



*Spurgeon*  
**GEMS**

CHARLES H. SPURGEON (1834-1892)

# SPURGEON GEMS

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Notable quotations on relevant subjects from the ‘Prince of Preachers.’

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# SPURGEON GEMS

## 1. ABOUT GOD

### **1a. About God: God the Father**

Beloved Friends, we may well continue to praise God, for our God continues to give us causes for praise!”–1893, Sermon 2296

“Never let us fall into the false notion that if we magnify Christ, we are depreciating the Father. If any lips have ever spoken concerning the Christ of God so as to depreciate the God of Christ, let those lips be covered with shame!”–1894, Sermon 2382

“Whenever we have to praise God, what do we do? We simply say what He is! ‘You are this and You are that.’ There is no other praise. We cannot fetch anything from anywhere else and bring it to God; the praises of God are simply the facts about Himself! If you want to praise the Lord Jesus Christ, tell the people about Him.”–1891, Sermon 2213

“Why is heaven called a city? Because it is a place of fellowship where men meet one another!”–1893, Sermon 2291

### **1b. About God: Jesus Christ**

“God promised to David that his seed should always sit upon his throne, but if Jesus dies, then is that covenant broken? *That Jesus’ reign may endure forever, He must live.* Though He bows His head in death, yet must He live. He must rise again, otherwise the King is gone, the throne is vacant, the covenant has failed. Jesus must rise from the dead, else how can He save His people? Can a dead Christ save us? The Church of Rome continually sets before us Christ either as a baby in His mother’s arms, or else as a man dead on the Cross. Neither of these is a true portrait of Christ! He is no more a baby and He is no more dead! He sits on the Throne of God, reigning and ruling; and He will come the second time without sin unto salvation! The living Christ is our hope! It is witnessed of Him that He lives at the right hand of God and, as I quoted to you just now, it is for this reason that ‘Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them’ ” (Heb 7:25).–1894, Sermon 2366

“All ministries, therefore, must be subjected to this test—if they do not glorify Christ, they are not of the Holy Spirit.”–1894, Sermon 2382

“Come and take Christ, and you have found God. No man believes in Christ and remains without the favor of God.”–1892, Sermon 2272

“In Him [*Jesus Christ*] you have redemption—out of Him you are in bondage.”—1891, Sermon 2207

“*He humbled Himself.*’ In His own heart, there were frequently great struggles. And those struggles drove Him to prayer. He even lost consciousness of God’s Presence, so that He cried in sore anguish, ‘My God, My God, why have You forsaken Me?’ (Psa 22:1; Mat 27:46; Mar 15:34). All this was because He still humbled Himself. I do not know how to speak to you upon this great subject! I give you words, but I pray the Holy Spirit to supply you with right thoughts about this great mystery! I have already said that it was condescension<sup>1</sup> enough for Christ to be found in fashion as a man. But after that, He still continued to descend the stairway of condescending love by humbling Himself yet more and more!”—1892, Sermon 2281

### **1c. About God: Holy Spirit**

“All the good that is ever done in the world is worked by *the Holy Spirit* and, as the Holy Spirit honors Jesus Christ, so Christ puts great honor upon the Holy Spirit. If you and I try, either as a Church or as individuals, to do without the Holy Spirit, God will soon do without us. Unless we reverently worship Him and believingly trust in Him, we shall find that we shall be like Samson when his locks were shorn. He shook himself as he had done before, but when the Philistines were upon him, he could do nothing against them. Our prayer must always be, ‘Holy Spirit, dwell with me! Holy Spirit, dwell with Your servants!’ We know that we are utterly dependent upon Him. Such is the teaching of our Master, and Jesus Christ is ‘the same yesterday, and today, and forever’ ” (Heb 13:8).—1894, Sermon 2358

“Blessed be His name that He has arranged that one Person of the Sacred Trinity should undertake this office of Comforter, for no man could ever perform its duties. We might as well hope to be the Savior as to be the Comforter of the heartbroken!”—1892, Sermon 2260

“The Holy Spirit still exists, works, and teaches in the Church. And we have a test by which to know whether what people claim to be revelation is revelation or not—‘he shall receive of mine’ (Joh 16:14). The Holy Spirit will never go farther than the Cross and the coming of the Lord. He will go no farther than that which concerns Christ. ‘He shall receive of mine.’ When, therefore, anybody whispers in my ear that there has been revealed to him this or that, which I do not find in the teaching of Christ and His Apostles, I tell him that we must be taught by the Holy Spirit. His one vocation is to deal with the things of Christ! If we do not remember this, we may be carried away by quirks,<sup>2</sup> as many have been. Those who will have to do with other things, let them—but as for us, we shall be satisfied to confine our thoughts and our teaching within these limitless limits: ‘He shall receive of mine, and shall shew it unto you.’”—1891, Sermon 2213

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<sup>1</sup> **condescension** – willingly coming down to equal terms with inferiors; stooping down to that which is unworthy.

<sup>2</sup> **quirks** – verbal tricks, subtleties, or evasions.

### **1d. About God: The Sovereignty of God**

“Blessed is that man who has done with chance,<sup>3</sup> who never speaks of luck, but believes that from the least even to the greatest, all things are ordained of the Lord. We dare not leave out the least event! The creeping of an aphid upon a rosebud is as surely arranged by the decree of Providence as the march of a pestilence through a nation. Believe this, for if the least is omitted from the supreme government, so may the next be, and the next, until nothing is left in the Divine hands. There is no place for chance, since God fills all things.”—1891, Sermon 2205

“When one knows that his times are in God’s hands, he would not change places with a king! No, nor even with an angel!”—1891, Sermon 2205

“The prerogative<sup>4</sup> to give life or to take it away must remain with the Most High. The wit and wisdom of man are altogether powerless to bestow life upon even the tiniest insect! We know of a surety, doctrinally, and we know it with equal certainty by experience that we can do nothing towards the quickening of men apart from the Spirit of God. If He does not come and give life, we may preach until we have not another breath left; but we shall not raise from the tomb of sin even the soul of a little child or bring a single sinner to the feet of Christ!”—1892, Sermon 2246

“There stands the text, and I believe that it is my Father’s *wish* that all men should ‘be saved, and to come unto the knowledge of the truth’ (1Ti 2:4)...But I know, also, that He does not *will* it, so that He will not save any of them unless they believe in His dear Son, for He has told us over and over that He will not. He will not save any man unless he forsakes his sins and turns to Him with full purpose of heart—that I also know. And I know, too, that He has a people whom He will save, whom by His eternal love He has chosen and whom by His eternal power He will deliver. I do not know how that squares with this—that is another of the things I do not know. If I go on telling you of all that I do not know and of all that I do know, I will guarantee you that the things that I do not know will be a hundred to one of the things that I do know!”—1880, Sermon 1516

“All things are ordained of God and are settled by Him, according to His wise and holy predestination. Whatever happens here happens not by chance, but according to the counsel of the Most High! The acts and deeds of men below, though left wholly to their own wills, are the counterpart of that which is written in the purpose of heaven.”—1891, Sermon 2205

### **1e. About God: The Trinity**

“We cannot speak of [God’s love] fully. All the Apostles and Prophets and saints of God have been trying to speak out the love of God as manifested in Christ, but they have all failed! I say with great reverence that the Holy Spirit Himself seems to have labored for expression and, as He had to use human pens and mortal tongues, even *He* has never

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<sup>3</sup> **who has...chance** – has ceased having anything to do with thinking that things just happen without a cause.

<sup>4</sup> **prerogative** – exclusive right or privilege.

spoken to the fullest the measure and value of God's unspeakable gift! It is unspeakable to men by God Himself! God can give it, but He cannot make us fully understand it! We have need to be like God Himself to comprehend the greatness of His gift when He gives us His Son!"—1892, Sermon 2247

"It needs the Trinity to make a Christian! And when you have got a Christian, it needs the Trinity to make a prayer! You cannot pray a single prayer aright without Father, Son and Holy Spirit."—1892, Sermon 2267

## 2. SALVATION

### 2a. *Salvation: The Gospel Message*

"You will never have peace in death; I do not see how you are to have solid rest in life without a sharp, crisp, clearly-cut idea of how Christ is the salvation of God!"—1893, Sermon 2293

"If it were certain that God did not pardon sin, *everybody would despair*, and so, again, there would be nobody to fear Him, for a despairing heart grows hard like the nether millstone. Because they have no hope, men go on to sin worse and worse. But there is forgiveness with God that He may be feared. The devils never repent, for there is no pardon for them. There is no Gospel preached in hell and, consequently, there is no relenting, no repenting, no turning towards God among lost spirits. But there is forgiveness with Him that He may be feared by you. What a wonderful effect pardon has upon a man!"—1895, Sermon 2422

"At this time, *the salvation of our Lord Jesus Christ is the same as it was in all ages*. Jesus Christ still saves sinners from the guilt, the power, the punishment, and the defilement of sin. Still, 'there is none other name under heaven given among men, whereby we must be saved' (Act 4:12). Jesus Christ still makes all things new. He creates new hearts and right spirits in the sons of men and engraves His Law upon the tablets which once were stone, but which He has turned into flesh. There is no new salvation! Some may talk as if there were, but there is not! Salvation means to you today just what it meant to Saul of Tarsus on the way to Damascus. If you think it has another meaning, you have missed it altogether!"—1894, Sermon 2358

"If you ask for wealth, you may not get it; for it is a small and paltry<sup>5</sup> thing which the Lord may not care to give you. But if you ask for eternal life, you shall have it; for this is a *great thing* and God delights to give the greatest blessings to those who come to Him by Christ Jesus, so that what might seem to hinder should now encourage!"—1894, Sermon 2380

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<sup>5</sup> **paltry** – worthless; insignificant.

“If you get condemnation out of the Gospel, you put the condemnation into it yourselves! It is not the Gospel, but your rejection of it that will condemn you.”—1893, Sermon 2300

“O Lord Jesus, hold Your Cross before my closing eyes! O blessed Redeemer, what will a man do in death who has not Your death to be the death of his sin? How can a man live who has never seen You lay down Your life in His place, ‘the Just for the unjust, to bring us to God?’”—1891, Sermon 2207

“There is the same power with God to forgive sin as there used to be, for the blood of Jesus is as powerful to cleanse as it ever was! Note also that there is the same power of the Holy Spirit to change your nature as there ever was. He who turned Saul of Tarsus from an enemy into an Apostle can do just the same with you. Of old, conversion was likened to the raising of the dead; and He Who has quickened many a dead soul can quicken your dead soul and raise *you* from the dead! It was also called a new creation, and He Who made all things new in other men can make all things new in you!”—1895, Sermon 2411

“I have heard all the news I need when I have heard of eternal salvation by Jesus Christ!”—1893, Sermon 2293

“A man who is asleep cannot be said to *look*, and yet it is ‘unto them that look for Him’ (Heb 9:28) that the Lord comes with salvation. We must be wide awake to look!...It ought to be a daily disappointment when our Lord does not come—instead of being, as I fear it is, a kind of foregone conclusion that He will not come just yet.”—1891, Sermon 2194

“I remember when the Lord put that precious ointment upon my wounded spirit. Nothing ever healed me until I understood that He died in my place—died that I might not die! And now, today, my heart would bleed itself to death were it not that I believe that He, ‘his own self bare our sins in his own body on the tree’ ” (1Pe 2:24)—1892, Sermon 2260

“When you receive Christ into your heart, He cannot be taken away from you!”—1894, Sermon 2350

“If our preaching does not turn men from drunkenness to sobriety, from thieving to honesty, from unchastity to purity, then our Gospel is not worth a button! But if it does all this, then this shall be the evidence that it comes from God, seeing that in the world so sorely diseased by sin, it works the wondrous miracle of curing men of these deadly evils!”—1894, Sermon 2352

“Christ and His Gospel will always be spoken against. If you know a gospel which is approved by the age and patronized<sup>6</sup> by the learned, that gospel is a lie!”—1893, Sermon 2293

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<sup>6</sup> **patronized** – supported; sponsored.



## 2b. *Salvation: Christ Is the Center*

“No one knows the true God in the real sense of knowledge except through Jesus Christ, for no man comes unto the Father but by the Son. But even if he could know God, in a measure, apart from the revelation of Him in Christ Jesus, it would be a knowledge of terror that would make him flee away and avoid God! It would not be life to our souls to know God apart from His Son, Jesus Christ! We must know the Christ whom He has sent or our knowledge does not bring eternal life to us.”—1895, Sermon 2396

“That [*salvation*] came from Christ is the best thing about the best thing that ever came from Christ! That He saves *me* is somehow better than my being saved. It is a blessed thing to go to heaven, but I do not know that it is not a better thing to be in Christ and so, as the result of it, to get into heaven.”—1891, Sermon 2213

“This is the chief aim of the enemy’s assaults: to get rid of Christ, to get rid of the Atonement,<sup>7</sup> to get rid of His suffering in the place of men! They say they can embrace the rest of the Gospel, but what ‘rest’ is there? What is there left? A bloodless, Christless Gospel is neither fit for the land nor for the dunghill; it neither honors God nor converts the sons of men.”—1894, Sermon 2368

“This, then, is my message to every [*one*] who desires salvation, ‘Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption’<sup>8</sup> (Psa 130:7). Do not let him begin by hoping in mercy and redemption, for these are not to be found apart from the Lord—but let him go at once to that divine Person with whom there is mercy and plenteous redemption, then both of those will be granted him. I wish I knew how to put this so plainly that every bewildered and cast-down spirit would catch my meaning and accept its counsel. I would also have preachers learn a lesson from the point I have been driving at. Let them not so much preach sinners to Christ as preach Christ to sinners. I am persuaded that a full and clear declaration of what Jesus is, as to His person, offices, character, work, and authority, would do more to produce faith than all our exhortations. Whosoever believeth in Him hath everlasting life (Joh 3:36; 5:24; 6:47); but how shall they believe unless they hear of Him?”—1891, Sermon 2199

“You notice that I am always preaching that doctrine of *Substitution*. I cannot help it because it is the only truth of God that brought me comfort. I should never have gotten

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<sup>7</sup> **atonement** – the word *atonement* originally meant “the condition of being at one with.” Later it came to refer to God’s act of dealing with man’s primary problem—sin—through the Person and work of Jesus Christ. Both OT and NT clearly teach that sin, the transgression of God’s Law, has broken the relationship between God and mankind. Scripture also teaches that God accomplished reconciliation with sinners through Christ’s substitutionary death upon the cross of Calvary. The doctrine of penal substitution is central in the Atonement: Christ stood in the legal place of sinners, bearing God’s wrath and the just punishment due them.

