BAPTIST HISTORY and HERITAGE

Charles Haddon Spurgeon (1834-1892)

VOL. XIX OCTOBER, 1984 NO. 4

BAPTIST HISTORY and HERITAGE

"A SOUTHERN BAPTIST JOURNAL"

EDITOR
LYNN E. MAY, JR.
MANAGING EDITOR
CHARLES W. DEWEESE
ASSOCIATE EDITOR
A. RONALD TONKS

PUBLISHED BY THE
HISTORICAL COMMISSION, SBC
AND
SOUTHERN BAPTIST HISTORICAL SOCIETY
127 NINTH AVE., N.
NASHVILLE, TENNESSEE 37234

Copyright, 1984, Historical Commission, SBC

ISSN: 0005-5719

COMMISSION OFFICERS

J. WAYNE FLYNT	*CHAIRMAN*
STANLEY B. RUSHING	*VICE-CHAIRMAN*
RICHARD T. McCARTNEY	*SECRETARY*
LYNN E. MAY, JR.	*TREASURER*

SOCIETY OFFICERS

FLYNN T. HARRELL	*PRESIDENT*
J. M. GASKIN	*VICE-PRESIDENT*
JOHN S. MOORE	*SECRETARY*
LYNN E. MAY, JR.	*TREASURER*

Baptist History and Heritage is published quarterly—January, April, July and October—by the Historical Commission of the Southern Baptist Convention and the auxiliary Southern Baptist Historical Society. Price per copy $2.50. Subscription $8.50 per year in advance ($11.00 outside U.S.). Printed in U.S.A. Indexed in *Religion Index One: Periodicals* and *Southern Baptist Periodical Index*.

The Commission also publishes historical articles in *The Quarterly Review* (Nashville: Sunday School Board, SBC). Annual subscription $8.75.

HISTORICAL COMMISSION MEMBERS: J. Wayne Flynt (Ala.); Miss Clarice Maben (Ariz.); Ray Granade (Ark.); Jerry L. Tillman (Calif.); B. Wayne Williams (Col.); Mrs. Helen Y. McKee (D.C.); James R. Beasley (Fla.); Waldo P. Harris, III (Ga.); Myron D. Dillow (Ill.); Hollie S. Miller (Ind.); James Henry Shope (Kan.); Ronald F. Deering (Ky.); William Allen Poe (La.); Ben M. Primer (Md.); Mrs. Mildred I. Chester (Mich.); E. Jerry Vardaman (Miss.); Paul E. Brown (Mo.); Marion Dodson Lark (N.C.); Mrs. Bonnie O'Brien (N.M.); Mrs. Margaret Melton (Ohio); Richard T. McCartney (Okla.); Sam A. Harvey (Ore.); John V. Platt (S.C.); Fred S. Rolater (Tenn.); Leon McBeth (Tex.); William L. Lumpkin (Va.); Local members: Mrs. Carolyn DeArmond Blevins, Norris E. Smith, Ira V. (Jack) Birdwhistell, Joseph H. Hamilton, David McDaniel, Stanley B. Rushing, William E. Rudolph, and Bernes K. Selph.

Southern Baptist
Historical Library & Archives
Nashville, TN

CONTENTS

VOL. XIX OCTOBER, 1984 NO. 4

PAGE 2
EDITORIAL
THE IMPACT OF ONE LIFE: CHARLES HADDON SPURGEON
Lynn E. May, Jr.

PAGE 3
THE MAKING OF A PROPHET:
AN INTRODUCTION TO CHARLES HADDON SPURGEON
William R. Estep

PAGE 16
THE PREACHING OF CHARLES HADDON SPURGEON
Craig Skinner

PAGE 27
AWAKE! AWAKE!
Charles Haddon Spurgeon

PAGE 39
THE SPURGEON LIBRARY OF WILLIAM JEWELL COLLEGE:
A HIDDEN TREASURE AMONG BAPTISTS IN AMERICA
Adrian Lamkin

PAGE 45
BAPTIST GENERAL BODIES IN THE USA
Robert G. Gardner

PAGE 49
BOOK REVIEWS

PAGE 60
NEWS NOTES

PAGE 63
INDEX TO VOLUME XIX

Editorial—The Impact of One Life: Charles Haddon Spurgeon

Lynn E. May, Jr.

History has sometimes been defined as the sum total of the lives of great men. Though this is a simplistic view of history, the impact of unique individuals on the course of history is evident from a study of the life and ministry of a truly great man of God, Charles Haddon Spurgeon. The life and work of this nineteenth-century English Baptist preacher continues to influence many Christians today.

The year 1984 marks the 150th anniversary of Spurgeon's birth. It is indeed fitting that this issue of *Baptist History and Heritage* focus on Spurgeon, one of the best-known Baptists of the past century. His published works may still be found on the shelves of many pastors and church leaders.

In "The Preaching of Charles Haddon Spurgeon," Craig Skinner describes Spurgeon's fresh style of preaching and assesses the dynamics of Spurgeon's popularity by focusing on ten perspectives of his preaching.

More than five thousand hearers jammed the Metropolitan Baptist Tabernacle in London Sunday morning and night for over thirty years to hear this dynamic preacher. He established a theological school, fostered hundreds of churches, founded an orphanage, directed the operations of twenty-one city mission halls, and baptized ten thousand persons into his London congregation. Spurgeon published about four thousand sermons. Sales of individual sermons totaled about 25,000 copies per week.

A prolific writer, Spurgeon authored 135 volumes, including *Lectures to My Students,* which sold 500,000 copies within a century after its release. During that same period, his work *John Ploughman's Pictures* sold 300,000 copies, and his seven-volume commentary, *Treasury of David,* sold 130,000 sets. Spurgeon's sermons remain in print today and still outsell most others. Spurgeon's College graduated 154 preachers into north American pulpits alone.

In his article "The Making of a Prophet," William R. Estep emphasizes that a study of Spurgeon, the prophet of Victorian England, includes valuable lessons for Christians in general but especially for prophets in the making for this generation of twentieth-century Americans.

"Awake! Awake," a sermon preached by Spurgeon in 1857, is published in this issue as a sample of Spurgeon's typical style. Adrian Lamkin describes the Spurgeon Library, now located in the United States at William Jewell College, as "A Hidden Treasure Among Baptists in America."

The impact of Spurgeon was indeed great during his life. His influence continues today nearly a century after his death.

Lynn E. May, Jr., is executive director of the Historical Commission, SBC, Nashville, Tennessee.

