first, the manifest truthfulness of the man, arising from his perfect belief in all that he says. The truths of religion are as much a verity to him as his own existence. Secondly, I am struck by his intimate acquaintance with the whole Bible. It bubbles up everywhere as soon as he begins to speak. He uses it with great power to express his own ideas. Third, as a result of this, is the manner of making a sermon. He does not draw abstract truth out of the text, but expands and illustrates the very text itself. It opens him to a train, or several trains of thought which he illustrates from everything around him. It is owing to this that he has so great variety. Were he to deduce abstract propositions, he would of necessity often repeat himself. Fourth, he takes the very range of thoughts of his hearers. They, therefore, all follow him. And then again, while he is accused of egotism, he seems to me to forget about himself and his reputation more than any man I know of. He seems not to care what people say of him or do to him, if he can only convert them.⁴⁸

He was not "typical" in any task he took on and especially not in his preaching.

Spurgeon's assistant, William Fullerton, in writing of his memories of Spurgeon expressed a word of general caution about Spurgeon's sermon preparation: "Mr. Spurgeon's method of preparing his sermons is not to be recommended to others who are without his gifts." A typically Spurgeon sermon was written in the following manor: On a Saturday afternoon, Spurgeon would invite several friends for tea. He would often conduct a small worship time with them along with his family. They all understood, however, they were to leave by six or seven o'clock. Charles would say it was time for him to get some food for his sheep. The Sunday morning sermon had to be prepared on Saturday night.⁴⁹ This is evidence of Spurgeon's oneness with Christ and that his sermons flowed from that relationship, through his soul, and to his people.

⁴⁸ Bush, *Baptists*, 246.

⁴⁹ Drummond, *Prince*, 305.

Spurgeon's Piety in his Congregational Ministry

Spurgeon was once asked, "What is the secret of your influence?" Spurgeon paused and answered, "My people pray for me." He did not mean prayer in the normal manner but in a "striving with God" until He answered. His understanding of the vital necessity of prayer support and personal prayer was perhaps the clearest insight into his greatness as a preacher.⁵⁰

Spurgeon's people prayed for and loved him, because he prayed for and loved them.

Considering his nonstop schedule it is hard to understand how Spurgeon was able to give so much time and care to his people. Even when he was away from the Church assigned by his doctor to rest in Menton,⁵¹ Spurgeon stayed fast connected to his congregation through countless letters of correspondence.

Spurgeon's love for the congregation flowed out of his wonderful prayers for them.

He prayed that they would be pure: "Lord, purify us! Thou hast pardoned; now purify, until every sin shall be destroyed within our hearts."⁵² He prayed that they would be holy:

We cry unto Thee after holiness. Thou knowest we do not expect to be saved by it; but we do look upon it as salvation to be saved from sin to be delivered from corruption; to be emancipated from the bondage of the evil is the great thought of our spirit, and we look forward to heaven with this as one of its highest felicities, that we shall be without fault before the throne of God.⁵³

He led them in purity and holiness before God, striving to walk and to lead them to walk as Christ walked. He led them to love and burn with zeal in their desire for Christ likeness. His

⁵⁰ Baker, *Impact of Prayer*, 90.

⁵¹ Menton is a small town in the South of France

⁵² C. H. Spurgeon. *The Pastor in Prayer: A Collection of the Sunday Morning Prayers of C.H. Spurgeon*. Carlisle, Pa: Banner of Truth Trust, 2004. 114.