<sup>8</sup> **redemption** – “Redemption means deliverance from some evil by payment of a price. It is more than simple deliverance... The characteristic NT word for redemption is *apolutrosis*... [it] means deliverance on payment of a price, and that price is the atoning death of the Savior. When we read of ‘redemption through his blood’ (Eph 1:7), the blood of Christ is clearly being regarded as the price of redemption.” Leon Morris, “Redeemer, Redemption” *New Bible Dictionary*, (3<sup>rd</sup> ed.; Downers Grove, Ill.: InterVarsity Press, 1996), 1003.

out of the Dungeon of Despair if it had not been for that grand truth of Substitution! I hope that no young lady is going to ask me to write in her album this week. That request is made to me, I do not know how many days in the week, and I always write this verse in all the albums: 'Ever since by faith I saw the stream, Thy flowing wounds supply, Redeeming love has been my theme, And shall be till I die.'"—1893, Sermon 2309

## **2c. Salvation: Sin**

"There are, in truth, but two denominations upon this earth: the Church and the world—those who are justified in Christ Jesus and those who are condemned in their sins."—1887, Sermon 1987

"No sin, whatever it is, shall ruin any man if he shall come to Christ for mercy. Though you are black as hell's midnight through iniquity, yet if you will come to Christ, He is ready to cleanse you. It is sin, after all, that lies at the door and blocks your way to the Savior."—1895, Sermon 2411

"A man who worships his belly is a worse idolater than the one who worships a god of wood! A man who worships gold and silver, if that gold and silver should take the shape of sovereigns and shillings, is not a bit more justified in his idolatry than if he had made it into the shape of a calf and had bowed before it in idolatrous homage and reverence."—1894, Sermon 2384

"Think not of the sinner or of the greatness of his sin, but think of the greatness of the Savior!"—1895, Sermon 2434

"Beloved, you must know the bitterness of sin before you can know the blessedness of forgiveness! And you must have such a sight of sin as shall break your heart before you can understand the blessedness of the Divine covering, that sacred cover which hides sin effectually, blots it out, and even makes it cease to be. 'Blessed is he whose transgression is forgiven, whose sin is covered' " (Psa 32:1)—1892, Sermon 2284

"When a man has been a gross offender, there will be a conversion that men and angels and devils will be sure to see—and this is one of the open evidences that he is a Christian."—1893, Sermon 2297

"Sin and sorrow are wedded in the very nature of things and there is no dividing them. They that sow iniquity shall reap the same. Turn as it may, the river of wickedness at last falls into the sea of wrath! He that sins must smart, unless a Savior can be found to be his Surety<sup>9</sup> and to smart<sup>10</sup> for him."—1887, Sermon 1992

"While a man is living in his sin, he is out of his mind, he is beside himself. I am sure that it is so. There is nothing more like madness than sin, and it is a moot point among those who study deep problems, how far insanity and the tendency to sin go side by side, and whereabouts it is that great sin and entire loss of responsibility may touch each other. I do not intend to discuss that question at all, but I am going to say that every sinner

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<sup>9</sup> **Surety** – a person who undertakes the responsibilities or debts of another.

<sup>10</sup> **smart** – to endure sharp physical or mental pain.

is morally and responsibly insane and, therefore, in a worse condition than if he were only mentally insane.”–1895, Sermon 2414

“*Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth*’ (Joh 18:7). Do they return to the fray?<sup>11</sup> Having once felt Christ’s divine power, do they summon courage enough to attack Him again? Yes, for there is no limit to the malice and impudence of the human heart!”–1894, Sermon 2368

“There would be nobody to receive mercy if nobody were guilty.”–1894, Sermon 2372

“When you who are living in unchastity<sup>12</sup> and dishonestly speak badly of Christ and of Christians, you only speak after your own manner—and we cannot wish you to alter your tone until God has changed your heart!”–1893, Sermon 2304

## **2d. Salvation: Faith**

“Faith is born at the Cross of Christ!...Doubt becomes harder than faith when the Cross is visible! When Christ is set forth evidently crucified among us, each one of us should cry, ‘Lord, I believe, for Your death has killed my unbelief.’”–1892, Sermon 2281

“One grain of this faith is worth more than a diamond the size of the world—yes, though you should thread such jewels together, as many as the stars of heaven for number, they would be worth *nothing* compared with the smallest atom of faith in Jesus Christ, the eternal Son of God!”–1892, Sermon 2259

“All the exercises of faith about mercy must always be tethered<sup>13</sup> to the Cross. Mercy flows through Christ alone.”–1891, Sermon 2199

“When one said to me the other day, ‘I cannot trust Christ,’ I enquired, ‘Can you trust me?’ And when the quick reply was, as it ought to be from a hearer to a minister, ‘Yes, Sir, I do trust you,’ I said, ‘Well, then, you certainly can trust the Lord Jesus Christ, for He is infinitely more worthy of being trusted than ever I can be.’”–1893, Sermon 2338

“All that is said in the Word of God to sinners in general is meant for each sinner in particular, when he comes and takes it to himself by his own individual faith.”–1895, Sermon 2413

“Trust deeds<sup>14</sup> and confessions of faith are useful in their way, even as laws are useful to society, but as laws cannot secure obedience to themselves, so articles of belief cannot create faith or secure honesty. And to men without conscience, they are not worth the paper they are written upon.”–1891, Sermon 2182

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<sup>11</sup> **fray** – assault; battle.

<sup>12</sup> **unchastity** – sexual impurity.

<sup>13</sup> **tethered** – tied.

<sup>14</sup> **trust deeds** – legal documents which convey property to a trustee for some specific use, such as obtaining a mortgage.

“We are not saved by obedience, for obedience is the *result* of salvation! We are saved by faith because faith leads us to obey! Faith is weakness clinging to strength and becoming strong through so doing.”—1891, Sermon 2209

“If you *could* understand your religion, it would be one that did not come from God—it would have been made by a man of limited capacity, like yourselves, who was therefore able to make what you can comprehend. But inasmuch as there are mysteries in your faith, to the top of which you cannot climb, be thankful that you need not climb them.”—1893, Sermon 2303

## **2e. Salvation: Unbelief**

“Christ as bread, yet not eaten, becomes Christ dishonored.”—1894, Sermon 2350

“I venture to say that there is no fact, however palpable<sup>15</sup> to all the senses, but what you can, if you like, find reasons for not believing it to be a fact. If somebody were to assert that I am not here and that I am not speaking, I have no doubt that, with proper pay, a lawyer could be found to prove it. And what a lawyer could do, a great many, who are not learned in the law would do as well.”—1893, Sermon 2304

“I may doubt my washing, but not when I believe in the cleansing virtue of the precious blood! It may be difficult to believe in my salvation, but not to believe in my Savior!”—1891, Sermon 2199

“If you do not know spiritual things, ask God to let you know them. But you are out of court as a witness—you cannot prove a negative, nor can your negative disprove our positive! We cannot argue with you who are dead in sin and have not received, as yet, spiritual senses. What can you know? Why should we dispute with the blind concerning colors? How can we discuss music with the deaf?”—1887, Sermon 1979

“If you have not faith enough in Christ to say that you believe in Him, I do not think that you have faith enough in Christ to take you to heaven. For it is written concerning the place of doom, ‘The fearful’ (that is, *the cowardly*) ‘and unbelieving...shall have their part in the lake which burneth with fire and brimstone’” (Rev 21:8).—1892, Sermon 2275

## **2f. Salvation: Not by Works**

“I have known the Lord now for some 40 years or thereabouts. When I first came to Him, I came as a sinner without any works of my own that I could trust or any experience upon which I could rely. And I just rested my whole weight upon the finished work of Christ. Now, after 40 years of service and nearly 40 years of preaching the Gospel, have I any works of my own to add to what Christ has done? I abhor the thought of such a thing! Have I even the weight of a pin’s head that I dare put into the scale with my Lord’s merits? Accursed be the idea!”—1893, Sermon 2293

“If salvation had been by works, our Lord could not have said to the thief, dying at His side, ‘To day shalt thou be with me in paradise’ (Luk 23:43). That man could do no

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<sup>15</sup> **palpable** – capable of being handled, touched, or felt.

works! His hands and feet were fastened to the cross, and he was in the agonies of death. No, it must be of grace, all-conquering grace—and the *modus operandi*<sup>16</sup> must be by faith, or else for dying men the Gospel is a mockery!”—1891, Sermon 2210

“And next I think it will be admitted by all, that the way of salvation by good works would be self-evidently unsuitable to a considerable number. I will take a case. I am sent for in an emergency, and it is the dead of night. A man is dying, smitten suddenly by the death-blast.<sup>17</sup> I go to his bedside, as requested. Consciousness remains, but he is evidently in mortal agony. He has lived an ungodly life—and he is about to die. I am asked by his wife and friends to speak to him a word that may bless him. Shall I tell him that he can only be saved by good works? Where is the time for works? Where is the possibility of them? While I am speaking, his life is struggling to escape him! He looks at me in the agony of his soul, and he stammers out, ‘What must I do to be saved?’ Shall I read to him the Moral Law? Shall I expound to him the Ten Commandments and tell him that he must keep all these? He would shake his head and say, ‘I have broken them all; I am condemned by them all!’ If salvation is of works, what more have I to say? I am of no use here. What can I say? The man is utterly lost! There is no remedy for him. How can I tell him the cruel dogma of ‘modern thought’ that his own personal character is everything? How can I tell him that there is no value in belief, no help for the soul in looking to Another—even to Jesus, the Substitute? There is no whisper of hope for a dying man in the hard and stony doctrine of salvation by works!”—1891, Sermon 2210

## ***2g. Salvation: Man’s Responsibility and God’s Sovereignty***

“You will find all true theology summed up in these two short sentences: salvation is all of the grace of God; damnation is all of the will of man.”—1895, Sermon 2411

“Let me caution you against a very common expression. I hear converts continually told to give their hearts to Jesus. It is quite correct, and I hope they will do so. But your *first* concern must be not what you give to Jesus, but what Jesus gives to you! You must take Him from Himself as a gift to you—then will you truly give your heart to Him.”—1892, Sermon 2259

“The great destroyer of man is the will of man. I do not believe that man’s free will has ever saved a soul, but man’s free will has been the ruin of multitudes. ‘Ye would not’ is still the solemn accusation of Christ against guilty men (Mat 23:37; Luk 13:34). Did He not say at another time, ‘And ye will not come to me, that ye might have life’ (Joh 5:24)? The human will is desperately set against God and is the great devourer and destroyer of thousands of good intentions and emotions which never come to anything permanent because the will is acting in opposition to that which is right and true.”—1894, Sermon 2381

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<sup>16</sup> *modus operandi* – Latin: the way in which a thing operates.

<sup>17</sup> **death-blast** – blast of a horn announcing death.

“The Egyptians have been counted the most degraded people of this world in their worship. They worshipped onions, until Juvenal<sup>18</sup> says, ‘O blessed people, who grow their gods in their own gardens!’ But I do not think they were quite so degraded as the man that worships himself. If I could bring my soul to worship an onion, I could never degrade myself low enough to worship myself. A man who makes himself his own god is mad!”—1892, Sermon 2252

“God blessed William Huntington,<sup>19</sup> the coal-heaver, to many souls, though he preached a very strong Calvinism; while at the same time, He was blessing some who preached a very weak Arminianism. But remember, God blesses neither the Calvinism nor the Arminianism—but the Christ that is in the sermon!”—1891, Sermon 2218

“I take leave to contradict those who say that salvation is an evolution! All that ever can be evolved out of the sinful heart of man is sin and nothing else! Salvation is the free gift of God by Jesus Christ, and the work of it is supernatural. It is done by the Lord Himself, and He has power to do it, however weak, no, however *dead* in sin the sinner may be!”—1892, Sermon 2269

“We are sure that the Gospel we have preached is not after men because *men do not take to it*. It is opposed, even to this day. If anything is hated bitterly, it is the out-and-out Gospel of the grace of God, especially if that hateful word *sovereignty* is mentioned with it! Dare to say, ‘I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion’ (Rom 9:15), and furious critics will revile you without stint!<sup>20</sup> The modern religionist not only hates the doctrine of Sovereign Grace, but he raves and rages at the mention of it! He would sooner hear you blaspheme than preach *election* by the Father, *atonement* by the Son, or *regeneration* by the Spirit! If you want to see a man worked up until the satanic is clearly uppermost, let some of the new divines<sup>21</sup> hear you preach a free-grace sermon! A Gospel, which is after men, will be welcomed by men—but it needs a Divine operation upon the heart and mind to make a man willing to receive into his utmost soul this distasteful Gospel of the grace of God!”—1891, Sermon 2185

“I remember that within a week after I had found joy and peace in believing, I began to feel the uprisings of inbred sin and I cried out, ‘O wretched man that I am! Who shall deliver me from the body of this death?’ I did not know that such a sigh and cry *could never come out of an unbelieving heart*—that there must be a new heart and a right spirit within the man to whom sin is a burden and who loathes it! I did not know that, then, and I wondered whether I could be a child of God at all!”—1893, Sermon 2296

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<sup>18</sup> **Juvenal** or **Decimus Junius Juvenalis** (AD 55-60?-died in or after 127) – Roman poet whose works criticized the corruption and extravagance of Rome’s privileged classes.