The Making of a Prophet: An Introduction to Charles Haddon Spurgeon

William R. Estep

Helmut Thielicke, one of Europe's foremost Lutheran theologians, was responsible for introducing the nineteenth-century English Baptist minister Charles Haddon Spurgeon to a twentieth-century German Lutheran audience and subsequently to a contemporary English-speaking world which had almost forgotten "the last of the Victorians." Naturally, the question arises, "How come?" What was so fascinating about Spurgeon to such an eminently successful preacher as Thielicke? John W. Doberstein, the English translator of Thielicke's *Vom geistlichen Reden: Gegegnung mit Spurgeon,* attempted to suggest an answer:

> This book gives us a great preacher's best thinking about preaching, but in an unusual context; for here Helmut Thielicke, whose reputation as a theologian and preacher is now world-wide, develops his homiletics against the foil of a nineteenth-century preacher's sermons and lectures on preaching, and brings us straight to the center and secret of Christian proclamation. How piquant, how wonderful, how "ecumenical" that Helmut Thielicke, the highly educated German university professor and Lutheran theologian, should find such deep and warm kinship with Charles Haddon Spurgeon, the self-educated, Victorian Baptist preacher, who to this day remains a "prince among preachers" in the English and American tradition! How strange that a man so widely separated in time and culture should rediscover these lectures on preaching which have influenced a whole line of books on homiletics for fifty years or more! And, after reading of his encounter with Spurgeon and rereading Spurgeon's sermons and his lectures to his students, we are grateful to Thielicke for bringing him again into the stream of our homiletical thinking.[1]

However, in Spurgeon's life and ministry there was much more than grist for the homiletician's mill. While Spurgeon lived in an age conditioned by an intellectual and a religious climate quite different from our own, there was much in his life that is relevant and instructive not only for every would-be prophet of God, but for every earnest Christian. Doubtless, Thielicke saw in the life of Spurgeon certain striking parallels with that of the Saxon Reformer. While the English Reformation never produced a Reformer of Luther's stature, Spurgeon's spiritual pilgrimage, despite its disparities, reminds us of that of the Augustinian monk. But there is more here. Spurgeon was not German but English, not Lutheran but Baptist, and above all, although never ordained, a man of God. In the hundred and fifty years since his birth, the memory of his life may have grown dim but not the truth to which he gave himself without reservation. Conceivably, a study of this prophet of Victorian England includes valuable lessons for prophets in the making for this generation of twentieth-century Americans.

A Profound Religious Experience

Charles Haddon Spurgeon was born on June 19, 1834, in Kelvedon, Essex, England. Ten months later his family moved to Colchester. Even though Spurgeon's ancestry was Dutch (Spriggen) and Quaker, his home life reflected the devotional life of Victorian England's Nonconformity. His father was a Congregational preacher, as was his grandfather, James Spurgeon, in whose home he spent the early boyhood years. Here morning and evening prayers were said as regularly as meals were served at which grace was unfailingly asked. In an upstairs storeroom of his grandfather's house at Stambourne, he never ceased to be enthralled by the literary treasures he was constantly uncovering. Here he discovered Bunyan's *Pilgrim's Progress* which became a lifelong companion.

However, young Spurgeon had reached his fifteenth year without a conversion experience. In fact, just the opposite had happened. He was on the brink of despair. God was elusive, if he existed at all. The possibility of a universe without God was overwhelming and life without a heavenly father a crushing catastrophe. On the brink of the abyss, Spurgeon found God through faith in the Lord Jesus Christ in a most unexpected way. This experience is best told in Spurgeon's own words:

> I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, I turned down a side street, and came to a little Primitive Methodist Chapel. In that chapel there may have been a dozen or fifteen people. I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache; but that did not matter to me. I wanted to know how I might be saved, and if they could tell me that, I did not care how much they made my head ache. The minister did not come that morning; he was snowed up, I suppose. At last, a very thin-looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. Now, it is well that preachers should be instructed, but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was—"LOOK UNTO ME, AND BE YE SAVED, ALL THE ENDS OF THE EARTH." He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text. The preacher began thus: "My dear friends, this is a very simple text indeed. It says, 'Look.' Now lookin' don't take a deal of pain. It ain't liftin' your foot or your finger; it is just, 'Look.' Well, a man needn't go to College to learn to look. You may be the biggest fool, and yet you can look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look unto *Me*.' Ay!" said he, in broad Essex, "many on ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some look to God the Father. No, look to Him by-an-by. Jesus Christ says, 'Look unto *Me*.' Some on ye say, 'We must wait for the Spirit's workin'.' You have no business with that just now. Look to *Christ*. The text says, 'Look unto *Me*.' "
>
> Then the good man followed up his text in this way: "Look unto Me; I am sweatin' great drops of blood. Look unto Me; I am hangin' on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I

ascend to Heaven. Look unto Me; I am sittin' at the Father's right hand. O poor sinner, look unto Me! look unto Me!"

When he had gone to about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I daresay, with so few present, he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart, he said, "Young man, you look very miserable." Well, I did, but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home. He continued, "and you always will be miserable—miserable in life, and miserable in death—if you don't obey my text; but if you obey now, this moment, you will be saved." Then lifting up his hands, he shouted, as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live." I saw at once the way of salvation. I know not what else he said—I did not take much notice of it—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, the people only looked and were healed, so it was with me. I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me! Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me this before, "Trust Christ, and you shall be saved." Yet it was, no doubt, all wisely ordered, and now I can say—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."[2]

A Solid Theological Foundation

Thielicke referred to Spurgeon as an "amateur theologian," in a century devoid of great theologians. While Spurgeon never had the privilege of a formal theological education, due to no fault of his own, in a sense his whole life can be viewed as a pursuit of a theological understanding of the gospel. Sensing this thrust, Richard Ellsworth Day referred repeatedly to Spurgeon's library of seven thousand volumes of Puritan writings and gave him the title "Heir of the Puritans." A. C. Underwood, more conscious of Spurgeon's cultural matrix, called him "the last of the Victorians." Both descriptive terms were to some degree accurate, yet Spurgeon did not fit either neatly. Both tended to make him a reflector of the past. However, in Spurgeon there was a timeless quality that has marked him as the teacher of preachers in every subsequent generation.

Undergirding his forty-year ministry was an unshakable theological commitment to the Word of God. Thielicke rightly sensed the dynamic of this commitment when he wrote:

> In the midst of the theologically discredited nineteenth century there was a preacher who had at least six thousand people in his congregation every Sunday, whose sermons for many years were cabled to New York every Monday and reprinted in the leading newspapers of the country, and who

> occupied the same pulpit for almost forty years without any diminishment in the flowing abundance of his preaching and without ever repeating himself or preaching himself dry. The fire he thus kindled, and turned into a beacon that shone across the seas and down through the generations, was no mere brush fire of sensationalism, but an inexhaustible blaze that glowed and burned on solid hearths and was fed by the wells of the eternal Word. Here was the miracle of a bush that burned with fire and yet was not consumed (Exod. 3:2).[3]

Spurgeon's theology was basically the Calvinism that characterized much of English Nonconformity of his time. For Spurgeon, as for Calvin, the Scriptures were eminently trustworthy. He felt himself in a line with Paul, Augustine, Luther, and Calvin in the doctrines of grace. On his first visit to Geneva he wore Calvin's robe and preached in the Geneva Reformer's pulpit in St. Pierre. And yet he was not a hyper-Calvinist. As Day illustrated:

> Once, in Leeds, he read and commented on Romans 9 and 10. Reaching verse 10:13, he said: "Dear me, how wonderfully like John Wesley the apostle talked! 'Whosoever?' Why, that is a Methodist word, is it not?" (Amens from the Methodists; frowns from the Hypers!) "But (he proceeded) read verse 9:11 and see how wonderfully like John Calvin he (Paul) talked—'That the purpose of God according to election might stand.' (Amens and frowns change faces!) The fact is that the whole system of truth is neither here nor there. Be it ours to know what is scriptural in all systems, and accept it."[4]

Frequently Spurgeon was heard to say, "I fear I am not a very good Calvinist because I pray that the Lord will save all of the elect and then elect some more."