⁵³ Spurgeon, *In Prayer*, 43.

whole life and soul was poured out before them.⁵⁴ Though his influence was great literally throughout the entire world, his passion was that his Church would be a holy Church, pleasing unto God. He continually pleaded with them for this:

There is nothing which my heart desires more than to see you, the members of this church, distinguished for holiness. It is the Christian's crown and glory. An unholy church! It is of no use to the world and of no esteem among men. Oh, it is an abomination, hell's laughter, heaven's abhorrence. And the larger the church, the more influential, the worse nuisance does it become when it becomes unholy. The worst evils which have ever come upon the world have been brought on her by an unholy church.⁵⁵

When his congregation was faithful to Christ in winning souls and pure in their obedience he was brought great joy. In another sermon he said:

Did you ever see a bush burn, and yet not be consumed? Did you ever see a spark float in the sea and yet not be quenched? Many persons here are, to themselves, just such wonders. They are living godly lives in the midst of temptation, holy in the midst of impurity, serving God in spite of all opposition. They are strange things!⁵⁶

Spurgeon did much of his pastoral care by way of letter, when he was in London or away from his congregation. He received an average of five hundred letters per week and attempted to answer them. Due to his poor health Spurgeon was forced to spend many Sunday's away from his beloved Church. Illness took Spurgeon his ability to preach and even think before his congregation. He wrote in a letter to his people in 1876, "Beloved Friends, Up till yesterday I had indulged the pleasant hope of preaching this morning, but on Friday night I had a fresh attack of severe pain and have not since been able to leave my bed. I hope you will have patience with your poor sick Pastor who is anxious to be at his work, but quite unable to stand,

⁵⁴ Ibid., 41.

⁵⁵ C. H. Spurgeon., and Tom Carter. *Spurgeon at His Best: Over 2200 Striking Quotations from the World's Most Exhaustive and Widely-Read Sermon Series*. Grand Rapids, Mich: Baker Book House, 1988. 99.

⁵⁶ Spurgeon, *At His Best*, 101.

and not very able to think.”⁵⁷ He wrote until the very end of his life, always encouraging, and always teaching his congregants. To one such inquirer he wrote:

You ask me a very important question, ‘Are you one of God's elect?’ Now, this is a question neither you nor I can answer at present, and therefore let it drop. I will ask you an easier one, ‘Are you a sinner?’ Can you say ‘yes’? All say, ‘Yes’; but then they do not know what the word ‘sinner’ means. A sinner is a creature who has broken all his Maker’s commands, despised His Name, and run into rebellion against the Most High. A sinner deserves hell, yea, the hottest place in hell; and if he be saved, it must be entirely by unmerited mercy. Now, if you are such a sinner, I am glad to be able to tell you the only way of salvation, believe on the Lord Jesus.⁵⁸

He had a passion for his people. He longed to see them grow in the faith and be used by God as God had used him to move forward the Kingdom of Christ.

Spurgeon’s Charge of Piety to His Students

Spurgeon’s heartbeat was to reach as many souls as possible and was able to move to this end by establishing many ministries from the Tabernacle. The Pastor's College was the first institution started by Spurgeon and was his favorite. Within three months of his arrival at New Park Street Baptist Chapel, a number of promising young men came to faith in Christ. One of them, Thomas William Medhurst, a young street preacher, sought Spurgeon’s counsel and became the first student of the Pastor’s College. The goal of the Pastor’s College was to provide learning for “those whom God had evidently called to preach the gospel.” The objectives included: learning of the whole Bible, knowing God by prayer, and experiencing His dealings.⁵⁹

⁵⁷ C. H. Spurgeon. *The Suffering Letters of C.H. Spurgeon*. London: Wakeman Trust, 2007. 21. Letter dated 30th of April 1876.

⁵⁸ C. H. Spurgeon, and Iain H. Murray. *Letters of Charles Haddon Spurgeon*. Edinburgh: Banner of Truth Trust, 1992. 70.

⁵⁹ Baker, *Impact of Prayer*, 114-115.

A great measure of piety was required to enter The Pastor's College. Looking for clear evidence of a divine call to the ministry, "Have you won souls for Jesus?" was the first question on the college application.⁶⁰ To one applicant Spurgeon very bluntly wrote:

The next occasion for receiving students will be in September next, but as there are very many applications I cannot absolutely promise to receive you then, but you might not get your turn until Christmas. This I mention in order that you may apply elsewhere if time should be an object.