<sup>19</sup> **William Huntington** (1745-1813) – Independent preacher at Providence Chapel in London. Known as “the Immortal Coalheaver” because of his humble work prior to his conversion.

<sup>20</sup> **without stint** – without stopping.

<sup>21</sup> **new divines** – modern theologians.

“We long to see the people saved; but in order to that, they must be born again—and this we cannot ourselves accomplish. Change a stone into flesh? Try that at home with a piece of stone on your table before you attempt it with the hard hearts of men!”—1891, Sermon 2218

## **2h. Salvation: The Call to Come to Christ**

“To come to Jesus, or rather to receive Jesus, Who has come to us, is the one essential step into eternal salvation.”—1891, Sermon 2203

“God bless you, dear hearers! We shall never, all of us, meet again on earth; that is not possible among these thousands from all quarters of the globe, but may the sincere penitent prayer of all the unsaved among us be so heard that we may all meet in heaven! Amen and Amen.”—1895, Sermon 2433

“I frequently hear persons exhorted to give their hearts to Christ...But that is *not* the Gospel. Salvation comes from something that *Christ gives you*, not something that you give to Christ. The giving of your heart to Christ *follows* after the *receiving* from Christ of eternal life by faith.”<sup>22</sup>—1892, Sermon 2273

“On a dying bed, it must be none but Jesus; let it be none but Jesus on your bed tonight before you fall asleep. Do not dare to close your eyes until you have committed your soul into the keeping of Him Who still holds out His hands, as He did upon the Cross, that He may receive you with open arms and save you with an everlasting salvation! Amen.”—1893, Sermon 2333

“‘Be merciful unto me,’ is the prayer you *must* learn to pray if you hope to enter the Kingdom of God.”—1894, Sermon 2372

“The best help you can give men socially is to help them religiously; and the best religious help is to preach the Gospel to them.”—1892, Sermon 2275

“Oh, that some poor soul would get his first mouthful of Christ tonight! Take Him! I have seen a hungry child sent by his mother to the baker’s. There is a little piece of bread put in as a ‘makeweight,’<sup>23</sup> and the poor child eats it on the way home. I give you leave to do that tonight! Carry the truth of God away with you and keep it! But eat a bit as you go home. Lay hold on Christ tonight, now, before you leave the Tabernacle. May His grace enable you to do it! And then sit down and eat, and eat, and eat forever of this precious, inexhaustible provision of God’s infinite love; and to Him shall be glory forever and ever! Amen.”—1892, Sermon 2278

“Because that Gospel is preached, there is hope for you! When there is no hope, there will be no presentation of the Gospel. God must, by an edict, suspend the preaching of

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<sup>22</sup> Spurgeon’s point is the “giving one’s heart to Jesus” is not an act by which one becomes a Christian, as is often taught today. Rather it means submitting everything about one’s life to Christ in faith as a Christian.

<sup>23</sup> **makeweight** – technically, something added only to fill a lack; filler. Spurgeon apparently means a piece of bread as filler to keep the hungry boy from eating the bread he was sent to bring home.

the Gospel before He can suspend the fulfillment of the Gospel promise to every soul that believes! Since there is a Gospel, take it! Take it now, even now. God help you to do so!”—1892, Sermon 2249

“Remember that there is no salvation promised to an unconfessed faith. I boldly put it according to the Word of God. ‘if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved’ (Rom 10:9). There is no question that *confession* is here required. And again it is clearly stated, ‘He that believes and is *baptized*’—which is the confession that Christ requires—‘shall be saved.’ And though confession with the mouth and baptism cannot save, yet the *faith* to which the promise is made is a faith that dares to confess and come out!”—1891, Sermon 2230

### 3. Sanctification:<sup>24</sup> Growing in Christ

#### 3a. About Sanctification

“It might be quite a mistake if you were to give up your business under the notion that you would be more with Christ if you became a city missionary, or a Bible-woman, or a colporteur,<sup>25</sup> or a captain in the Salvation Army,<sup>26</sup> or whatever other form of holy service you might desire! Keep on with your business! If you can black shoes well, do that! If you can preach sermons badly, do *not do that!*”—1892, Sermon 2262

“Unless the grace of God prevents, that which is best rots into that which is worst. You could not make a devil except with an angel for the raw material—a Judas Iscariot could only be produced out of an Apostle of Jesus Christ.”—1895, Sermon 2412

“Sanctification is the great open separator of Christians from the world!”—1893, Sermon 2313

“Sanctification, in its operation upon our character, consists of three things. First, we die to sin. A wondrous death! By this Jesus strikes at the heart of evil. The death of Christ makes us die to sin. After this comes burial. We are buried with Christ; and of this

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<sup>24</sup> **sanctification** – “What is sanctification? Sanctification is a work of God’s grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit applying the death and resurrection of Christ unto them, renewed in their whole man after the image of God; having the seeds of repentance unto life, and all other saving graces, put into their hearts, and those graces so stirred up, increased and strengthened, as that they more and more die unto sin, and rise unto newness of life.” Westminster Larger Catechism, Q 75.

<sup>25</sup> **colporteur** – one employed by a society to travel about and sell or distribute Bibles and religious writings.

<sup>26</sup> **Salvation Army** – international religious and charitable organization founded in 1865 by the Methodist minister William Booth (1829-1912). Originally called the Christian Mission, it was renamed SA in 1878 and was founded as a revival society in Great Britain and other countries. Following quasi-military lines, Booth was given the title of General and the other officers and members were given military ranks and titles according to their duties.



burial, baptism is the type and token. Covered up to be forgotten, we are to sin as a dead shepherd to his flock. As the sheep pass over the dead shepherd's grave or even feed thereon, yet he regards them not—so our old sins and habits come about us, but we, as dead men, know them no more. We are buried to them! [Thirdly,] to complete our actual sanctification, we receive heavenly quickening. 'Now if we be dead with Christ, we believe that we shall also live with him' (Rom 6:8). Yes, we do live *in* Him and *by* Him, for, he that believeth in Him 'hath everlasting life' (Joh 3:36). I trust you know what this means. Have you been thus dead, thus buried with Christ? Are you now thus quickened in the likeness of His resurrection? This is your joyful privilege if you are, indeed, believers in Christ and joined unto the Lord in one spirit."—1891, Sermon 2197

"The practical effect of Christianity is happiness; therefore let it be spread abroad everywhere!"—1894, Sermon 2352

"Have I a right to be desiring to go to heaven if I can do any good to you here? Is it not more of a heaven to be outside of heaven than inside if you can be doing more for God outside than in?"—1892, Sermon 2262

"The forms of evil are many. I need not mention them, for, if I did, I might omit one and then perhaps the person who is under its influence might fancy that I did not think it to be a sin!"—1893, Sermon 2306

"God has a heavy hand for His sinful children. Other fathers may spoil their children with indulgence, but the Lord will not spoil His children. If we sin, we shall feel the weight of God's hand. We ought to thank Him for this, for though it brings great sorrow, yet it brings great safety to us. The worst thing that can happen to a man is to be allowed to sin and yet to be happy in it."—1892, Sermon 2284

"Beloved friends, we cannot be ready to die unless we have been taught how to live! We, who are active and have talents to use and health and strength with which to use those talents, must go on with 'the greatest fight in the world' until we can say with Paul, 'I have fought a good fight' " (2Ti 4:7).  
—1892, Sermon 2285

"When God hides His face from His people, it is almost always behind clouds of dust which they have made themselves. You will have sorrow enough in the ordinary way to heaven; do not make an extra rod for your own back."—1892, Sermon 2284

"Childhood in grace is a sweet budding time with many rare beauties and delights."—1895, Sermon 2410

"Our gifts are not to be measured by the amount we contribute, but by the surplus kept in our own hands. The two mites of the widow were in Christ's eyes worth more than all the other money cast into the treasury; for 'she of her want did cast in all that she had, even all her living'" (Mar 12:44; Luk 21:4).—1891, Sermon 2234

"Brothers and Sisters, it is always a gain to us in our experience when we get farther and farther away from every dependence but the Lord!"—1893, Sermon 2300

“If you believe [*in God*], your belief will kill your sinning, or else your sinning will kill your believing! The greatest argument against the Bible is an unholy life; and when a man will give that up, he will convict himself.”  
–1893, Sermon 2305

“It is a mark of wonderful transformation in the character of some men, when their heart begins to go a little outside their own ribs, and they can feel for the sorrow of other men!”–1892, Sermon 2248

“Do you not think that when we read a story like that of Jonathan and David, it should stir up in us the desire, not so much to have such a friend, as to *be* such a friend as Jonathan was to David? Any man can selfishly desire to have a Jonathan, but he is on the right track who desires to find a David to whom he can be a Jonathan!”–1893, Sermon 2336

“When two saints are talking together, Jesus is very likely to come and make the third one in the company! Talk *of* Him and you will soon talk *with* Him.”–1892, Sermon 2279

### **3b. Sanctification: Obedience, Walking by Faith**

“I like to see a man keep to the old things, but even in doing so he may make a mistake; for there may be old things that can be supplanted by newer and better things. Keep your eyes lifted up to God with Whom nothing is old and nothing is new! Wait at His footstool. Submit your heart like a tablet for Him to write upon it all His instructions. And then do as He has said.”–1892, Sermon 2280

“I say again that *detailed obedience* is the surest evidence that the Lord has forgiven your sin. For instance, ‘He that believeth and is baptized shall be saved’ (Mar 16:16). Do not omit *any part of that precept*. And if Christ bids you come to His Table and thus remember Him, do not live in neglect of that command. At the same time, remember to live soberly, righteously, honestly, godly in this present evil age, for if you do not, if there is not a detailed obedience, there may be a fear that after all, the Lord has never said to you, ‘Thy sins be forgiven thee’” (Mat 9:2).–1893, Sermon 2337

“All the works that we can ever do, be they what they may, can never bring such glory to God as a single act of trust in Him!”–1893, Sermon 2305

“If Christ has healed you, obey Him! Obey Him at once, obey Him exactly, obey Him in everything, be it little, or be it great! If some say it is nonessential, remember that what is not essential to salvation may be essential to obedience! Do it if Jesus commanded it. Do it whether it appears to you to be essential or not!...If He puts it to you, ‘He that believeth and is baptized shall be saved’ (Mar 16:16), believe *and be baptized*. Be obedient unto Him Who deserves to be obeyed.”–1895, Sermon 2417

“If He commands, let us obey. His command is that we are to believe in His name and to be baptized in His name. Let us not be disobedient to any part of His holy will.”–1895, Sermon 2410

“In heaven, they have no will but God’s will! Their will is to serve Him and delight themselves in Him. And if you and I do not learn here below what obedience to God is, and practice it, and carry it out, how can we hope to be happy in the midst of obedient spirits?”—1893, Sermon 2317

“Prick the heart—yes, with but a needle’s point—and life will go! And prick the heart of faith—yes, even with the smallest *doubt*—and the life of joy is gone! The joy of faith and the strength of faith, yes, and the *life* of faith are gone when you distrust the Word of the Lord!”—1887, Sermon 1979

“It is a good thing to put up in your house the question, ‘What would Jesus do?’ It answers nine out of ten of the difficulties of moral casuistry.<sup>27</sup> When you do not know what to do and the Law does not seem very explicit upon it, put it so—‘What would Jesus do?’ Here, then, stands the case: by your creation in Christ, you come to exhibit faith in Him, love to Him, and imitation of Him; and all these are the means by which *good works* are produced in you. You are ‘created in Christ Jesus unto good works’ ” (Eph 2:10). —1891, Sermon 2210

“Faith is not the trifle<sup>28</sup> that some think it to be. This holy trust in God is the heart and soul of all true experimental<sup>29</sup> godliness.”—1893, Sermon 2305

“It is *disobedience* and not obedience that prompts us to select from the commands of Christ which ones we care to obey.”—1893, Sermon 2317

“No man or woman can afford to be the friend of a man who is not a friend of God! If He does not love God, quit his company; for he will do you no good. Say with David, ‘I will not know a wicked person’ ” (Psa 101:4).—1894, Sermon 2362

“If God chooses to turn evil into good, as He often does, that is no reason why we should do evil; and it is no justification of sin! The murder of Christ at Calvary has brought the greatest possible benefit to us, yet it was a high crime against God, the greatest of all crimes, when man turned deicide<sup>30</sup> and slew the Son of God!”—1892, Sermon 2255

“God’s grace can keep you abstaining from sin, but, if you begin sinning, oh, how one sin draws on another! One sin is the decoy or magnet for another sin, and draws it on; and one cannot tell, when he begins to descend this slippery slide, how quickly and how far he may go!”—1895, Sermon 2414

“The work that you felt you could not do will have more acceptance with God than that which you performed in your ordinary strength.”—1894, Sermon 2343

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<sup>27</sup> **casuistry** – the part of Ethics that attempts to resolve cases of conscience and moral dilemmas by applying the general rules of religion and morality.