On the first sermon preached in the Metropolitan Tabernacle on Monday afternoon, March 25, 1861, Spurgeon set forth his creed in a succinct statement:

> I would propose (and O may the Lord grant us grace to carry out that proposition, from which no Christian can dissent), I would propose that the subject of the ministry of this house, as long as this platform shall stand, and as long as this house shall be frequented by worshippers, shall be the person of Jesus Christ. I am never ashamed to avow myself a Calvinist, although I claim to be rather a Calvinist according to Calvin, than after the modern debased fashion. I do not hesitate to take the name of Baptist. You have there (pointing to the baptistry) substantial evidence that I am not ashamed of that ordinance of our Lord Jesus Christ; but if I am asked to say what is my creed, I think I must reply—"It is Jesus Christ." My venerable predecessor, Dr. Gill, has left a body of divinity, admirable and excellent in its way; but the body of divinity to which I would pin and bind myself for ever, God helping me, is not his system of divinity or any other human treatise, but Christ Jesus, who is the sum and substance of the gospel; who is in himself all theology, the incarnation of every precious truth, all-glorious personal embodiment of the way, the truth, and the life.[5]

An examination of Spurgeon's sermons and lectures will bear out his mandate. The two foci of his preaching were the cross and the resurrection.

He said upon occasion, "I have always considered with Luther and Calvin that the sum and substance of the gospel lies in that word substitution—Christ standing in the stead of man."[6] Spurgeon determined to make the preaching of the gospel his primary task. He wrote: "Two or three plain facts constitute the gospel—'For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.' "[7] The Protestant affirmation, "the just shall live by faith" comes through like a trumpet sound above the symphony of God's grace.

> If men are to be saved, we must in the plainest terms preach *justification by faith* as the method by which the atonement becomes effectual in the soul's experience. If we are saved by the substitutionary work of Christ, no merit of ours is wanted, and all men have to do is by a simple faith to accept what Christ has already done. It is delightful to dwell on the grand truth that "this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God"[8]

The Power of the Preached Word

Implicit in Spurgeon's conversion experience was his call to the ministry. In recalling that fateful day in January, he wrote:

> Personally, I have to bless God for many good books; I thank Him for Dr. Doddridge's *Rise and Progress of Religion in the Soul;* for Baxter's *Call to the Unconverted;* for Alleine's *Alarm to Unconverted Sinners;* and for James' *Anxious Enquirer,* but my gratitude most of all is due to God, not for books, but for the preached Word—and that too addressed to me by a poor, uneducated man, a man who had never received any training for the ministry, and probably will never be heard of in this life, a man engaged in business, no doubt of a humble kind, during the week, but who had just enough of grace to say on the Sabbath, "Look unto Me, and be ye saved, all the ends of the earth." The books were good, but the man was better. The revealed Word awakened me, but it was the preached Word that saved me; and I must ever attach peculiar value to the *hearing of the truth,* for by it I received the joy and peace in which my soul delights.[9]

Spurgeon preached his first sermon some time later in a little thatch-roof cottage at Teversham a few miles from Cambridge. Sent out by the St. Andrews Street Baptist Chapel under the sponsorship of its Lay Preachers' Association to conduct a worship service for a group of farm families, Spurgeon was not informed that he was to be the preacher until on the way. His text for that first sermon was I Peter 2:7, "Unto you therefore which believe he is precious." Sent out again by the Lay Preachers' Association on October 12, he supplied the pulpit at Waterbeach, about five miles from Cambridge. The congregation of twelve present was so pleased with the boy preacher that they invited him back for the next Sunday. Less than three months later he became their pastor. Here he served faithfully for two and a half years. Within a few weeks the little chapel was packed. "It pleased God to turn the whole place upside down," Spurgeon recalled. The opportunities to

preach elsewhere multiplied as did the membership of the little congregation. Before he left Waterbeach, his first pastorate, for London, the church had grown from a membership of forty to a hundred. Above all, the whole countryside, which had been filled with, to use his owns words, "drunkenness, debauchery, profanity, all mixed up with poverty," had come to realize that there was a prophet of God in their midst. They responded to his call to repentance and faith—and loved him for his faithfulness to the gospel.

But Waterbeach meant more to Spurgeon than just a place to preach. It was here that he felt that God had unmistakably put his seal upon his ministry, for in that English hamlet he claimed his first convert for Christ. His first pastorate also became his divinity school. His inherited Calvinism had been underlined and reinforced by a cook in the Agriculture College. To her he often referred in words of tribute and gratitude for what she had taught him. In Waterbeach his intensive pursuit of his vocation with its opportunity for ready application of lessons learned in the study became the necessary preparation for what was to become his life's work, his London pastorate.

The Call to New Park Street Chapel

New Park Street Chapel was one of the three leading Baptist churches in London. Among its notable pastors during its two centuries of existence had been Benjamin Keach (36 years) and John Gill (51 years). By 1853 its congregation numbered only 232 members, but they resolved to invite the youth phenomenon from Waterbeach to preach in view of a call. When the letter reached Spurgeon, he read it in disbelief: "Must be a mistake; couldn't be for me. Evidently meant for someone else with the same name." On Monday he replied, suggesting that the letter had reached him by mistake. But the return mail brought the news, "You are the one, no mistake."

On December 18, 1853, Spurgeon stood in the pulpit of the famous old church built to seat 1,200 to address a congregation that numbered only eighty. The night before had been hectic. His room, he related, afforded hardly enough space in which to kneel. The boarding house was filled with young and sassy city clerks who assured him that truly great and brilliant preachers could hardly fill the pews in their churches. Surely, he could not expect to do as well. But in spite of the jeers of his peers, the skepticism of a despondent congregation, and the myriad of unspoken personal doubts, he preached and thereby created something of a sensation. By the evening service the news had spread of the unusual preacher of the morning. Consequently, the audience was larger than usual. G. Holden Pike, who interviewed those who were there in that memorable service, wrote:

> The effect was amazing; impossible to describe the emotions of the congregation; nearly all were at last raised from despondency; after the service people too excited to leave the building gathered in groups talking about securing him for pastor; deacons came out of the vestry and promised to use their endeavors to secure him. Dear old Unity Olney (wife of the deacon, Thomas), a semi-invalid, attended that night and when she got home said to her husband with deep emotion and peculiar emphasis, "He will do!"[10]

After three more visits, Spurgeon was invited to occupy the pulpit for six months on probation. He suggested three months on the basis that "the congregation might not want me, and I do not wish to be a hindrance." However, the sentiment was overwhelming for an immediate call which was extended in a special business meeting on April 19, 1854.

Spurgeon's reply was a classic. On April 28 he wrote his acceptance from which the following paragraph is lifted.

> I feel it to be a high honor to be the Pastor of a people who can mention glorious names as my predecessors, and I entreat of you to remember me in prayer, that I may realize the solemn responsibility of my trust. Remember my youth and inexperience, and pray that these may not hinder my usefulness. I trust also that the remembrance of these will lead you to forgive mistakes I may make, or unguarded words I may utter.[11]

However, the humility and sincerity of the young pastor saved him from what could have become so easily an overbearing arrogance. Without these twin virtues the world would never have heard of Spurgeon. At the moment who could have predicted that in less than five years the new pastor, so unpolished and unaccustomed to city ways, would have become the foremost preacher of London and an international celebrity?