Meanwhile I should be glad of a little more evidence as to your preaching powers. Could you not send me some notes of sermons, or some essays, or far better, I should prefer the testimony of one or two more persons of judicious character. Not that I distrust Mr. Walter's judgment but a few other witnesses will confirm the matter.⁶¹

Though Spurgeon loved these young men and desired to train as many capable men as possible for ministry, he made sure of their genuine call and passion for gospel ministry before investing his time and resources into them. When interviewing Medhurst, Spurgeon he was finally convinced of the young man's call when he said, "I must preach sir; and I will preach unless you cut off my head."⁶²

Despite his busy schedule, Spurgeon found time to instruct the students and to have fellowship with them. One of his top priorities for the young men was a cultivation of devotion. Spurgeon encouraged the men to intercede for one another once every day, he also privately prayed for them individually and wrote the students letters of encouragement. Furthermore, he frequently requested the daily prayers of God's people for his students. He requested that his congregants pray that the students would have "wisdom, love, gentleness, firmness, and

⁶⁰ Ibid., 115.

⁶¹ Spurgeon, *Letters*, 116-117.

⁶² C.H. Spurgeon. *An All-Around Ministry*. Edinburgh: The Banner of Truth Trust, 1994. 12.

abounding spiritual power.”⁶³ These students would go from the college to have ministry all over England.

Spurgeon’s charge for piety before a Holy God was very clear. Before he spoke on anything else, he began his college lectureship with lectures on the minister’s personal piety. Found among his lectures is the following exposition of 1 Timothy 4:16 which says, “Take heed unto thyself, and unto the doctrine.”⁶⁴

Every workman knows the necessity of keeping his tools in a good state of repair, for “if the iron be blunt, and he do not whet the edge, then must he put to more strength.” If the workman loses the edge from his adze, he knows that there will be a greater draught upon his energies, or his work will be badly done. Michael Angelo, the elect of the fine arts, understood so well the importance of his tools, that he always made his own brushes with his own hands, and in this he gives us an illustration of the God of grace, who with special care fashions for himself all true ministers. It is true that the Lord, like Quintin Matsys in the story of the Antwerp well-cover, can work with the faultiest kind of instrumentality, as he does when he occasionally makes very foolish preaching to be useful in conversion; and he can even work without agents, as he does when he saves men without preacher at all, applying the word directly by His Holy Spirit; but we cannot regard God’s absolutely sovereign acts as a rule for our action. He may, in His own absoluteness, do as pleases Him best, but we must act as His plainer dispensations instruct us; and one of the facts which is clear enough is this, that the Lord usually adapts means to ends, from which the plain lesson is, that we shall be likely to accomplish most when we are in the best spiritual condition; or in other words, we shall usually do our Lord’s work best when our gifts and graces are in good order, and we shall do worst when they are most out of trim. This is a practical truth for our guidance. When the Lord makes exceptions, they do but prove the rule.

We are, in a certain sense, our own tools, and therefore must keep ourselves in order. If I want to preach the gospel, I can only use my own voice; therefore I must train my vocal powers. I can only think with my own brains, and feel with my own heart, and therefore I must educate my intellectual and emotional faculties. I can only weep and agonise for souls in my own renewed nature, therefore must I watch fully maintain the tenderness which was in Christ Jesus. It will be in vain for me to stock my library, or organist societies, or project schemes, if I neglect the culture of myself; for books, and agencies, and systems, are only remotely the instruments of my holy calling; my own spirit, soul, and body, are my nearest machinery for sacred service; my spiritual faculties, and my inner life, are my battle axe and weapons of war. M’Cheyne, writing to a ministerial friend, who was travelling with a

⁶³ Baker, *Impact of Prayer*, 117.