<sup>28</sup> **trifle** – thing of little importance or value.

<sup>29</sup> **experimental** – having personal experience of anything; experiential.

<sup>30</sup> **deicide** – the killing of a being possessing a divine nature.

### **3c. Sanctification: Humility/Pride**

“Whenever you get one inch above the ground in your own esteem, you are that inch too high!”–1895, Sermon 2395

“A curious fact can be proved by abundant evidence, namely, that the boast of human perfection is closely followed by obscenity and licentiousness!”–1893, Sermon 2326

“We often pray for Christians in adversity, and it is right that we should do so; but it is even more necessary to pray for Christians in prosperity, for they run the risk of gradually becoming soft, like Hannibal’s soldiers destroyed by Capuan holidays,<sup>31</sup> who lost their valor in their luxury. Many a man who was an out-and-out Christian when he was lower down in life has, when prosperous, become much too great a gentleman to associate with those who were his honored Brothers and Sisters before.”–1891, Sermon 2217

“That experience which a man boasts of is an experience he ought to be ashamed of!”–1892, Sermon 2274

“Another beauty which God puts on the meek is contentment. They that are of a quiet and gentle spirit through the grace of God are satisfied with their lot. They thank God for little. They are of the mind of the godly woman who ate the crust of bread and drank a little water and said, ‘What? All this, and Jesus Christ, too?’ There is a great charm about contentment, while envy and greed are ugly things in the eyes of those who have anything like spiritual perception. So meekness, through bringing contentment, beautifies us.”–1895, Sermon 2421

“Let me give you a little piece of advice: do not think of yourself, but think of your Lord! Or, if you must think of yourself, for every time you give an eye to self, give twice that time to Christ! Then shall your meditation of Him be sweet.”–1895, Sermon 2403

“Observe that we are told to walk humbly with God. It is of no use walking humbly *away* from God. I have seen some people very proudly humble, very boastful of their humility. They have been so humble that they were proud enough to doubt God! They could not accept the mercy of Christ, they said. They were so humble. In truth, theirs was a devilish humility, not the humility that comes from the Spirit of God.”–1893, Sermon 2328

“A humble desire is one which leaves everything in God’s hands. The man who has it says, ‘Now, though I desire this, it may be it is not a right desire. Lord, I desire only to desire what I ought to desire! My desire is that Your desire should be written on my heart, that I may desire what You desire.’ Your will be done in my soul, in my body, in my circumstances, and in me, in all respects.”–1894, Sermon 2342

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<sup>31</sup> **Capuan holidays** – Ancient Capua in Southern Italy was the second largest city in Italy after Rome. During the Second Punic War, Hannibal and his Carthaginian army defeated the Romans at Cannae in 216 B.C. Following this, Capua renounced its allegiance to Rome and voluntarily received Hannibal and his army. The luxurious, opulent life there demoralized the Carthaginians. Therefore, the Romans recaptured the city in 211 B.C. A Capuan holiday, or becoming comfortable with and demoralized by the world, is always deadly to the Christian’s walk.

“It is a dangerous thing for some people to be made much of in this world—their heads soon get turned, and they begin to think too much of themselves. He who thinks that he is somebody is nobody; and he whose head swims because of his elevation will soon have it broken because of his tumbling down from his lofty position. Daniel was a man greatly beloved and God showed him His great love by setting him in high places and keeping him there in safety.”—1892, Sermon 2256

“When you fancy that you are out of gunshot, there is an enemy close at hand. When you dream that the road is safe, there is a pitfall just before you. When you say, ‘I am perfectly holy,’ the very pride that makes you say so is an indication of a deadly cancer of self-righteousness that is eating into your very soul!”—1892, Sermon 2274

“It has been well said that the angels excel in strength, but the saints excel in their weakness. When we are most weak and Christ strengthens us, then are the most excellent virtues produced.”—1894, Sermon 2351

“A dead thing must not be brought to the altar of God! Remember, that under the Jewish law, they never offered fish upon the altar because they could not bring it there alive. Everything brought to God as a sacrifice must be alive. Its blood must be poured out warm at the altar’s foot.”—1892, Sermon 2239

### ***3d. Sanctification: The Fear of God***

“All the fear in the world that is worth having is the result of pardoned sin.”—1895, Sermon 2422

“There is a holy familiarity with God which cannot be too much enjoyed, but there is a flippant<sup>32</sup> familiarity with God which cannot be too much abhorred! The Lord is King. His will is not to be questioned! His every Word is law. Let us never question His sovereign right to decree what He pleases and to fulfill the decree—to command what He pleases and to punish every shortcoming.”—1891, Sermon 2195

“Ah, dear Friends, it is nothing but keeping faithful to God that will enable you to treat death as a friend!”—1892, Sermon 2285

### ***3e. Sanctification: Communion and Worship***

“This is how we live spiritually—we breathe in the air by prayer, and we breathe it out by praise! This is the holy respiration<sup>33</sup> of a Christian’s life! Prayer and praise must be mingled in a divinely wise proportion and then they make a sweet incense, acceptable to God. I hope we can say that we have never finished praying but that we feel we must begin singing, and that we have never finished singing but that we must begin praying! What a blessed interchange this makes for the whole of life!”—1895, Sermon 2396

“There are many prayers that it would not be right to pray in public, but they are very dear to God’s ear in private.”—1894, Sermon 2380

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<sup>32</sup> **flippant** – an inappropriate or disrespectful lack of seriousness.

<sup>33</sup> **respiration** – the act of breathing air by which life is sustained.

“My meditation of *Him* shall be sweet.’ ‘Of Him’—that is, of the Well-Beloved of the Father, of the Well-Beloved of the Church, of the Well-Beloved of my own soul—of Him Who loved me, in Whose blood I have washed my robes and made them white. It is meditation ‘of Him’ that is sweet, not merely of doctrine about Him, but of Him, of Himself—‘my meditation of Him.’ Not merely of His offices, and His work, and all that concerns Him, but of His own dear Self! There lies the sweetness; and the closer we come to His blessed Person, the more truly have we approached the very center of bliss!”—1895, Sermon 2403

“Praise is the beauty of a Christian. What wings are to a bird, what fruit is to the tree, what the rose is to the thorn, that is praise to a child of God.”—1895, Sermon 2437

“He may worship God who shouts until the earth rings, and God may accept him. But he may worship God as truly who sits in silence before the Most High and says not even a word. It is the *spiritual* worship which is most acceptable to God, not the external in any shape or form. It is the *heart* that has fellowship with the Lord, and it needs little in the way of expressing itself—neither has God tied it down to this way or that. It may find its own methods of utterance so long as it is truly ‘moved by the Holy Spirit.’ ”—1892, Sermon 2239

“I think that the common use of the word ‘Hallelujah,’ or ‘Praise the Lord,’ is simply profane. Surely this is not a word to be dragged in the mire; it should be pronounced with solemn awe and sacred joy.”—1893, Sermon 2321

“The pastures of the Great Shepherd are wide, but the sweetest grasses grow close to His pierced feet.”—1887, Sermon 1982

“There is no preparation for the work of God like being with God! Go up into the solitude with Christ; and then, when He calls you, you will be fit to go forth for Him and tell what you have seen with Him in the Holy Mount.”—1891, Sermon 2218

“*Mercies should be remembered.* It is a great wrong to God when we bury His mercies in the grave of unthankfulness. Especially is this the case with distinguishing mercies, wherein the Lord makes us to differ from others. Light, when the rest of the land is in darkness! Life, when others are smitten with the sword of death! Liberty from an iron bondage! O Christians, these are not things to be forgotten! Abundantly utter the memory of distinguishing mercies! Discriminating grace deserves unceasing memorials of praise!”—1891, Sermon 2204

“A man who lives near to God ought to be able to go from his counting-house<sup>34</sup> to his closet with a happy heart!”—1893, Sermon 2297

“Some of us know what it is, even in those wanderings of our mind in sleep, not to quit the holy ground of communion with our Lord. It is not always so, but it is sometimes so,

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<sup>34</sup> **counting-house** – a room or office in which a business carries on operations such as accounting and correspondence.

and even then, when the mind has lost power to control its thoughts, even the thoughts seem to dance, like Miriam, to the praise of God! Oh, happy men, whose religion is their protection even in their sleep!"—1895, Sermon 2406

"When the organ peals out its melodious tones, but the heart is not in the singing, do you think that God has ears like a man, which can be tickled with sweet sounds? Why have you brought Him down to your level? He is spiritual! The music that delights Him is the love of a true heart, the prayer of an anxious spirit! He has better music than all your organs and drums can ever bring to Him! If He wanted music, He would not have asked you, for winds and wave make melodies transcendently superior to all your chief musicians can compose! Does He want candles when His torch makes the mountains to be great altars smoking with the incense of praise to the God of Creation? Oh, Brothers and Sisters, I fear that it has been true of many who externally appeared to be devout, [that] 'when they knew God, they glorified Him not as God!' Weep over your sins; *then* have you glorified Him as God! Fall on your face and be nothing before the Most High; *then* you have glorified Him as God! Accept His righteousness. Adore His bleeding Son. Trust in His infinite compassion. *Then* you have glorified Him as God, for 'God is a Spirit and they that worship Him must worship Him in spirit and in truth.' How far, my dear hearers, have you complied with that requisition?"—1892, Sermon 2257

"A rejoicing heart soon makes a praising tongue."—1893, Sermon 2310

"We do not live near enough to God, do we? I know that some of you wait upon Him day and night and you abide under the shadow of the Almighty, but I fear that there are some workers who forget to do this. We should work with the hands of Martha, but yet keep near the Master with the heart of Mary! We need a combination of activity and meditation. When we get that, when we inwardly retire for consultation with our Lord and then come out actively to labor for our Lord—then shall we be good stewards in the little part of the great house with which He has entrusted us."—1895, Sermon 2440

"If you *could* understand your religion, it would be one that did not come from God—it would have been made by a man of limited capacity, like yourselves, who was, therefore, able to make what you can comprehend. But inasmuch as there are mysteries in your faith, to the top of which you cannot climb, be thankful that you need not climb them."—1893, Sermon 2303

"The Romans said of a certain peace that they enjoyed, 'a god has given it to us.' Behold, the Son of God has given us that deep repose which, as believers, we have a right to enjoy and which, I trust, we enjoy tonight!"—1893, Sermon 2298

### **3f. Sanctification: False Profession**

"Do not be satisfied, any of you, with half a conversion! I am afraid that there are a great many who have not much more than half a conversion. I know a man—I hope he is converted—but I wish that the Lord would convert his temper. He prays very nicely, but you should see him when he is red in the face with anger at his wife! I know a man—I hope he is a Christian, it is not for me to judge—but I wish that the Lord would convert his

pocket. It needs a button taken off, for it is very difficult to get it open! It is very easy to put something in, but hard to get anything out for any good purpose.”—1893, Sermon 2315

“The man who talks about his experience as a Christian, who never does anything for Christ, is, I am afraid, only an idle dreamer.”—1894, Sermon 2384

“Inconsistent professors are the greatest stumbling blocks to the spread of the cause of Christ!”—1892, Sermon 2248

“If a man gives himself to the Church, he must not, therefore, suppose that he has given himself to God. To give himself to the *people* of God, before giving himself, first, to *God*, will do the man no good. It will indeed do him a positive injury. The man who acts in this way is either self-deceived or else a deceiver—he does wrong to God, to the Church, to himself, and is thus a threefold offender! You have no right to either of the ordinances of God if you do not belong to Him—they are only for believers—and until you first give yourself to the Lord, you have no right to be reckoned among the people of God! If you come to the Lord’s Table as an unbeliever, so far from getting any good there, you will eat and drink condemnation to yourself; for you cannot discern the Lord’s body and, therefore, you cannot rightly use the bread and cup, which are the emblems of His broken body and poured out blood. Dear Friend, keep that first thing first! First give yourself to the Lord and then give yourself to us by the will of God.”—1891, Sermon 2234

“A little religion is a very dangerous thing; drink deep if you would come to the sweetness of it. It is bitter at the top; but when you drink it to the very depths, the lees<sup>35</sup> thereof are the choicest cordial<sup>36</sup> for a fainting spirit.”—1893, Sermon 2303

“A man picked himself up from the gutter and rolled up against Mr. Rowland Hill<sup>37</sup> one night as he went home, and he said, ‘Mr. Hill, I am pleased to see you, Sir. I am one of your converts.’ Rowland said, ‘I thought it was very likely you were. You are not one of *God’s* converts, or else you would not be drunk.’ There is a great lesson in that answer. *My* converts are no good. Rowland Hill’s converts could get drunk—but the converts of the Spirit of God, *those* are really renewed in the spirit of their mind by a supernatural operation! And these are a real increase to the Church of God.”—1892, Sermon 2265

### **3g. Sanctification: The World**

“Those myriads<sup>38</sup> of graves in the wilderness are as sure a token of God’s hatred of sin as the drowning of Pharaoh’s chariots and horsemen in the Red Sea! Beware, then, of hav-

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<sup>35</sup> **lees** – the sediment that settles in the containing vessel when wine ferments.