Almost overnight Charles Haddon Spurgeon captured the hearts of his people and the headlines of the *London Times*. Within months the church built to seat 1,200 was much too small. It was enlarged. But while the renovation took place, the church rented Exeter Hall which could seat 4,500. It too was filled. When the congregation moved back to the remodeled auditorium, it was hopelessly overcrowded with 3,000 people attempting to squeeze into every nook and cranny of the building, now designed for 1,500. After a year the decision was made to hold morning services at New Park and evening services at Exeter Hall. This move proved no solution at all, for now Exeter Hall was too small.

The decision was made to rent the largest auditorium in London, Surrey Music Hall in the Royal Surrey Gardens. The news of this bold move captured the imagination of Londoners from all over the city. Early in the afternoon of October 19, 1856, thousands began to fill the 10,000 or more seats in the building. By the time Spurgeon arrived another 10,000 people were outside. But deadly mischief was afoot. Shortly after the service began, men, who by previous arrangement had stationed themselves near several entrances, began to shout fire—fire. Panic broke out in spite of Spurgeon's calming assurance that there was no reason for alarm. A balcony collapsed and as people stampeded for the exits, seven people were crushed to death and several more were seriously injured. Spurgeon himself was plunged into a spiritual and psychological crisis from which it was feared he would never recover. However, after two weeks of seclusion amidst incessant weeping by day and "dreams of terror by night," he was back in Surrey Music Hall. However, services were henceforth held in the mornings. For more than three years he preached to an average of 10,000 every Sunday.

The Surrey Music Hall tragedy had the effect of catapulting him into a world figure. The calls began to pour in from all over the Empire and the Continent. Day wrote that he averaged eight to twelve outside engagements per week. Huge crowds became commonplace for the pastor of Park Street Church. But on October 7, 1857, all previous attendance records were broken, even for Spurgeon. Fullerton wrote of the occasion:

> On the day of National Humiliation on account of the Indian Mutiny, Mr. Spurgeon preached in the Crystal Palace to a congregation of 23,654 persons . . . up to that date the assembly was described as "the largest ever addressed by a preacher of the Gospel in Europe or the world" which was perhaps true.[12]

At the very time when Darwin was bringing out his *Origin of the Species* (1859), Spurgeon and his New Park Street Baptist Church were just about to enter the Metropolitan Tabernacle. By 1861 New Park had succeeded in building the Tabernacle which would seat almost 5,000 and accommodate another 1,000 standing. For the next thirty-one years the Tabernacle saw an average of 5,000 morning and evening. Once each three months Spurgeon asked those in regular attendance to stay away from the next service, but every seat was taken as if no one were absent.

Sermons: Their Preparation and Delivery

Within a few years of moving to London, Spurgeon's sermons were in great demand. He never wrote them out beforehand. Hence their style reflected the directness of oral communication rather than that of a literary essay. The text and therefore the theme for the sermon on Sunday morning was not selected until Saturday evening. And his Sunday evening sermon was not outlined until Sunday afternoon. However, the week before was filled with extensive reading in biblical and theological materials. Frequently, his work day lasted until midnight or beyond, consuming eighteen hours. By Saturday dozens of texts were vying for attention, but Spurgeon had to be convinced that the text selected was Spirit-chosen for that particular service. Once the decision was made, only the briefest of notes were jotted down. He would read the text, interspersed with brief comments, orally providing his interpretation and commentary. Then he would preach without reference to his notes. His remarkable memory recalled to mind appropriate facts and graphic illustrations as needed.

His sermons were taken down by a stenographer. On Monday morning he corrected and revised the copy. On Thursday, promptly at 7:00 a.m., the proofs were on his desk for thorough revision. The following week they were published in English-speaking newspapers in both London and New York. Later the process was repeated in numerous additional periodicals. In this fashion at least 3,800 different sermons were published. Of the two hundred volumes of Spurgeon's literary production, 138 contained his sermons. In addition, lectures to the students of Spurgeon's Pastor's College and his mammoth seven-volume commentary on the Psalms, entitled the *Treasury of David*, were notable achievements.

Spurgeon's guidelines for preaching style can best be seen in an excerpt from one of his lectures to his students:

> Brethren, we should cultivate a clear style. When a man does not make me understand what he means, it is because he does not himself know what he means. An average hearer who is unable to follow the course of thought of the preacher ought not to worry himself, but to blame the preacher, whose business it is to make the matter plain. If you look down into a well, if it be empty it will appear to be very deep, but if there be water in it you will see its brightness. I believe that many "deep" preachers are simply so because they are like dry wells with nothing whatever in them, except decaying leaves, a few stones, and perhaps a dead cat or two. If there be living water in your preaching it may be very deep, but the light of truth will give clearness to it. It is not enough to be so plain that you can be understood; you must speak so that you cannot be misunderstood.
>
> We must cultivate a cogent as well as a clear style; our speech must be forceful. Some imagine that this consists in speaking loudly, but I can assure them they are in error. Nonsense does not improve by being bellowed. . . . Let us be forcible by reason of the excellence of our matter, and the energy of spirit which we throw into the delivery of it. In a word, let our speaking be natural and living.[13]

Spurgeon's ministry was first and foremost that of an evangelist. His desire that men might come to know God through faith in Christ was the overruling passion of his life. His was a missionary vision as broad as the world.

> Lastly, . . . go forward in the matter of *the choice of your sphere of action*. I plead this day for those who cannot plead for themselves, namely, the great outlying masses of the heathen world. Our existing pulpits are tolerably well supplied, but we need men who will build on new foundations. Who will do this? Are we, as a company of faithful men, clear in our consciences about the heathen? Millions have never heard the name of Jesus. Hundreds of millions have seen a missionary only once in their lives, and know nothing of our King. Shall we let them perish? Can we go to our beds and sleep while China, India, Japan, and other nations are being damned? Are we clear of their blood? Have they no claim upon us? We ought to put it on this footing—not "Can I prove that I *ought* to go?" but "Can I prove that I *ought* not to go?" When a man can prove honestly that he ought not to go, then he is clear, but not else. . . .[14]

Social Activism

While Spurgeon viewed his major task to be the preaching of the gospel which alone is the power of God to salvation, he was not oblivious to the needs of hurting humanity swirling around him. Politically he was a liberal consistently supporting the English radical party of his day. He lent his support to the fledgling labor movement, persuading members of his church to contribute to the relief of the striking workers who were struggling to survive. He founded orphanages for abandoned children and homes for the aged. He led in providing housing for the poor and schools for those who could not afford the private school education of the elite. His own personal charities included an elderly cook for whom he cared until she died and

hundreds of preachers who could not afford books necessary for their studies. The monetary outlay must have been enormous.