⁶⁴ C. H. Spurgeon. *Lectures to My Students*. Grand Rapids, Mich: Zondervan, 1972. 7. KJV.

view to perfecting himself in the German tongue, used language identical with our own:—‘I know you will apply hard to German, but do not forget the culture of the inner man—I mean of the heart. How diligently the cavalry officer keeps his sabre clean and sharp; every stain he nibs off with the greatest care. Remember you are God’s sword, His instrument—I trust, a chosen vessel unto Him to bear His name. In great measure, according to the purity and perfection of the instrument, will be the success. It is not great talents God blesses so much as likeness to Jesus. A holy minister is an awful weapon in the hand of God.’⁶⁵

Spurgeon encouraged his students to stay focused on the smallest details of their personal holiness. For a pastor the smallest of defect can make him ineffective as Spurgeon said, “A man in all other respects fitted to be useful may by some small defect be exceedingly hindered, or even rendered utterly useless.”⁶⁶ He goes onto give his students an example of just two or three “shoddy” contractors with bad gunpowder in the British Army that cost the British the American colonies, he warns the students, “Beware of being ‘shoddy’ preachers.”⁶⁷

For Spurgeon the minister was called to an even greater holiness than his congregation. He lectures, “Holiness in a minister is at once his chief necessity and his goodliest ornament.”⁶⁸ He calls them to a consistent character that goes beyond moral excellence. He encourages them saying:

He is not to be content with being equal to the rank and file of Christians, he must be a mature and advanced believer; for the ministry of Christ has been truly called “the choicest of his choice, the elect of his election, a church picked out of the church.” If he were called to an ordinary position, and to common work, common grace might perhaps satisfy him, though even then it would be an indolent satisfaction; but being elect to extraordinary labours, and called to a place of unusual peril, he should be anxious to possess that superior strength which alone is adequate to his station.⁶⁹

⁶⁵ Ibid., 7-8.

⁶⁶ Ibid., 9.

⁶⁷ Ibid.

⁶⁸ Ibid., 18.

⁶⁹ Ibid.,13.

He goes on to say:

For some work we choose none but the strong; and when God calls us to ministerial labour we should endeavour to get grace that we may be strengthened into fitness for our position, and not be mere novices carried away by the temptations of Satan, to the injury of the church and our own ruin. We are to stand equipped with the whole armour of God, ready for feats of valour not expected of others: to us self-denial, self-forgetfulness, patience, perseverance, longsuffering must be every-day virtues, and who is sufficient for these things? We had seed here very near to God, if we would approve ourselves in our vocation.⁷⁰

Piety in the minister was vital to Spurgeon because it was the preacher that should be a “magnet” to draw men to Christ. He says, “Sanctity in ministers is a loud call to sinners to repent, and when allied with holy cheerfulness it becomes wondrously attractive.”⁷¹ He goes so far as to warn the students of character flaws such as “unpunctuality” and “nicknaming.”⁷²

Spurgeon’s Piety of Work

Spurgeon had an adage that, “A Christian man is greatly right when he is doing more than he can; and when he goes still further beyond this point, he will be even more nearly right.”⁷³ He surely lived by that adage, “baptizing 14,460, preaching 3,653 sermons, writing 135 books (editing a further 28), training over 900 pastors.”⁷⁴ From the ministry of Spurgeon the Metropolitan Tabernacle birthed an amazing fifty-three missions, schools, and other entities including: The Pastor’s College, Stockwell Orphanage, Colportage Association, almshouses,

⁷⁰ Ibid.,14.

⁷¹ Ibid.,18-19.

⁷² Ibid., 20-21.

⁷³ Gordon, *Evangelical*, 167.

⁷⁴ Ibid.

and Society of Evangelists.⁷⁵ While he loved his work he was under an immense amount of pressure in it writing:

No one living knows the toil and care I have to bear... I have to look after the Orphanage, have charge of a church with four thousand members, sometimes there are marriages and burials to be undertaken, there is the weekly sermon to be revised, *The Sword* and the *Trowel* to be edited, and besides all that, a weekly average of five hundred letters to be answered. This, however, is only half of my duty, for there are innumerable churches established by friends with the affairs of which I am closely connected, to say nothing of the cases of difficulty which are constantly being referred to me.⁷⁶