<sup>36</sup> **cordial** – a comforting and exhilarating drink.

<sup>37</sup> **Rowland Hill** (1744-1833) – Anglican minister of Surrey Chapel in Southwark, London. An aristocratic convert to Evangelicalism and an enthusiastic champion of itinerant preaching. Often quoted by Charles Spurgeon.

<sup>38</sup> **myriads** – large indefinite number.



ing a form of faith which does not purify your lives, a profession of belief in Christ which allows you to live in sin with impunity, for if you have this, however near you may *seem* to be to the people of God—even if you are counted in with them—yet God will not reckon you as His, for He is the same Lord who ‘afterward destroyed them that believed not.’”—1895, Sermon 2412

“God has only to give you what you want to make you feel the emptiness of it!...You will generally notice that when the believer gets near to God, tastes the unseen joys and eats the bread that was made in heaven, all the feasts of earth, all its amusements, and all its glories seem very flat, stale, and unprofitable!”—1891, Sermon 2225

“When the world patronizes the Church, the Church will need tenfold grace to maintain her spirituality, just as on an ocean steamer any speed beyond a certain limit is only attained by an expenditure of power altogether out of proportion to the increase of the distance traveled. ‘Woe unto you, when all men shall speak well of you!’ (Luk 6:26). Such praise is not for good soldiers of Jesus Christ! If the enemy begins to love one of the king’s generals, the king may half suspect that his general is turning traitor. God save us from such treachery! ‘Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him’ ” (1Jo 2:15).—1891, Sermon 2225

“The society of the world is not helpful to a holy heart.”—1893, Sermon 2299

## 4. Wisdom

“If there are any difficulties in the faith of Christ, they are not one-tenth as great as the absurdities in any system of unbelief which seeks to take its place! I do not hesitate to say that the whole doctrine of Evolution, with which many men are fascinated today, is ten thousand times more absurd than the most ridiculous travesty of what is taught in the Word of God, and that it requires more faith, and also far greater gullibility, than to believe any doctrine which is deduced from Holy Scripture.”—1893, Sermon 2306

“If you go over to Scotland and see where the Covenanters’<sup>39</sup> graves are, anybody who thinks according to the spirit of *this* age will say that they were just a lot of fools to have been so stubborn and so strict about doctrine as to die for it. Why, really, there is not anything in the new philosophy that is worth dying *for*! I wonder whether there is any ‘modern thought’ doctrine that would be worth the purchase of a *cat’s* life!”—1893, Sermon 2317

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<sup>39</sup> **Covenanters** – supporters of the 1638 National Covenant and the 1643 Solemn League and Covenant. Their primary motivation was the preservation of the Reformed religion, particularly the spiritual independence of the Church and sole headship of Christ within it...The Covenanters’ roots lay in the political and theological thought of John Knox and George Buchanan.” Nigel M. De S. Cameron et al., eds., *Dictionary of Scottish Church History and Theology* (Downers Grove, Ill.: InterVarsity Press, 1993), 218.

“Dust we are and that dust hastens to dissolve, and so to return to the kindred dust of the earth. Under our feet are our graves and above us are the stars, which will soon look down upon our silent tombs. The trees cast their leaves, but they grow green again. We shed our life’s glories once, and they return no more! Thus, the trees outlive us and beneath their shade, we are reminded that man is far more frail than the tree which he fells with the axe. Yes, the very grass that he mows outlives the mower! Man is a mere shadow—we have scarcely time to say that we are before we are not! Are we not foolish if we place our reliance upon such a feeble creature, so weak that his breath, his unsubstantial breath, is essential to his life? Who are you, O man, that trusts in man? If you have half a grain of wisdom left, how can you quit the ever-living God and put your reliance upon a poor creature who is as the grass, who today is and tomorrow is cast into the oven? Go, rest on a reed, or ride on a moth, or build on a bubble; but rely not on a man!”—1887, Sermon 1984

“It is worthwhile to listen to what Solomon has to say...But I must remind you that a greater than Solomon is here, for the Spirit of God inspired the Proverbs! They are not merely jewels from earthly mines, but they are also precious treasures from the heavenly hills, so that the advice we have here, is not only the counsel of a wise man, but the advice of that Incarnate Wisdom who speaks to us out of the Word of God! Would you become the sons of wisdom? Come and sit at the feet of Solomon! Would you become spiritually wise? Come and hear what the Spirit of God has to say by the mouth of this wise man!”—1895, Sermon 2406

“It is said that an ambassador is a gentleman who is sent abroad to lie for the good of his country. I suppose that common saying is so nearly true that we need not correct it. And a politician is often a gentleman, who has learned the art of concealing his thoughts or who expresses opinions, which he trusts will be in accordance with those of his constituency!”<sup>40</sup>—1895, Sermon 2413

“Of all the devils in the world, I hate a roaring devil least, but a *flattering* devil is the worst devil that ever a man meets! When the world pretends to love, understand that it now hates you more cordially than ever and is carefully baiting its trap to catch you and ruin you! Beware of the Judas kiss with which the Christ was betrayed and with which you will be betrayed unless you are well upon your guard. In the world and from the world you *will* have tribulation!”—1887, Sermon 1994

“‘Ignorance is the mother of devotion,’ according to the Church of Rome. ‘Ignorance is the mother of error,’ according to the Word of God.”—1891, Sermon 2214

“If the devil comes to you and you get into an argument with him, he will beat you; for he is a very ancient lawyer, and he has been at the business for so many ages that you cannot match him. Send him to your Advocate! Refer him to the Wonderful, the Counselor! Always shelter beneath this fact: ‘My times are in His hands. I have left the whole business to Another, and I cannot dishonor Him by meddling.’ Satan knows the Christ too well to go to Him—he knows the taste of His broadsword, of, ‘It is written’ (Mat 4:4,

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<sup>40</sup> **constituency** – the body of voters that elect a representative for their area.

7, 10). He will not contest with Jesus if we leave Him to plead the causes of our soul!"—1891, Sermon 2205

"That man may expect to have presence of mind who has the presence of God."—1894, Sermon 2351

## 5. Trials and Suffering

### 5a. *Suffering: About Suffering*

"There is no university for a Christian, like that of sorrow and trial."—1893, Sermon 2300

"In the greatness of our troubles there may often be space for the greater display of the goodness of God!"—1895, Sermon 2408

"There is no greater mercy that I know of on earth than good health except it is sickness, and that has often been a greater mercy to me than health."—1892, Sermon 2259

"I bear my witness that some of the best things I have ever learned from mortal lips, I have learned from bedridden saints!"—1894, Sermon 2367

"These are days when we need men of principle, men who can put their foot down and keep it down, men who cannot be turned aside. They call this firmness, 'bigotry.' It is, however, only another name for Christian manliness! If you dare to do right and face a frowning world, you shall have God's commendation, 'Well done, good and faithful servant' " (Mat 25:21, 23).—1892, Sermon 2272

"Beloved, you may think yourself ready for any service or any trial, but you are not unless divine grace has done great things for you. Then every act performed by grace becomes, through grace, an apprenticeship for a greater one!"—1891, Sermon 2223

### 5b. *Suffering: The Certainty of Suffering*

"Of course, we shall not all attain to the same stature that Abraham reached, neither shall we all be tried by the same tests that were applied to him; but every one of us shall be tested, like Abraham, if indeed we are believers in God."—1891, Sermon 2223

"David did not expect to pass through life without experiencing difficulties. He had to fight Goliath, and he had to go into the cave of Adullam. He expected to have troubles, and he certainly was not disappointed. Nor will you be. Do not reckon that God will give you a life without difficulty! Tell me, if you can, of any child of His who ever had such a portion? He had one Son without sin, but no son without sorrow. No, that Son Who had no sin was the Man of Sorrows and acquainted with grief. So you must expect the Lord to deal with you as He does with the rest of His household."—1894, Sermon 2372

### **5c. Suffering: Slander**

“It is a fine thing, when you are slandered, not to hear it. And it is a better thing to never reply to it. I have always tried to possess one deaf ear and one blind eye; and I believe that the deaf ear is the better ear and the blind eye by far the more useful of the two. Do not remember the injury that is done to you; try to forget it and pass it over. Do not go about the world determined to grasp every red-hot iron that any fool holds out before you. Let it alone! It will be for your own good and for God’s Glory to be very patient under the slander of the wicked.”—1894, Sermon 2385

“Leave your character with God; it is safe there. Men may throw mud at it, but it will never stick long on a true believer; it shall soon come off and you shall be the more glorious for men’s slander.”—1894, Sermon 2356

“All the dirt that falls upon a good man will brush off when it is dry; but let him wait until it is dry and not dirty his hands with wet mud. ‘Cease ye from man, whose breath is in his nostrils’” (Isa 2:22).—1887, Sermon 1984

“There may be an evil spirit in yonder bottle, but nobody will get drunk upon it if you keep the cork in! So there may be evil thoughts in your hearts, but they will not injure other people if you do not, as it were, draw the cork by uttering them! It is always well to think twice before you speak once.”—1894, Sermon 2387

### **5d. Suffering: Christ the Conqueror**

“‘You say, O Sir, you do not know what my trial is!’ No, I do not, but your heavenly Father does; and if He loved you when you were ungodly, will He cast you away, now that He has shed His love abroad in your heart? ‘Oh, but I have lost the very staff of bread! I do not know how I am to get a living.’ No, but you have the living God to depend upon and, after giving His Son to save you, He will surely give you bread! He will not let you famish. ‘Ah, but, my dear Sir, the beloved of my heart is laid low! There is, in the cemetery, the dearest object of my affection.’ Is it really so? I thought that He left the dead some time ago. I thought that the dearest object of your affection had gone up to the right hand of the Father. Is it not so? ‘Ah, that is not what I mean, Sir! I mean that I have lost one whom I fondly loved.’ I know that you have, but do you think that the Lord has turned against you because He has permitted this trial to come upon you? How can He ever desert those for whom He died? And if He died for them when they were *ungodly*, will He not live for them, now that He has shed His love abroad in their hearts by the Holy Spirit?”—1893, Sermon 2340

“There was never yet a bitter in the cup of life but what a meditation upon Christ would overcome that bitterness and turn it into sweetness!”—1895, Sermon 2403

“It is a glorious thing to have a big trouble, a great Atlantic billow that takes you off your feet and sweeps you right out to sea, and lets you sink down into the depths, into old ocean’s lowest caverns, until you get to the foundations of the mountains, and there see God, and then come up again to tell what a great God He is and how graciously He delivers His people! He will deliver you, He *must* deliver you. The argument of the text is this,

‘In due time Christ died for the ungodly’ (Rom 5:6); therefore, in due time He must help the godly.”–1893, Sermon 2341

### **5e. *Suffering: Hope amidst Suffering***

“I think it is a great lesson to learn in spiritual things, to believe in Christ and His finished salvation, quite as much as when you are down as when you are up, for Christ is not more Christ on the top of the mountain than He is in the bottom of the valley. And He is no less Christ in the storm at midnight than He is in the sunshine of the day. Do not begin to measure your safety by your *comfort*—but measure it by the eternal Word of God which you have believed and which you know to be true—and on which you rest, for still here, within the little world of our bosom, ‘He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap’” (Ecc 11:4).–1892, Sermon 2264

“Oh, what a heaven will heaven be to some of God’s people who spend the most of their time on a hard bed, made harder by their lying long upon it, and who have none of the comforts of this life and, perhaps, not too much of the comforts of the life to come! One hour with our God will make up for everything.”–1893, Sermon 2292

“Let me say, concerning the wine of communion with Christ, that it is never so sweet to a man as when he treads the grapes out himself—‘My meditation of him shall be sweet’” (Psa 104:34).–1895, Sermon 2403

“The Lord has helped us in the past, He is helping us in the present; and we believe that He will help us all the way through. He will help you too, if you just follow His Word and by a simple faith do the right thing. I believe that we have reason to expect interpositions<sup>41</sup> of Providence to help us when we are called to suffer for Christ’s sake.”–1891, Sermon 2217

“If there is a promise of deliverance to you, and you cannot see the way in which you are to be delivered, you may not, therefore, doubt the promise; for that would dishonor the Lord Who spoke it.”–1887, Sermon 1998

“The Word of God is not bound by the binding of preachers, but it happens to the persecuted as to Israel in Egypt: ‘But the more they afflicted them, the more they multiplied and grew’ (Exo 1:12). Probably the Church of God has never had better times, certainly she has never had *happier* times, than during periods of persecution. Those were the days of her purity and, consequently, her glory. When she has been in the dark, God has been her light; and when she has been driven to and fro by the cruelties of men, then has she most effectually rested under the shadow of the Almighty!”–1887, Sermon 1998

“It is often worth while being afflicted in order to experience the great loving-kindness of God, which He bestows so abundantly on us in the hour of trouble and perplexity. Yes, God turns our fasts into feasts, and we are glad in the midst of our sorrow! We can praise and bless His name for all that He does.”–1892, Sermon 2248

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<sup>41</sup> **interpositions** – God’s deliberate involvement in a situation to prevent undesirable consequences.