Spurgeon's attack upon the institution of slavery was scathing. Upon one occasion he declared to his Metropolitan Tabernacle congregation:

> Some American divines seem to regard it, indeed, with wonderful complacency. They have so accustomed themselves to wrap it up in soft phrases that they lose sight of its real character. They call it a "peculiar institution," until they forget in what its peculiarity consists. It is, indeed, a peculiar institution, just as the Devil is a peculiar angel, and as hell is a peculiarly hot place. For my part, I hold such miserable tampering with sin in abhorrence, and can hold no communion of any sort with those who are guilty of it.[15]

According to Clyde E. Fant, Jr., and William M. Pinson,

> Efforts were made to get Spurgeon to tone down these remarks on slavery. He was warned that his printed sermons would no longer be circulated in America if he kept up his attack. American publishers soon eliminated all of his references to slavery. Because of this editing, some in America wondered if Spurgeon had changed his mind. Henry Ward Beecher declared that Spurgeon had not altered his opinions and had no responsibility for the omissions made in his sermons.[16]

Sermons in Suffering

Spurgeon, like Luther, had the ability to see sermons in all life's experiences. At thirty-three, his wife Susanna became a helpless invalid. In this experience the stalwart character of the man was clear—his tenderness and love were exemplary. Upon one of what must have been many similar occasions, Susanna recorded that as she lay suffering on her couch the thought came, "Why was the Lord dealing with her in this way?" She wrote:

> For a while . . . silence reigned in the little room broken only by the crackling of an oak log on the fireplace. Suddenly I heard a sweet, soft sound, a little clear musical note, like the tender trill of a robin. "What can that be?" I said to my companion. We listened, and again the soft plaintive note. Tirshatha [her own personal name for Spurgeon] exclaimed, "It comes from the log on the fire." The fire was letting loose the imprisoned music, garnered up by the old oak when soft sunlight flecked his tender leaves with gold. We are like this old log. We should give forth no melodious sounds were it not for the fire?[17]

Thus through the crucible of suffering, God refined his instrument for the salvation and the eternal benediction of multitudes. At last, Spurgeon's own suffering forced him to leave London for the warmer climate of the French Riviera. Here, after a long debilitating illness, he died in Mentone, France. On January 26, 1892, he sent a cable to his beloved church and on the 27th lapsed into a coma. At 11:05 p.m., so Susanna wrote, "Like his namesake, Mr. Valiant-for-truth, he passed over, and all the trumpets sounded for him on the other side."

Controversy

Not long after coming to London, Spurgeon began to feel the north wind of criticism. The cartoonists took delight in lampooning first his youth, then his humor, his figure, and his popularity. Popular ballads echoing the caricatures became commonplace. "O my plump, my rosy Spurgeon" was the refrain of one of them. While Spurgeon never grew insensitive to the sting of it all, especially the criticism of his fellow ministers, he learned to handle it. Somehow, he felt God could use even his critics for the furtherance of the gospel. He alluded to this when he said, "My enemies have made me the most popular preacher in London." He also received solace from a biblical text, Matthew 5:11-12 (KJV), which he had printed in old English type, framed, and hung in his study. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in Heaven: for so persecuted they the prophets which were before you."[18]

Never free from some controversy, it seems that he may have provoked it upon occasion. The baptismal regeneration controversy was one such development. Strongly opposing baptismal regeneration, Spurgeon preached a sermon on the subject (1864) which subsequently became the most widely distributed of his entire ministry. It was so resented by some of his fellow ministers that he felt he could no longer remain a part of the Evangelical Alliance. So, he withdrew.

The Down Grade Controversy, however, took a greater toll on Spurgeon's life and ministry than any other similar experience. This controversy involved the British Baptist Union. Spurgeon had been informed by a trusted friend of the growing skepticism among British Baptist leadership regarding the great truths of the gospel. In 1887 a series of articles appeared in his paper, *The Sword and Trowel*, which declared that the British Baptist Union was theologically on the downgrade. The Baptist leaders asked for documentation. Spurgeon, who had promised to protect the anonymity of his informer, Samuel Harris Booth, Secretary of the Union, could not comply. Both sides were caught up in a passionate defense of positions and persons. Spurgeon keenly felt that the very gospel he preached was denied and himself betrayed. Consequently, his church withdrew from the Union in protest. Later, Thomas Spurgeon was reported to have remarked to a Baptist leader that the Union had killed his father, whereupon, the leader replied, "and your father almost killed the Union." After his death the Union, as if to make amends for its treatment of Spurgeon, had a bronze statue of his likeness made and set up in a place of honor in the London headquarters of the British Baptist Union.

An Evaluation

Spurgeon cut his ministerial teeth on hyper-Calvinist opposition. Upon one occasion early in his ministry at Tring, he had asserted that God had answered his prayers before he was converted. Some hyper-Calvinists in the audience took exception to his statement and quoted a text which they

claimed was biblical. "The prayer of a sinner is an abomination to the Lord." "How can a dead man pray?" they asked. Quite a group of interrogators surrounded him. At this juncture W. Y. Fullerton related:

> A very old woman in a red cloak managed to squeeze herself into the aisle, and turning to his accusers she said: "What are you battling about with this young man? You say that God does not hear the prayers of unconverted people, that He hears no cry but that of His own children. What do you know about the Scriptures: Your precious passage is not in the Bible at all, but the Psalmist did say, 'He giveth to the beast his food, and the young ravens which cry.' Is there any grace in them? If God hears the cry of the ravens, don't you think He will hear the prayer of those who are made in His own image? You don't know anything at all about the matter, so leave the man alone, and let him go on with his Master's work."[19]

While Spurgeon was a controversial figure from the beginning of his ministry, he was soon recognized as one of England's most gifted preachers. When in Paris, Grand Pierre wrote, "One would willingly hear him during two hours at a time. Among the requisites to oratory which he possesses, these particularly struck us—a prodigious memory, a full, harmonious voice, and a most fruitful imagination: Mr. Spurgeon is in a reality a poet."[20]

Spurgeon's mastery of the English language was evident, except to those who disliked him. When Bishop Wilberforce was asked if he did not envy the Nonconformists' Spurgeon, he replied, "Thou shalt not covet thy neighbor's ass."[21] Apparently Wilberforce was one of those who disliked Spurgeon's use of humor. This too was a natural gift. It was irrepressible, and Spurgeon learned to use it—it never used him. It was never obscene nor was it humor for humor's sake alone.

Yet the secret of Spurgeon's greatness and immense popularity was not in his voice, use of the English language, nor humor. Doubtless it was a combination of many factors, among which were the following: (1) Spurgeon was utterly sincere. Those who heard him, Underwood wrote, "knew instinctively that he was utterly devoid of self-seeking and that religion was the prevailing and mastering motive of his life."[22] (2) He had complete confidence in the gospel. "For him the Gospel was either a converting force or nothing at all." (3) Money had no attraction for Spurgeon. He gave away a fortune. At his death there was little left other than enough to care for his widow. (4) Above all else Spurgeon had an unshakable confidence in God.

Doubtless, his was a unique genius. There are not many Spurgeons around these days but poor are the prospects, indeed, for prophets in the making if they cannot learn from a prophet who made it. For this reason, Thielicke suggested, "Sell all you have . . . and go buy Spurgeon. . . ."[23]

Endnotes

William R. Estep is distinguished professor of church history, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

[1]Helmut Thielicke, *Encounter With Spurgeon*, trans. by John W. Doberstein (Grand Rapids: Fortress Press, 1963), p.v. Copyright 1963 by Fortress Press. This and other quotations from this source are used by permission of Fortress Press.