To his dying day Spurgeon maintain a rigorous piety of work, so much so that it could be argued that his work ethic was vicious and not virtuous. Though he attempted to relax and regain his strength during his time in Menton, he could not stop working even there. It should be of no surprise that some of his last words were spoken to the work he was called by God to do. On the 20th of January, 1892, Spurgeon went for his last drive in Menton. That evening he suffered pain in the hand, and in the morning he had severe head pain, at this Spurgeon told his secretary, “My work is done.” He spent the following days mainly unconscious until dying on January 31.⁷⁷

Spurgeon’s Piety in Suffering

Due to many physical ailments, emotional trials, and his rigorous work schedule Spurgeon spent much of his adult life in pain. Physically, Spurgeon constantly battled the gout, rheumatism, and Bright’s Disease. If this were not enough he also struggled with his wife’s poor health, and depression. In October of 1856, a panic in the Music Hall of the Royal Surrey Gardens resulted in seven people losing their lives and many more taken to the hospital. This

⁷⁵ Baker, *Impact of Prayer*, 114.

⁷⁶ Spurgeon, *Suffering*, 11.

⁷⁷ *Ibid.*, 121.

was the most influential trial of Spurgeon's life and it took him many years to recover.⁷⁸

Following the incident Spurgeon was prostrated and suffered such inconsolable depression he felt he was going insane. In the midst of his great grief and guilt he had to trust Jesus to bring him healing: "On a sudden the name of Jesus flashed through my mind. The person of Christ seemed visible to me. I stood still. The burning lava of my soul was cooled. My agonies were hushed. I bowed myself there, and the garden that seemed Gethsemane became to me a Paradise." He later said, "To see Him suffering for my sin on the tree, was as the opening of the gates of the morning to my darkened soul."⁷⁹

It was Spurgeon's response to this suffering that may have been his greatest mark of piety. Spurgeon in like manner with Paul saw his suffering as a great gift from God for the pursuit of humility and godliness:⁸⁰

You may rest quite certain that, if God honours any man in public, he takes him aside privately, and flogs him well, otherwise he would get elevated and proud, and God will not have that. Many a man has been elevated until his brain has grown dizzy, and he has fallen into destruction. He who is to be made to stand securely in a high place has need to be put through sharp affliction. More men are destroyed by prosperity and success than by affliction and apparent failure.⁸¹

⁷⁸ Baker, *Impact of Prayer*, 111-112. Gout is a disease that causes painful inflammation of the joints of the body. At times Spurgeon spoke of both feet and hand as a mass of pain. His much-loved wife, Susie, was a semi-invalid throughout the greater part of his ministry.

⁷⁹ Gordon, *Evangelical*, 162-163.

⁸⁰ 2 Corinthians 12:7-10 ⁷ So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. ⁸ Three times I pleaded with the Lord about this, that it should leave me. ⁹ But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. ¹⁰ For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

⁸¹ Murray, *Hyper-Calvinism*, 18.

In a time of great illness Spurgeon commented, “Consciousness of self-importance is a hateful delusion, but one into which we fall as naturally as weeds grow into a dunghill.”⁸²

During these trials of pain Spurgeon never ceased to remain faithful to his God and to his congregation. He would frequently update his congregation as to his condition as well as plead for their prayers. Speaking of his pain in 1884 he wrote, “I am altogether stranded. I am not able to leave my bed, or to find much rest upon it. The pains of rheumatism, lumbago, and sciatica, mingled together, are exceedingly sharp.”⁸³ In another letter he in like manner to Paul encourages a Men’s Bible Study Class in his Church even in the midst of his trials.⁸⁴ He writes:

Young men, work for the Lord while you can. It would greatly embitter my seasons of painful retirement if I could accuse myself with having wasted the time of my health and strength. When I can work, I pack a mass into small compass because I am so painfully aware that days and weeks may come wherein I cannot work. The more I suffer the more I cling to the gospel. It is true, and the fires only burn it into clearer certainty to my soul. I have lived on the gospel, and I can die on it.

Never question it. Go on to win other souls. It is the only thing worth living for. God is much glorified by conversions, and therefore this should be the great object of life. Be earnest, be prayerful, be united. Study the Word, and practice it. Live on Christ, and live for Him. My best blessing, and heartiest love be with you and Mr. Dunn.⁸⁵

Spurgeon’s Piety in his Pursuit of Communion with God

⁸² Ibid., 20.