“Sorrow ceases to be sorrow when once there is in the heart a sweet sense of the infinite love of Christ!”—1894, Sermon 2370

“Try to cheer another heart, and you will go the nearest way to cheer your own.”—1893, Sermon 2322

“When I lie dying, when heart and flesh are failing me, when I shall have little else to think of but my Lord and the eternal state, then shall thoughts of Him pull up the flood-gates of the river of bliss and let the very joy of heaven into my heart! And, by His grace, I shall be eager to be up and away! I shall not dread the pains, and groans, and dying strife of which some talk so much; but the sweetness of ‘my meditation of Him’ (Psa 104:34) shall make me forget even the bitterness of death itself.”—1895, Sermon 2403

### ***5f. Suffering: Perseverance in Suffering***

“It is folly to be singular,<sup>42</sup> except when to be singular is to be right! And to be eccentric is not commendable, unless the eccentricity consists in not being concentric<sup>43</sup> with any kind of evil way! In spite of all the apostate crowds, these brave men would not yield—not they! Though millions bowed, what had that to do with them? My dear hearers, I ask you to cultivate a brave personality. In the service of God, things cannot go by the counting of heads. You must follow the Lord’s will wherever it leads you, whether you go alone or not.”—1891, Sermon 2217

“I believe that a man of God—under trial and difficulty and affliction, bearing up, and patiently submitting with holy acquiescence<sup>44</sup> and still rejoicing in God—is a real preacher of the Gospel, preaching with an eloquence which is mightier than words can ever be, and which will find its secret and silent way into the hearts of those who might have resisted other arguments! Oh, do then listen to the text, for it is a command from God: ‘Rejoice in the Lord always!’ (Phi 4:4).”—1895, Sermon 2405

“‘And ye shall be sorrowful, but your sorrow shall be turned into joy’ (Joh 16:20). So, the more of it the better! If your sorrow is to be turned into joy, then the more sorrow, the more joy! Happy is he who endures trial, since his trial is to be turned into happiness!”—1892, Sermon 2272

“There are green meadows and there are still waters, but I believe they are mostly to be found in the places where trials most abound!”—1894, Sermon 2367

“A whole-hearted consecration, a child-like confidence, a deep-toned submission—these will make us ready for suffering, whatever it may be.”—1892, Sermon 2285

“May you and I, when we are tried, be able through faith in God to meet trouble with the same brave thoughts and speeches! We cannot show our courage unless we have difficulties and troubles. A man cannot become a veteran soldier if he never goes to battle. No man can get his sea legs if he lives always on land. Rejoice, therefore, in your tribula-

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<sup>42</sup> **singular** – deviating from what is usual or expected; unusual.

<sup>43</sup> **being concentric** – having a common center; in this case, sharing evil in common with others.

<sup>44</sup> **acquiescence** – acceptance without protest.

tions because they give you opportunities of exhibiting a believing confidence and thereby glorifying the name of the Most High. But take heed that you have faith, *true* faith in God. Do not become a puppet of impressions, much less a slave of the judgments of others. To have David's faith, you must be as David. No man may take up a confidence of his own making; it must be a real work of the Spirit and growth of grace within, grasping with living tendrils<sup>45</sup> the promise of the living God."—1892, Sermon 2237

"O Beloved, a little trouble arises, an unforeseen difficulty occurs, and where is your faith? A little persecution, the idle banter<sup>46</sup> of an unbeliever, the sarcasm of an agnostic, and where is your faith? Is it not so with many, that while in good company they can almost brag of their faith, but if the company is changed, they certainly have no faith to brag of?"—1892, Sermon 2271

### **5g. Suffering: The Sovereignty of God behind Suffering**

"The death of Christ was predetermined in the counsel of God; and yet it was, nonetheless, an atrocious crime on the part of ungodly men! The Omnipotence and Providence of God are to be believed, but man's responsibility is not, therefore, to be questioned. Our afflictions may come distinctly from man, as the result of persecution or malice, and yet they may come with even greater certainty from the Lord and may be the necessary outcome of His special love to us."—1892, Sermon 2237

"Breaking and bruising are fit treatment for the nature of men, especially for the new nature. When God has put sweetness into our hearts, it is then that breaking develops the sweetness."—1895, Sermon 2419

"In the smart of the sorrow lies the blessing of the chastisement!...There is not a more profitable instrument in all God's house than the rod!...A chastened spirit is a gracious spirit, and how shall we obtain it unless we are chastened? Like our Lord Jesus, we learn obedience by the things that we suffer! God had one Son without sin, but He never had a son without sorrow, and He never will while the world stands. Let us, therefore, bless God for all His dealings and in a filial spirit<sup>47</sup> confess, 'You, Lord, have chastened me.'"—1892, Sermon 2237

"Not only are we ourselves in the hand of the Lord, but all that surrounds us. Our times make up a kind of atmosphere of existence; and all this is under Divine arrangement. We dwell within the palm of God's hand. We are absolutely at His disposal and all our circumstances are arranged by Him in all their details. We are comforted to have it so."—1891, Sermon 2205

"All our infirmities, whatever they are, are just opportunities for God to display His gracious work in us."—1893, Sermon 2310

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<sup>45</sup> **tendrils** – slender, thread-like structures by which climbing plants, such as cucumber or grape vines, coil around and attach the plant to supporting objects.

<sup>46</sup> **banter** – humorous ridicule.

<sup>47</sup> **filial spirit** – an attitude of a child toward a parent.

## 6. Prayer

### 6a. *Prayer: About Prayer*

“Prayer is the longing of the soul to hold communion with the Most High, the desire of the heart to obtain blessings at His hands.”—1895, Sermon 2433

“It is a good fall when a man falls on his knees.”—1887, Sermon 1992

“Prayer is the thermometer of Divine Grace.”—1891, Sermon 2189

“Prayer is a *gift* from God as well as an *appeal* to God. Even prayer for mercy is not a cause, but a result! Divine Grace is at the back of prayer and at the base of prayer.”—1887, Sermon 1992

“Prayer is not for God’s information, but for our instruction!”—1894, Sermon 2372

### 6b. *Prayer: The Importance of Prayer*

“Well, you may try to do without Prayer Meetings if you like, but my solemn conviction is that, as these decline, the Spirit of God will depart from you and the preaching of the Gospel will be of small account. The Lord will have the prayers of His people to go with the proclamation of His Gospel if it is to be the power of God unto salvation; and there is no change in this matter since Paul’s day! Jesus Christ is ‘the same yesterday, and to day, and for ever’” (Heb 13:8).—1894, Sermon 2358

“No man has such need to pray as the man who does not care to pray. When you can pray and long to pray—why, then, you *will* pray! But when you cannot pray and do not wish to pray—why, then, you *must* pray, or evil will come of it! He is on the brink of ruin who forgets the Mercy Seat. When the heart is apathetic<sup>48</sup> towards prayer, the whole man is sickening from a grievous disease. How can we be weary of prayer? It is essential to life! When a man grows weary of breathing, surely he is near to dying! When a man grows weary of praying, surely we ought to pray anxiously for him; for he is in an evil case.”—1891, Sermon 2189

“Notice, that it was *a prayer that came before anything else*. It does not say that Nehemiah set a watch and *then* prayed, but, ‘...Nevertheless we made our prayer unto our God, and set a watch’ (Neh 4:9). Prayer must always be the fore-horse<sup>49</sup> of the team! Do whatever else is wise, but not until you have prayed! Send for the physician if you are sick, but first pray. Take the medicine if you have a belief that it will do you good, but first pray. Go and talk to the man who has slandered you, if you think you ought to do so, but first pray. ‘Well, I am going to do so and so,’ says one, ‘and I shall pray for a blessing on it *afterwards*.’ Do not begin it until you have prayed! Begin, continue and end everything with prayer, but especially *begin* with prayer. Some people would never begin what they are going to do if they prayed about it first, for they could not ask God’s blessing upon it. Is there anybody here who is going out of this Tabernacle to a place where

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<sup>48</sup> **apathetic** – feeling or showing a lack of interest.

<sup>49</sup> **fore-horse** – the foremost or first horse; leader.



he should not go? Will he pray first? He knows that he cannot ask a blessing on it and, therefore, he ought not to go there! Go nowhere where you cannot go *after* prayer! This would often be a good guide in your choice of where you should go. Nehemiah first prayed and then set a watch.”–1892, Sermon 2254

“Despair is dumb:<sup>50</sup> where there is a cry of prayer there is a crumb of hope!...There is not only hope *for* a man, but hope *in* a man as long as he can pray.”–1891, Sermon 2193

“There is joy in hell when a saint grows idle! There is gladness among devils when we cease to pray, when we become slack in faith and feeble in communion with God.”–1893, Sermon 2303

“To me it is a boundless solace that I live in the prayers of thousands. I will not say which does the better service: the man that preaches or the man that prays. But I know this, that we can do better without the voice that preaches than without the heart that prays. The petitions of our bed-ridden sisters are the wealth of the Church! The kind of service that seems most commonplace among men is often the most precious unto God. Therefore, as for those who cannot come into the front places of warfare, deny them not seats of honor, since, after all, they may be doing the greater good.”–1891, Sermon 2208

“And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples’ (Joh 18:2). Our Lord went there to pray and Judas knew that this was His custom. Are we such men of prayer that others know where we pray? Have you some familiar place where you go to meet your Lord? I am afraid that many know where we *trade* and many know where we *preach*, but, perhaps, few know where we *pray*. God grant that we may be often at the Mercy Seat! We would be better men and women if we were more frequently at the Throne of Grace.”–1894, Sermon 2368

### **6c. Prayer: How to Pray**

“Suppose you open your mouth wide in prayer. ‘I cannot,’ says one. Well, open your mouth and God will fill it with prayer and then, when you have prayed the prayer that He has given you, He will fill it with answers! God gives prayer as well as the answer to prayer! Only open your mouth and, as it were, make a vacuum for God to fill. God loves to look for emptiness where He may stow away His grace.”–1894, Sermon 2380

“There is no pleading with God like reminding Him of His Covenant! Get a hold of a promise of God, and you may pray with great boldness, for the Lord will not run back from His own Word. But get a hold of the Covenant, and you may plead with the greatest possible confidence!”–1895, Sermon 2398

“If you are going to die, die praying! Do not let the fear of death stop your praying: that would be folly, indeed!”–1895, Sermon 2433

“Oh, my Brothers and Sisters, you will not do better, after all, than to quote Scripture, especially in prayer! There are no prayers so good as those that are full of the Word of

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<sup>50</sup> **dumb** – incapable of speech; mute.

God! May all our speech be flavored with texts!"  
—1893, Sermon 2310

"There is a story told of me and of some person, I never knew who it was, who desired to see me on a Saturday night when I had shut myself up to make ready for the Sabbath. He was very great and important and so the maid came to say that someone desired to see me. I bade her say that it was my rule to see no one at that time. Then he was more important and impressive still and said, 'Tell Mr. Spurgeon that a servant of the Lord Jesus Christ desires to see him immediately!' The frightened servant brought the message; but the sender gained little by it, for my answer was, 'Tell him I am busy with his Master and cannot see servants now.' Sometimes you must use strong measures. Did not our Lord tell His messengers, on one occasion, to salute no man on the way? Courtesy must give place to devotion! It is incumbent on you that you should be alone with your Lord in prayer—and if intruders force an entrance, they must be sent about their business."—1887, Sermon 1993

"Believe in prayer and you will pray believingly."—1891, Sermon 2209

#### **6d. *Prayer: Earnestness in Prayer***

"For real business at the Mercy Seat, give me a *homemade* prayer, a prayer that comes out of the deeps of my heart, not because I invented it, but because God the Holy Spirit put it there and gave it such a living force that I could not help letting it come out!"—1892, Sermon 2254

"Prayer should be the natural outflow of the soul: you should pray because you *must* pray, not because the set time for praying has arrived, but because your heart must cry unto your Lord."—1895, Sermon 2437

"Do you value yourself according to your prayers? Then your prayers have no value in them! When you think that your prayers are only broken words, hideous moans, and wretched desires, then you begin to form a right estimate of them; and thus you are on true ground where the Lord of Truth can meet you."—1887, Sermon 1992

### **7. Family**

"Perhaps David might have been excused from teaching Solomon, as he was already so wise, but the fact that he *did* instruct him teaches us that the wisest child needs to be taught the things of God!"—1892, Sermon 2280

"Some of us owe a great deal to our [families], and all of you have reason to thank God that you are the son of such an one, or that you are the father of such an one, or the sister of such an one, or the brother of such an one. There is a special mercy, probably, in your domestic position; and if there is, do not cease to praise God that He has given you to be associated in life with those who are associated with Him! May our children be His children! May our friends be His friends! May our brothers be our Brothers in Christ!"—1895, Sermon 2412

“Children need to learn the doctrine of the Cross that they may find immediate salvation...We believe in the salvation of children as children! How very many has it been my joy to see of boys and girls, who have come forward to confess their faith in Christ! And I again wish to say that the best converts, the clearest converts, the most intelligent converts we have ever had have been the young ones! And, instead of there being any deficiency in their knowledge of the Word of God and the doctrines of grace, we have usually found them to have a very delightful acquaintance with the great cardinal truths of Christ. Many of these dear children have been able to speak of the things of God with great pleasure of heart and force of understanding...Believe that God will save your children! Be not content to sow principles in their minds that may possibly develop in later years, but be working for immediate conversion! Expect fruit in your children while they are children! Pray for them that they may not run into the world, fall into the evils of outward sin, and then come back with broken bones to the Good Shepherd. But that they may, by God’s rich Grace, be kept from the paths of the Wicked One and grow up in the fold of Christ, first as lambs of His flock, and then as sheep of His hand.”—1887, Sermon 1988