[2]C. H. Spurgeon, *C. H. Spurgeon, The Early Years, 1834-1859* (London: Banner of Truth Trust, 1962), pp. 87-88. This and other quotations from this source are used by permission of The Banner of Truth Trust Publishers.

[3]Thielicke, p. 1.

[4]Richard Ellsworth Day, *The Shadow of the Broad Brim* (Philadelphia: Judson Press, 1934), p. 144. This and other quotations from this source are used by permission of Judson Press.

[5]C. H. Spurgeon, *The New Park Street and Metropolitan Tabernacle Pulpit*, VII (Pasadena, TX: Pilgrim Publications, 1969), p. 169.

[6]Day, p. 142.

[7]*Ibid.*, p. 144.

[8]C. H. Spurgeon, "On Conversion as Our Aim" in Thielicke, p. 54.

[9]Spurgeon, *The Early Years*, p. 86.

[10]Day, p. 89.

[11]Spurgeon, *The Early Years*, p. 259.

[12]W. Y. Fullerton, *C. H. Spurgeon: A Biography* (London: Williams and Norgate, 1920), p. 103.

[13]Spurgeon, "The Necessity of Progress," in Thielicke, p. 91.

[14]*Ibid.*, p. 97-98.

[15]Clyde E. Fant, Jr., and William M. Pinson, VI, *20 Centuries of Great Preaching* (Waco, TX: Word Books, 1971), p. 6. Used by permission.

[16]*Ibid.*

[17]Cited by Day, p. 115.

[18]Spurgeon, *The Early Years*, p. 327.

[19]Fullerton, p. 251.

[20]Cited by *ibid.*, p. 116.

[21]*Ibid.*

[22]A. C. Underwood, *A History of the English Baptists* (London: Carey Kingsgate Press, Limited, 1956), p. 221.

[23]Thielicke, p. 45.

The Preaching of Charles Haddon Spurgeon

Craig Skinner

Only a daring soul would attempt to preach on Job 6:6: *"Can that which is unsavory be eaten without salt? Is there any taste in the white of an egg?"*[1] To publish such a sermon would take even more courage. Charles Haddon Spurgeon was apparently the only preacher among the recognized greats who ever attempted to do so.

Spurgeon answered both of Job's questions with resounding negatives. He used that wise man's metaphors as tools to compare the tastelessness of egg white, without salt, to the unpalatable and indigestible sermons common in his day. Many Victorian-age preachers neglected the needs of their hearers, ignored logic, disdained doctrine, and bored congregations with material of little value, delivered in a style both verbose and irrelevant. Sermons lacked spiritual power and experiential authenticity.

Some saw themselves as apologists for the faith, laboring at seventy-five-minute sermons which spawned points and sub-points with the same abandon that caged rabbits multiply. Other pulpiteers pondered aloud about obtuse theological nothings, pouring out an ocean of words in a grandiloquence that set their audiences "a-drowning." Then, as now, many mistook opaqueness for amplitude, holding that, because one could not see the bottom clearly, the river was deep, when often it merely was muddy.

Other preachers strove for a kind of pulpit cleverness which they assumed their exalted positions as clergy demanded. Those wishing to earn a reputation as literary lions roared their bombastic mouthings, and/or intoned dreary religious essays to hearers held fast beneath the claws of their clerical authority. Spurgeon aimed to avoid these extremes of bombastic banality, committing himself to a clear communication of the biblical doctrine of grace.

The Fresh Style of Spurgeon

Through disciplining himself to adopt a precise, lucid, zestful, and sometimes colloquial style of thought and delivery, Spurgeon sought to sharpen the aptness of his presentations. He linked them clearly with his hearers' needs, using ideas phrased to arrest and hold their attention. Before congregations drowning in a maelstrom of sermonic words and ideas, he placed solid planks of biblical doctrine shaped to enable a firm grip from even the weakest in the faith. He sought to preach to the common people with an uncommon clarity, taking George Whitefield, the open-air evangelist of a previous century, as his major model.

His central themes followed orthodox lines. He proclaimed the sovereignty of God, the cross of Christ and its relation to the other doctrines of grace, and the enabling power of the Holy Spirit to facilitate genuine holiness. He linked together the pragmatic relevance of a variety of biblical doc-

trines around the nucleus of substitutionary atonement. But he also used illustrations from nature and life as few before him had. Spurgeon bent novelty and humor to fresh ends. His application of the dynamics of faith to personal and life-situation concerns refreshed and invigorated many by its innovative pertinence.

Facile forms of accurate and often emotive sense-appeal expression lifted huge assemblies to new heights of perception and motivation. He approached the rhetorical task from a theological perspective, as Helmut Thielicke affirmed,[2] declaring that it demanded both skillful study and ethical responsibility. Such plain gospel preaching, aided by the cultivation of a forceful style of Anglo-Saxon expression, shook all of London, reaching assemblies of up to 25,000 persons, and then leaped out to affect an entire world.

When he began his ministry in London, most regarded the young pastor of the little-known Baptist congregation as merely a country rube. He ended as the most often-quoted evangelical champion of his day and ours. His ministry presented sermons sparkling with attractive and attention-demanding ideas. They provided instruction and encouragement and displayed spiritual power. Although not an entertainer, he wisely included some dramatic elements in his preaching as means to his higher ends.

The five thousand and more hearers who jammed his huge Metropolitan Baptist Tabernacle in London, Sunday morning and Sunday night, for over thirty years were matched by another three thousand there on most Thursday evenings. He often preached elsewhere, up to twelve times in some weeks, and labored for long eighteen-hour days. He established a theological school, founded an orphanage, fostered hundreds of churches, directed the operations of twenty-one city mission halls, counseled with innumerable inquirers, and baptized ten thousand persons into his London congregation. He published about four thousand sermons, sales of individual sermons totaled about 25,000 copies per week, and the sermons were translated into forty languages. They remain in print today as the greatest body of evangelical literature by any one author in the English-speaking world and still outsell most others.

Spurgeon's emphases shaped the evangelical pulpit of his day and beyond. His influence centered on his popularity. (To be popular does not necessarily imply that one's work is shallow and superficial.) Spurgeon's ministry was spectacular, but its wide and wholehearted acceptance by the masses validated its quality. He truly represented the common people. He ministered to their needs and articulated their feelings. He arrested their attention through plain and easily understood sermons which treated some of the deepest questions in life and theology. They liked what they heard because he anchored his teachings around vital biblical doctrines. His value for them enlarged as they discerned an authentic spirituality about him—an ethos which sought only to exalt Jesus Christ as Savior and Lord.

The Dynamics of Spurgeon's Popularity

A definition of some of the pulpit energies which charactized Spurgeon's greatness can help, in part, to explain something of his power and influence. Unquestionably, he acted innovatively in evangelism in an era of religious traditionalism. He also stood firm for a reasoned theological orthodoxy when secular liberalism had cast out such basics as the deity of Christ and rejected any validities of consequence arising from the biblical revelation.

Yet his pulpit work drew its strengths only partially from such areas. Ten perspectives of his preaching, at least, loom as focal points which will facilitate evaluation.