⁸³ Spurgeon, *Suffering*, 56. Menton, 10th January 1884 Dear Friends, I am altogether stranded. I am not able to leave my bed, or to find much rest upon it. The pains of rheumatism, lumbago, and sciatica, mingled together, are exceedingly sharp.

⁸⁴ The idea of rejoicing in the midst of suffering as mentioned by Paul in Romans 5:3, 1 Corinthians 12:26, and Colossians 1:24.

⁸⁵ Spurgeon, *Suffering*, 136. John Dunn was President of the Men's Bible Class for twenty years. This letter was written on July 5, 1886.

James Gordon in his *Evangelical Spirituality* comments, “The believers union with Christ was a theme on which Spurgeon reflected, preached and at times rhapsodized.”⁸⁶ Throughout his preaching ministry Spurgeon spoke of a reciprocal indwelling, the believer in Christ and Christ in the believer. He ordered his life and ministry on this premise and it was his motivation for Christian piety. He said: “When the eye is clear, and the soul can evidently perceive this oneness between itself and Christ, the pulse may be felt as a beating for both, and the one blood may be known as flowing through the veins of each.”⁸⁷ Spurgeon believed that the believer not expect His power unless he or she sought seek to obey and glorify Him day by day. Hence, Spurgeon sought to live a holy life imitating Christ in every way. In his prayers, he asked God to reveal any wickedness in his life. He yearned to be a clean vessel. If there was one drop of blood in his body that was not His, Spurgeon prayed that God would “let it bleed away.”⁸⁸

Spurgeon cried out for his hearers to “know Jesus. Sit at His feet. Consider His nature, His work, His suffering, His glory. Rejoice in His presence, and commune with Him from day to day.”⁸⁹ He preached, “In holiness God is more clearly seen than in anything else, save in the person of Christ Jesus the Lord, of whose life such holiness is but a repetition.” A statement that sums Spurgeon’s own piety is found in another of his sermon classics: “I believe the holier a man becomes, the more he mourns over the unholiness which remains in him.”⁹⁰

⁸⁶ Gordon, *Evangelical*, 162.

⁸⁷ *Ibid.*, 163.

⁸⁸ Baker, *Impact of Prayer*, 107.

⁸⁹ *Ibid.*, 82-83.

⁹⁰ Spurgeon, *At His Best*, 100.

This area of Spurgeon's piety was clearly seen in Spurgeon's prayer life and in his observation of the Lord's Supper. Spurgeon seemed to be in continual communion with his Master. It was said of him, "When Spurgeon prayed, it seemed as if Jesus stood right beside him."⁹¹ To Spurgeon the Lord's Supper pointed to a communion with Christ through oneness with Christ. He concluded one communion sermon, "Remember Him till you begin to be like Him," and in another sermon, "We cannot literally eat his body or drink His blood... but we can do it and we must do it, spiritually."⁹² The Lord's Supper was a means of grace ordained by Christ himself to strengthen and progressively deepen the love between the Christian soul and the "Altogether Lovely One."⁹³

Conclusion

It becomes very easy to see how Spurgeon's piety gave way to his life's influence on his Church, on 19th Century Evangelicalism, and on the whole of the Church. He lived in pure Christian piety by the Spirit whom he depended on, before the Father whom he feared, and with the Savior whom he loved. He led his life, his family, and his Church with purposeful duty for the sake of Christ's glory. In all of Church History you will find no other man that lived in such Holy Communion with God. To this day the ripple of his ministry still shakes the Evangelical world. Charles Haddon Spurgeon is truly now a Prince serving alongside his Christ the glorious and eternal Kingdom of God.

⁹¹ Baker, *Impact of Prayer*, 91. This was said by English high churchman, Professor J. P. Fruit.

⁹² Gordon, *Evangelical*, 165.

⁹³ *Ibid.*, 166.

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