“There is a great deal in the way in which a man walks in his house. It will not do to be a saint abroad and a devil at home! There are some of that kind. They are wonderfully sweet at a Prayer Meeting, but they are dreadfully sour to their wives and children. This will never do! Every genuine believer should say and mean it, ‘I will walk within my house with a perfect heart’ (Psa 101:2). It is in the home that we get the truest proof of godliness. ‘What sort of a man is he?’ said one to George Whitefield, and Whitefield answered, ‘I cannot say, for I never lived with him.’ That is the way to test a man—to live with him.”—1894, Sermon 2362

“Family prayer and the pulpit are the bulwarks of Protestantism! Depend upon it, when family piety goes down, the life of godliness will become very low. In Europe, at any rate, seeing that the Christian faith began with a converted household, we ought to seek after the conversion of all our families and to maintain within our houses the good and holy practice of family worship.”<sup>51</sup>—1891, Sermon 2222

“I think I heard a friend over there fetch a deep sigh as I quoted those last words of my text. I know what it meant: it meant that he has not all his house converted. Ah, dear Brother, I cannot sympathize with you by experience, for I thank God that I have had all my house brought to Christ; but it must be a great sorrow to have that biggest boy of yours acting as he does, or to have that dear girl, of whom you had such bright hopes, turning aside to crooked ways! Let me ask you a question: Have you had faith about your house? Remember that Paul said to the jailor, ‘Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house’ (Act 16:31). May God give you faith about your house! You have had faith about yourself and you are saved—exercise faith about your

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<sup>51</sup> For information on Family Worship, please contact Chapel Library for issue 188 of the *Free Grace Broadcaster* entitled “Family Worship.”

children! Cry to God to give you faith about them! Pray believingly that they may be led to have faith for themselves and so may be saved.”—1892, Sermon 2275

## 8. Evangelize the Lost

“The Spirit of God does not work by sleepy men! He loves to have us alive, ourselves, and then He will make others alive by us. See to this, dear Brothers.”—1892, Sermon 2246

“There are some things we must always pray for with submission as to whether it is the will of God to bestow them upon us—but for the salvation of men and women we may ask without fear. God delights to save and to bless, and when the faith is given to us to expect an immediate answer to such a prayer, thrice happy we are! Seek such faith even now, I beseech you, ‘even now’” (Joh 11:22).—1892, Sermon 2249

“It is well to preach as I do, with my lips. But you can *all* preach with your feet and by your lives, and that is the most effective preaching! The preaching of holy lives is living preaching! The most effective ministry from a pulpit is that which is supported by godliness from the pew! God help you to do this!”—1895, Sermon 2432

“Men are going to heaven or to hell, and it is time that we came to close grips with them about this all-important matter. God help us to do so!”—1893, Sermon 2327

“But the Lord’s Supper is as much needed for the sake of others. We are to show Christ’s death that others may know about it, that others may be impressed by it, that others may be saved by it!”—1893, Sermon 2307

“Let the purpose of God, for which you ought to adore Him every day, be plenteously fulfilled in you, and let it be seen that He has chosen you to know Christ that you may make Him known to others!”—1887, Sermon 1996

“You all remember, therefore I need not tell you again, the story that we had about the doctor at one of our hospitals, a year or two ago. He healed a dog’s broken leg and the grateful animal brought other dogs to have their broken legs healed. That was a good dog. Some of you are not half as good as that dog! You believe that Christ is blessing you, yet you never try to bring others to Him to be saved! That must not be the case any longer. We must excel that dog in our love for our species and it must be our intense desire that if Christ has healed us, He should heal our wife, our children, our friends, our neighbors; and we should never rest until others are brought to Him!”—1892, Sermon 2260

“Some of you who love the Lord have never yet told anybody. You are *secret Christians*—you hide away behind pillar and post. Oh, but God’s Word is very sweet to you, you say, as you eat your morsel of bread in the corner! So it is, but you would have another and a greater sweetness if you would come out and avow that you love the Lord! I am sure you would. In fact, there is many a child of God who never enjoys the full sweetness of religion because he has not had the courage to confess Christ before men. I

wish that some of you halting ones, you who are much afraid and fearing, would obey the whole of the Gospel. You know the Gospel: 'He that believeth and is baptized shall be saved' (Mar 16:16). 'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation'" (Rom 10:10).—1893, Sermon 2340

"There are many more flies caught with honey than with vinegar, and there are many more sinners brought to Christ by happy Christians than by doleful<sup>52</sup> Christians!"—1895, Sermon 2405

"You pray, dear Friend, do you? But you never speak to the individual for whom you pray. Is your prayer sincere? I will not question it. But your prayer has hardly reached that pitch of passionate earnestness which will secure an answer, for if you were in downright earnest, you would go to the person for whom you pray and explain the way of salvation!"—1891, Sermon 2214

"My Brother in the Gospel, what if you and I should keep back some painful part of God's message, and God should do so to us and more also? I cannot bear to be lost and yet I *shall* be lost if I decline to warn others of their danger and of the doom of unbelief! I cannot bear to be cast away forever from the presence of God, yet this woe will be unto me if I preach not the Gospel and do not declare the whole counsel of God! The result of unbelief and sin in others will fall on us if we do not warn them! O Sirs, if we are unfaithful, God will deal with us at the Day of Judgment as He will deal with the wicked. This is an awful outlook for us! May we never dare to tone down the more severe parts of the Gospel and flatter men in their sins; for if we do this, God will mete out to us a portion with the condemned...How shall we bear it when God shall do so to us, and more also because we kept back His message from the sons of men who so much needed it? Let us resolve that come what will, we will keep back nothing of the truth of God which the Lord has entrusted to us."—1891, Sermon 2184

"Those are the true saints who help to spread the Gospel of Christ! A holy life is a missionary enterprise. An un stumbling life is an incentive to others to run along the heavenly road, trusting in the Divine Power to guard them, also, from stumbling."—1893, Sermon 2296

"I would sooner be a toad under a rock than be a Christian who tries to conceal his Christianity...It is not life to have to ask another man's permission to think. If there is any misrepresentation, if there is any scorn, if there is any contempt for being a Christian, let me have my share of it; for a Christian I am, and I wish to be treated like the rest."—1887, Sermon 1996

"'But,' says one, 'I know if I were to try to speak to any of *my* neighbors [about Christ], I should break down.' Friend, I am not careful in that matter, nor need you be. If you are in real earnest, you might possibly do more by a breakdown than by anything else. Only break the ice and begin, and you shall find my text to be true in your case also—and out

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<sup>52</sup> **doleful** – mournful; filled with grief.

of weakness you, too, shall be made strong. God does not *need* your strength; He has more than enough power of His own! He asks for your *weakness*.”—1891, Sermon 2209

“Sometimes God’s work goes on so well that we have much cause for gratitude, and yet we feel that the pace might be greatly quickened. A sermon that could save a hundred could as readily save a thousand if God blessed it to that extent. The same truth of God that sways one mind could sway a million minds if applied by the Great Spirit. There is no reason why the sowing of the Lord’s Word should not bring forth a hundredfold instead of twentyfold. We may not dream that the Spirit of the Lord is straitened<sup>53</sup>! When God is with us, all things are possible. When the Lord fires His saints with zeal, His own work never lags behind. God is never behind the desires of His people—in fact, their longings are prophecies of His giving. When we cry day and night, God will work day and night. When saints groan and sigh for revival, it is because the revival is already come and has begun within their souls! When the whole company of the faithful shall glow together with passionate desire and importunate<sup>54</sup> prayer, we may know that our redemption draws near!”—1891, Sermon 2189

## 9. The Bible

“Philip was a searcher after Christ in the place where Christ loves to be—in the pages of Scripture—and you must be the same if you desire to find Jesus!”—1894, Sermon 2375

“Now as to that which was a complete revelation, it is blasphemous to suppose that there can be any more revealed than has been made known in the Person and work of Jesus Christ the Son of God!”—1894, Sermon 2358

“The open volume of the Word of God is our open evidence of salvation!”—1893, Sermon 2297

“Some people imagine that if they read so many chapters of the Bible every day, it will be much to their profit; but it is not so if the reading is a mere mechanical exercise. It will be far better to read a tenth as much and weigh it, and let it take possession of brain and heart.”—1891, Sermon 2184

## 10. The Preacher and the Church

### 10a. *The Preacher and the Church: Preach the Word*

“Try, Brother, whether it will not sweeten your mouth if you begin to preach Christ! Perhaps you have been too quiet and too silent. Get up and speak for Jesus and see whether the honey does not come into your mouth at once! In the olden times, they pictured the orator with bees buzzing round his lips, storing up the honey that dropped

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<sup>53</sup> **straitened** – confined; restricted.

<sup>54</sup> **importunate** – urgent; persistent; requiring immediate attention.

from his sweet utterances. This may be but a fable concerning the human talker, but certainly it is true of the man who preaches Christ: that his lips drop honey and the more he speaks of his dear Lord and Master, and the less he tries with human eloquence to magnify himself, the more of sacred sweetness shall there be in every word that he utters!"—1893, Sermon 2340

"Often, when I come in at the door and my eyes fall on this vast congregation, I feel a tremor go through me to think that I should have to speak to you all and be, in some measure, accountable for your future state. Unless I preach the Gospel faithfully and with all my heart, your blood will be required at my hands. Do not wonder, therefore, that when I am weak and sick, I feel my head swim when I stand up to speak to you, and my heart is often faint within me. But I do have this joy at the back of it all—God does set many sinners free in this place! Some people reported that I was mourning that there were no conversions. Brothers and Sisters, if you were all to be converted tonight, I should mourn for the myriads outside! That is true, but I praise the Lord for the many who are converted here. When I came last Tuesday to see converts, I had twenty-one whom I was able to propose to the Church; and it will be the same next Tuesday, I do not doubt. God is saving souls! I am not preaching in vain. I am not despondent about that matter. Liberty is given to the captives, and there will be liberty for some of them tonight! I wonder who it will be? Some of you young women over yonder, I trust. Some who have dropped in here tonight for the first time. Oh, may this first opportunity of your hearing the Word in this place be the time of beginning a new life which shall never end—a life of holiness, a life of peace with God!"—1894, Sermon 2371

"Oh, Beloved, if we are called to preach, we must believe what we preach, or else we had better give it up! 'I believed, therefore have I spoken' (Psa 116:10) is a text which should be written over every minister's study door and over his pulpit too."—1893, Sermon 2297

"It is God's Word that saves souls, not our comment upon it, however correct that comment may be! Let us, then, be scrupulously careful to honor the Holy Spirit by taking the weapon which He has prepared for us, believing in the full inspiration of the sacred Scriptures and expecting that God will prove their inspiration by their effect upon the minds and hearts of men."—1892, Sermon 2246

"Hear the Gospel; only mind that what you hear *is* the Gospel. You can hear some very smart sermons and very clever sermons and, as a rule, I may say that the cleverer they are, the worse they are! Where you see so much of the man, you will see very little of His Master."—1893, Sermon 2327

"It is a sad affliction when in our solemn assemblies *the brilliance of the Gospel Light is dimmed by error*. The clearness of the testimony is spoiled when doubtful voices are scattered among the people, and those who ought to preach the Truth, the whole Truth, and nothing but the Truth, are preaching doctrines which are the imaginations of men and the inventions of the age!"—1887, Sermon 1990

"If you hear a real Gospel sermon, it directs you to look to Jesus Christ. That teaching which leads you to think of the priest and to think of the church, whatever there may be

about them that is good, is not ‘the doctrine of God our Saviour’ ” (Ti 2:10).—1895, Sermon 2416

“Some sermons which I have heard, though faultlessly orthodox, have contained nothing that could convert anybody; for there has been nothing to touch the conscience or heart. Others, though very clever and profound, have had no possible bearing on the needs of the hearers and so it was little wonder that they were without result.”—1891, Sermon 2222

“I say to myself, after being badgered and worried through the week by the men of modern thought: ‘I will go my way and preach Christ’s Gospel and win souls.’ One lifting up of Jesus Christ crucified is more to me than all the quibbling of the men who are wise above what is written! Converts are our unanswerable arguments! ‘Happy is the man,’ says the Psalm, ‘that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate’ (Psa 127:5). Blessed is the man who has many spiritual children born to God under his ministry, for his converts are his defense.”—1887, Sermon 1990

“The backbone of the preaching of Christ is a conviction of the truth of Christ.”—1892, Sermon 2285

“What can you do, you children, playing with your little wooden swords—what can you do against men covered from head to foot with the steel mail of the habit of sin?...Teach your children more and more the pure Word of God! And preachers, do not try to be original, but be content to take of the things of Christ and show them to the people—for that is what the Holy Spirit Himself does, and you will be wise to use His method and His sword. No sinner around you will be saved except by the knowledge of the great truths contained in the Word of God. No man will ever be brought to repentance, to faith, and to life in Christ, apart from the constant application of the truth through the Spirit.”—1891, Sermon 2201