The Quantity of His Productions.—Weekly sermons, sold at a penny each from newsstands and railroad stations, rapidly made Spurgeon's name a household word. Around four thousand of these entered publication. He probably preached at least three or four times that number, many never being recorded. (Recent research has identified at least 525 published only in an abscure English periodical; these have never been widely available.)[3] Those included in the sixty-three official volumes were adjusted from the originals prepared from shorthand notes taken at his services as Spurgeon made multitudinous corrections in the galley proofs. Yet they still reveal many facile expressions and imaginative ideas. Some thoughts appear to be the outgrowth of an extemporaneous spontaneity built upon laborious hours of disciplined study about the topic concerned. Spurgeon preached "out of the overflow," studying topics all week and finally nailing down texts to stand as summaries for his subjects on Saturday evening, and Sunday afternoon. He also wrote his final skeleton outlines for sermons then, discarding dozens in the process of refinement.

Within a century after he began his publications, 500,000 copies of his *Lectures to My Students* sold along with 300,000 copies of his popular work *John Ploughman's Pictures.* His *Treasury of David,* a massive seven-volume commentary on the Psalms, sold 130,000 *sets* during the same period. In all, he authored 135 volumes and edited another twenty-eight. His production has been calculated as being at twenty-three million words, the equivalent of the twenty-seven volumes of the ninth edition of the *Encyclopedia Britannica.*[4] The publishers kept one million copies of his sermons constantly in stock to meet the demand for back numbers, and kept on issuing one hitherto-unpublished one until 1917, twenty-five years after his death. If one set out to read one sermon a day from his *New Park Street Pulpit* and *Metropolitan Tabernacle Pulpit,* it would take about ten years to complete the task.

More publishers have more titles by Spurgeon in print today than by any other religious author, living or dead.[5] Such a quantity of material, clear, consistent, and manifold, partially documents his popularity.

The Quality of His Content.—Quantity is not the only criterion. The quality of Spurgeon's preaching also explained his power. Most of his waking hours were spent in reading, research, and sermon-planning in his own twelve-thousand volume personal library, often assisted by his private secre-

tary and/or his wife. He directed his people in plain, simple, unadorned worship successfully, without the aid of elaborate ritual, choirs, or the trappings of other church traditions, largely because the sermonic materials he presented were theologically sound, attractively created, and carefully presented. He constantly endorsed the value of systematic study.

> *"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and THE BOOKS, but especially the parchments." II Timothy 4:13.*
>
> *Even an apostle must read.* Some of our very ultra-Calvinistic brethren think that a minister who reads books and studies his sermon, must be a very deplorable specimen of a preacher. A man who comes up into the pulpit, professes to take his text on the spot, and talks any quantity of nonsense, is the idol of many. If he will speak without premeditaton, or pretend to do so, and never produce what they call a dish of dead men's brains—oh! that is the preacher.
>
> How rebuked are they by the apostle! He is inspired, and yet he wants books! He has been preaching at least for thirty years, and yet he wants books! He had seen the Lord, and yet he wants books! He had a wider experience than most men, and yet he wants books! He had been caught up into the third heaven, and had heard things which it was unlawful for a man to utter, yet he wants books! He had written the major part of the New Testament, and yet he wants books! The apostle says to Timothy and so he says to every preacher, "Give thyself unto reading."
>
> The man who never reads will never be read; he who never quotes will never be quoted. He who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all our people. You need to read. Renounce as much as you will all light literature, but study as much as possible sound theological works, especially the Puritanic writers, and expositions of the Bible. . . .
>
> He says, *"Especially the parchments."* I think the books were Latin and Greek works, but that the parchments were Oriental; and possibly they were the parchments of Holy Scriptures; or as likely, they were his own parchments, on which were written the originals of his letters which stand in our Bible as the Epistles to the Ephesians, the Philippians, the Colossians, and so on. Now, it must be *"Especially the parchments"* with all our reading; let it be *especially the Bible* . . . by all manner of means, but especially the parchments. Search human literature, if you will, but especially stand fast by the Book which is infallible, the revelation of our Lord and Saviour Jesus Christ.[6]

The Variety of His Subjects.—The breadth and diversity of Spurgeon's ideas still stand as phenomenally incredible. He disdained prophetic and eschatalogical extremes but found his eternal freshness by lifting up a variety of texts allowing light to fall upon them from a multitude of perspectives. Originality and creativity stood out in such sermons as the one he preached on "Seven Texts." In this he took the confession, "I have sinned," found on the lips of seven biblical characters. He discussed these as revelations of Pharoah as the hardened sinner, Baalam as the double-minded man, Saul as the insincere, Achan as the doubtful penitent, Judas as the lost man, Job as the saint, and the Prodigal Son as the returning believer. Some sermons, such as that on the text, "The last enemy to be destroyed is death," revealed a charming simplicity and possessed a magnetic attraction by their rationality alone. His first division here simply stated, "Death is an Enemy!" (breaks up

the body, divides families, severs relationships, ends opportunities); his second division, "Death is an Enemy to be Destroyed" (through the resurrection and its victory); his final division, "Death is an Enemy to be Destroyed—Last!" (only after God has first dealt with our sins through the work of the cross).

The Simplicity of His Message.—Spurgeon's preaching centered around the idea of a substitutionary atonement and the potential for conversion among his hearers who rested in the grace of God. His comfort for the suffering, instructions to growing saints, and exhortations for dedication and service were all based firmly on the evangelical experience of new birth. He brought a fresh focus to evangelism and allied himself with the work of Dwight L. Moody and other gospel preachers. He used an inquiry room for seekers from time to time, and endorsed the method, although he mostly interviewed converts personally on Thursdays prior to approving them for baptism and church membership.[7]

The Humility of His Approach.—When asked to come to New Park Street Baptist Chapel for a six-month trial pastorate, he declined and said that his worth or lack of it would be discovered within three months. He continually displayed an authentic and unaffected modesty, ascribing all the blessings of his ministry to the providence of God. Although he developed close friendships with some of the great among his regular hearers, such as John Ruskin, he never took advantage of these intimacies from the pulpit. Members of the Parliament, including prime ministers, a president of the United States, and certain members of the English royal family came to hear him, but he never traded on these honors or expressed anything remotely like conceit over them. He constantly reiterated his utter dependability upon the Holy Spirit for all his powers and skills.

The Integrity of His Objectives.—Spurgeon's sermons carried great weight as his hearers discerned an authentic spirituality behind them. His piety shone out as a genuine commitment of the heart, revealed in many pulpit asides, and enlarged by quiet personal ministries of support and encouragement among his people. In the "Down Grade" controversy he refused to share information about individuals publicly which had been given to him privately by the Baptist Union, although this would have cleared his own name. When advised, very late in the situation, that the information given was to be considered confidential, he withdrew from the Baptist Union in 1887 without revealing the materials which would have cleared him of unjust criticism. He refused to create a fresh denomination in which his concerns could properly be aired, although supporters asked him to do so, and which he obviously had the power and the following to effect.[8] Instead, he joined the Surrey and Middlesex Baptist Association and continued to work with the Baptist Union as and where he could. Such ethical responsibility, honesty, and integrity affirmed his pulpit presentations.