“Though I heard the Gospel from my childhood and was brought up upon the very knee of piety, I did not understand what I must do to be saved until I heard that text preached from ‘Look unto me, and be ye saved, all the ends of the earth’ (Isa 45:22). I do not believe that my ignorance was the fault of the preacher. It was certainly not the fault of my father or my mother, and not the fault of the Bible which I had read through again and again. It was the fault of these dim eyes that I could not see! Go on! Go on, you preachers of the Word! Spread abroad the knowledge of this great fact, that, ‘He that believeth on the Son hath everlasting life’ ” (Joh 3:36).—1891, Sermon 2214

“John 16:13—Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.’ See, my dear brothers in the ministry, how little store the Holy Ghost sets by originality? We have men nowadays straining to be original! Strain the other way, for listen, ‘He shall not speak of Himself—not even the Holy Ghost—‘He shall not speak of Himself; but whatever He shall hear, that shall He speak.’ He is the Repeater of the Father’s message, not the inventor of His own! So let it be with



us ministers. We are not to make up a Gospel as we go along, as I have heard some say. We are not to shape it to the times in which we live, and suit it to the congregations to which we speak. God forbid! Let this be true of every one of us, 'He shall not speak of Himself; but whatever He shall hear, that shall He speak.'"—1893, Sermon 2307

"If you are a preacher, do not think of what you will preach about the next time; think of what you are going to preach about *now*. It is always quite enough to get one sermon at a time; you need not have a store because if you get a lot piled away somewhere, there will be a stale odor about them! Even the manna that came down from heaven bred worms and stank; so will your best sermons, even if the message is God-given. And if it does not come down from heaven, but from your own brain, it will go bad still more quickly! Tell the people about Christ! Lead them to Jesus and do not trouble about what you will say next time, but wait until next time comes; and it shall be given you in the same hour what you shall speak."—1891, Sermon 2216

"Even as a voice, John was not original. That straining after originality of which we see so much of today finds no warrant among the true servants of God. Even though John is only a voice, yet he is a voice that quotes the Scriptures: 'Make straight the way of the Lord, as said the prophet Esaias' (Joh 1:23). The more of Scripture we can voice, the better. Our words, what are they? They are but air. His Word, what is it? It is 'grace and truth' (Joh 1:17). May we continually be lending a voice to the great words of God that have gone before!"—1892, Sermon 2259

"Did you ever hear of the man who used to prepare the potatoes before he planted them in his garden? He always boiled them; they never grew, for he had prepared all the life out of them! Now, many a boiled *sermon* is brought out to the people, but it never grows. It is elaborated and prepared so much that nothing will ever come out of it. The Lord loves to bless living words spoken in simple language out of an earnest heart. The man who speaks thus does not get the glory, the glory goes to God; and thus there is room for the works of God to be manifested."—1893, Sermon 2310

"There are some brothers who, in preaching, are as timid as mice, but on a political platform they can roar like lions! Had not they better take to what they like best and give up the work at which they are not at home? For my part, I believe that I am like Paul when he says that he was 'separated unto the Gospel of God' (Rom 1:21). I am set apart unto the Gospel, cut off from everything else so that I may preach the glorious Gospel of the blessed God to the perishing sons of men!"—1892, Sermon 2257

### **10b. *The Preacher and the Church: The Pastor as Shepherd***

"Let us ask for wisdom and discretion in doing that which is right. Firmness of purpose should be adorned with gentleness of manner in carrying it out."—1893, Sermon 2291

"O Brothers and Sisters, think nothing of us who preach to you! If ever you do, our power will be gone. If you begin to suppose that such and such a minister, having been blessed of God to so many thousands will necessarily be the means of the conversion of your friend, you are imputing to a son of man what belongs only to the Son of God! And

you will assuredly do that pastor or that minister a serious mischief by tolerating in your heart so idolatrous a thought! We are nothing! You are nothing. ‘Not by might, nor by power, but by my spirit, saith the LORD of hosts’ (Zec 4:6) is a message that should make us lie in the dust and utterly despair of doing *anything* in and of *ourselves*, seeing that all the power is of God alone! It will do us good to be very empty, to be very weak, to be very distrustful of self, and so to go about our Master’s work.”—1892, Sermon 2246

“As I look back upon my own history, little did I dream, when first I opened my mouth for Christ in a very humble way that I should have the honor of bringing thousands to Jesus. Blessed, blessed be His name! He has the glory of it. But I cannot help thinking that there must be some other lad here, such a one as I was, whom He may call by His grace to do service for Him. When I had a letter sent to me by the deacons of the church at New Park Street, to come up to London to preach, I sent it back by the next post, telling them that they had made a mistake, that I was a lad of 19 years of age, happy among a very poor and lowly people in Cambridgeshire who loved me, and that I did not imagine that they could mean that I was to preach in London! But they returned it to me and said that they knew all about it, and I must come. Ah, what a story it has been since then, of the goodness and loving-kindness of the Lord!”—1891, Sermon 2216

### **10c. *The Preacher and the Church: The Pastor and the Flock***

“Lord, help us who cannot preach to pray for the man who does! Have you, dear Friend, who cannot preach, made a point of praying for the pastor of the Church to which you belong? It is a great sin on the part of Church members if they do not daily sustain their pastor by their prayers!”—1892, Sermon 2261

“‘And he gave it again to the minister, and sat down’ (Luk 4:20). Their practice was to sit down to speak, while the people usually stood to hear—a very good custom, indeed. If we did the same, perhaps we should have fewer of our hearers going to sleep.”—1893, Sermon 2330

“If you have found Christ, the man who was the means of leading you to Christ has a claim upon you that he should know of it. Oh, the joy of my heart, the other day, when I saw some twenty-four who were my spiritual children! I felt then, that I was receiving large wages at the Master’s hands. Many get good from the minister, and yet they never let him know of it! This is not doing as they would be done by. It is rather like cheating us of the reward of our ministry. To know that God is blessing us is a great comfort and stimulus. ‘Thou shalt not muzzle the mouth of the ox that treadeth out the corn’” (Deu 25:4; 1Co 9:9).—1887, Sermon 1996

“Pray, Brothers and Sisters, pray! Pray much that the Lord may go before to prepare the hearers, but equally that He may go before to prepare the preachers.”—1894, Sermon 2348

“I never met with a man that served God who complained of his wages. No, it is so much a work of grace that the work itself is a gift to us. The privilege of serving God—ay, call it

the high honor, the delight, the great gain of being a servant of God—if there were no other reward, this would suffice us!”—1891, Sermon 2227

“Now all this I put before you in simple language, believing what I say; and trusting that if I describe your case, you will know that I mean it for you. I have heard of a preacher who was so fearful lest he should be thought personal that he said to his congregation, ‘Lest any of you should think that what I have said was meant for you, I would observe that the sermon I am preaching was prepared for a congregation in Massachusetts.’ I can plead nothing of the sort! I refer to you, my hearer, in the most pointed manner. I will attend to Massachusetts, if ever the Lord sends me there, but just now *I mean YOU*. Oh, that you may have grace to take home these thoughts to yourselves, for if you do, they will, by the Spirit’s power, bring the light of hope into your souls!”—1891, Sermon 2203

“Last winter, at Mentone,<sup>55</sup> I went out in a boat where I was assured that there were shoals of fish. And I had a line, I should think it was 150 feet long, and after waiting hour after hour and never feeling the fish bite, I gave up the useless occupation. I think every minister is bound to give up the spiritual fishery in any particular place if, after many days’ toil, he has caught nothing for Christ. Rachel says, ‘Give me children, or else I die!’ (Gen 30:1). Christ’s servant says, ‘Give me converts, or I die!’ Indeed, we are dead as far as our ministry is concerned unless God blesses it.”—1892, Sermon 2265

#### **10d. *The Preacher and the Church: The Church***

“It is amazing how unanimous bad men can be. It has always struck me as a very startling thing that you have never heard of any division among the devils in hell. There are no sects among the devils—they seem to work together with an awful unanimity of purpose in their wicked design. In this one thing they seem to excel the family of God. Oh, that we were as hearty and united in the service of God as wicked men are in the service of Satan!”—1892, Sermon 2254

“If the professed followers of Christ happen to meet in some fine building and worship God with grand music and gorgeous rituals, *then* the people of the world put up with them! They may go even so far as to patronize them, though, even then, their respect is chiefly called forth, not on behalf of the people, but because of the building, the fine music, and the carriages. The carriages are especially important, for without a certain number of them at the door, it is deemed *impossible* to have a proper display of cultured Christianity!”—1891, Sermon 2219

“Men may change their churches and only change their refuge of lies. But if they come to Christ, whatever church they are in, if they have found Him and are trusting in Him and in Him alone, their peace will be like a river and their righteousness as the waves of the sea!”—1892, Sermon 2271

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<sup>55</sup> **Mentone** – a town in southeast France situated on the shore of the Mediterranean. Spurgeon often traveled there for its climate and surroundings in order to rest and improve his health. He died there fifteen minutes before midnight, January 31, 1892.

“We need to have a Church in which all the members do something, in which all do all they can, in which all are always doing all they can; for this is what our Lord deserves to have from a living, loving people bought with His precious blood! If He has saved me, I will serve Him forever and ever. And whatever lies in my power to do for His glory, that shall be my delight to do, and to do at once!”—1892, Sermon 2275

“I believe in an established Church, not established by acts of Parliament, but established by the purpose and by the presence of God in the midst of it.”—1894, Sermon 2363

“A congregation is a strange aggregate<sup>56</sup>—it is like the gatherings of a net or the collections of a dredge.<sup>57</sup> If it is a very large one, it is especially remarkable. What strange varieties of creatures meet in the Noah’s ark of a crowded House of Prayer! If anybody could write the histories of all gathered here, the result would be a library of singular stories.”—1887, Sermon 1991

“Often have I said to myself, as I have come along to this place, ‘I shall have a picked congregation.’ The Lord has an election of grace, and He has also an election of hearers!”—1894, Sermon 2348

“If the devil never roars, the Church will never sing! God is not doing much if the devil is not awake and busy. Depend upon it: a working Christ makes a raging devil! When you hear ill reports, cruel speeches, threats, taunts and the like, believe that the Lord is among His people and is working gloriously.”—1891, Sermon 2196

“Last Sunday week, a little boy came to this Tabernacle for the first time. So, when I stood up and began to preach, the little fellow said to his nurse, ‘Nurse, is Mr. Spurgeon talking to me?’ I wish you would all say that, if my words apply to you, for I am talking to some of the members of the Church when I say that I am ashamed of you who never come to the Prayer Meetings! I do not mean this rebuke for you who live at a very great distance, or who are fully occupied with your families or business cares—for you would be wrong to come. God forbid that I should ask you to present to Him one duty stained with the blood of another duty! But there are some who might be here, and *ought* to be here at our Prayer Meetings, and they are, spiritually, suffering positive mischief in their own souls through their absence, besides the loss that they are causing to the treasury of the Church—for the wealth of the Church lies in the power of intercession!”—1892, Sermon 2288

“Spasms<sup>58</sup> of any sort are not desirable things, least of all spasmodic<sup>59</sup> religion! I want a revival that keeps on every day in the year, all the years in the century! That is the kind of revival that glorifies God—not a temporary ripple on the surface, but a great swell that comes rolling up from the depths! May God send it! He can do such a work by His

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<sup>56</sup> **aggregate** – a total made up of different parts often from diverse groups.

<sup>57</sup> **dredge** – an instrument for collecting and bringing up objects from the bed of a river or other bodies of water by dragging along the bottom.

<sup>58</sup> **spasms** – sudden involuntary contraction of a muscle or group of muscles; bursts of emotions, activity, or sensation.

<sup>59</sup> **spasmodic** – occurring at uneven intervals.

Spirit, and there are indications that He is going to permit us to see greater things than ever. All these many years in this place, souls have been saved in one continued stream by the preaching of the Gospel, scarcely ever more and very seldom less; but oh, for a grand spring tide, a mighty flood that shall bring many to Christ and to the Church! Then it shall be that God will get to Himself a glorious and an everlasting name.”–1891, Sermon 2229

“If we add to our Churches by becoming worldly, by taking in persons who have never been born again; if we add to our Churches by accommodating the life of the Christian to the life of the worldling, our increase is worth nothing at all; it is a loss rather than a gain! If we add to our Churches by excitement, by making appeals to the passions rather than by explaining the truth of God to the understanding. If we add to our churches otherwise than by the power of the Spirit of God making men new creatures in Christ Jesus, the increase is of no worth whatever! ”–1892, Sermon 2265

“What an ornament to a Church her converts are! These are our jewels! We care nothing for gorgeous architecture or grand music in the worship of God! Our true building is composed of our converts; our best music is their confession of faith. May God give us more of it!”–1892, Sermon 2265



*The year indicated for each quotation is the year of printing  
for the volume of sermons in which it appeared.*

**Charles Haddon Spurgeon** (1834-1892) was born in Essex, England, in 1834, to two generations of pastors. He was not converted until 1850, and later that same year, preached his first sermon to a small gathering of farmers. In 1851, a village church called him as its pastor, and in 1854, when he was nineteen, he was installed as pastor at the New Park Street Chapel, London, which later became the Metropolitan Tabernacle. Spurgeon’s sermons were published weekly from 1855 until 1916. He ministered to a congregation of nearly 6,000 people each Sunday and wrote a monthly magazine. Although pain wracked his body in his later years, Spurgeon continued to preach the Gospel until his death in January 1892. The keys to Spurgeon’s success were a life of prayer and a simple yet profound faith in the grace of his Lord.