The Sensitivity of His Spirit.—The evangelical world has largely forgotten that Spurgeon opened his heart widely to social issues of his day, as well as to spiritual ones. His immense chapel, often crowded out for extended

prayer meetings and fast days, became a center of religious revival which embraced the spiritual awakenings of both 1859 and 1905.[9] But he also launched massive programs of social outreach providing almshouses for London's poor, an orphanage, an evening school for the uneducated masses, and twenty-one mission halls ministering to the social aches and pains of the city. He often supported these institutions from his own purse to keep them solvent.[10]

Methods he pioneered became models for later secular programs. His sermons were often redolent with comfort for the depressed and downtrodden. The poor of South London regularly crowded into the tabernacle for special services at his invitation to respond to his encouragements.

The Authority of His Perspectives.—As a biblical theologian from first to last, Spurgeon relied on Scripture alone for his authority. He held a high view of inspiration but refused to become entangled in arguments defending the Bible or to enter into controversy. He practiced a doctrine of functional infallibility and faith-assurance inspiration, as recent research has shown.[11]

The Dexterity of His Presentation.—Spurgeon's common preaching method was to select a text which summarized a major doctrine or biblical topic and to walk around it as one might evaluate a jewel from a variety of perspectives. Light falling on different facets revealed composite truth. Sometimes he used such a text imaginatively or as a simple foundation on which to build a purely topical sermon. At other times he exegeted his text in relation to the context and moved into a more expositional mode.

He was, therefore, open to just criticism on purely homiletical grounds. His work, although always acceptable and seldom at all extreme, was sometimes overtly typological. But wherever one can rightly complain about a less-than-strictly-correct scholarly treatment of his text or passage, one is most often also overwhelmed by the devotion of his spirit and the practicability of his goals.

These were minor flaws, but they support the assertion that Spurgeon was a great preacher of sermons before he was a preacher of great sermons (although many of his sermons are quite worthy of comparison with the best of others).

Spurgeon succeeded as well as he did because he added word-precision, lucid expression, and an explicit understanding based on sense-appeal images.[12] With a voice of amazing compass, full, rich, sweet, and clear, he could roar with trumpet-energy and whisper with bell-like clarity. Melodious cadences and perfect pitch came because he had disciplined and practiced with his vocal instrument until it was honed to an excellence far beyond his peers. One discerns his understandings and his patient work in such areas behind the many sagacious comments concerning communication and delivery which fill the pages of his *Lectures to My Students.*

In early years he roamed the platform considerably to depict dramatic biblical scenes. He continued to create such biblical episodes and dramatize certain life-situations, often foregoing conversation between biblical characters or contemporary hearers to suit his purposes. But with maturity came a

fullness and poise of greater dimension. In later years he reserved his considerable dramatic powers, and abilities to caricature and mimic others, for the Friday afternoon Pastors' College lectures which he shared informally with his students. Many of these elements remain preserved also in his *Lectures to My Students.* Writing when only twelve volumes of Spurgeon's sermons had been released, a contemporary spoke with great delight of his peaks and climaxes, and the pace, pause, and purpose of his sermons, and of the sometimes outstanding responses they evoked:

> Mr. Spurgeon touches many springs, aphorism and anecdote, gross, quaint, outrageously grotesque; then again quiet, subjective, profoundly tender and subdued, snatches from unexpected poets, strains of household songs, come lilting along, with troops of quotations from all the sacred poets, versicles of hymns by wholesale, giving a chorus to his own feelings and a relief to the feelings of the people. Travels to and fro in England are always furnishing him with stories of persons and places. Anecdotes, humorous or pathetic; gushes of rich poetic description, sometimes a sublime sustained exordium; vehement, passionate, over-whelming peroration. They must have been strange scenes, one thinks, sometimes at the Tabernacle. It must have been a fine moment when preaching a new-year's sermon from the text, "To Him be the glory both now and forever, Amen," the invocations of the preacher were met and responded to by the massive thousands thundering back to him again, and again and again, their loud Amens at the close of each passage."[13]

The same writer also asserted that Spurgeon's verbal power did not arise from oratorical pyrotechnics but rather from plain, warm, human, Anglo-Saxon sensibilities.[14]

The Stability of His Doctrine.—Theologically, Spurgeon's greatest facility was his ability to declare the paradox of God's will working in conjunction with man's. He allowed for the effectual call of the elect but insisted that this arose only through the free offer of salvation published to all people. In the tradition of Andrew Fuller and William Carey, he dared to expound difficult doctrines by dealing in a masterly manner with the truths of election, predestination, atonement, the nature and attributes of God, and the preservation of the saints. He reached into heights and depths of argument and practical illustration well beyond many of his contemporaries, couching his thoughts in concrete and often colloquial images.

But his strength in the espousal of these values lay in the *balance* with which he expounded them and not in the ideas as they stood alone. He displayed an equipoise in doctrine which stabilized his ministry. He preached the atonement as *potential* for all and the gospel as an authentic free offer of grace. Yet he also insisted that, from an eternal perspective, the atonement was *actually* effective only for the elect who responded freely to God's call of grace. He felt that many Calvinists did not hold such a balance.[15]

He refused to reject those who could not see these doctrines exactly as he did, affirming that John Wesley and others were true servants of God also.[16]

His free gospel invitations were entirely unlimited by his views of elec-

tion. Thus, his theological system exhibited unity, consistency, and balance. The doctrines commonly called Calvinistic were not the sum total of his ministry as some would claim, but rather the foundation and structure of a pulpit faithfulness which bore testimony to the needs of human nature, the absolute necessity of grace as our only hope, and the revelation of Jesus Christ as the chief cornerstone. When preaching his first sermon in the newly opened tabernacle, he affirmed the real centrality to all that he said and did:

> . . . I would propose that the subject of the ministry of this house, as long as this platform shall stand, and as long as this house shall be frequented by worshippers, shall be the person of Jesus Christ. I am never ashamed to avow myself a Calvinist. . . . I do not hesitate to take the name of Baptist . . . but if I am asked to say what is my creed, I think I must reply—"It is Jesus Christ." My venerable predecessor, Dr. Gill, has left a body of divinity, admirable and excellent in its way; but the body of divinity to which I would pin and bind myself for ever, God helping me, is not his system of divinity or any other human treatise, but Christ Jesus, who is the sum and substance of the gospel; who is in himself all theology, the incarnation of every precious truth, the all-glorious personal embodiment of the way, the truth, and the life.[17]

Calvinists have popularized their perspectives by using the acronym TULIP.

T - TOTAL DEPRAVITY

U - UNCONDITIONAL ELECTION

L - LIMITED ATONEMENT

I - IRRESISTIBLE GRACE

P - PERSEVERANCE OF THE SAINTS

Spurgeon refused to interpret these ideas as some did by insisting that man was only a sinner and could do no good at all. He declared that the fall meant ruin for the image of God in man and an inability to respond to the gospel without the sovereign work of God. He could not preach that any were predestined for hell, nor shut out from coming to Christ if this was their genuine desire, nor forced to be saved or lost against their own agreement. He saw the security of believers as linked with the evidence of their own continuity in the faith and denounced the "live as you like because you are safe" school of antinomianism.

In keeping with Spurgeon's novelty and freshness in communication, I want to propose a recasting of his theological emphases for our age into the contemporary form of *Roses* rather than *Tulips*. The polished monolithic expressions of the Calvinistic system which subsist under the figure of the tulip lack the fragrance and the delicacy of color they deserve. We may express some like ideas under a more attractive acronym without losing their values, thus:

R - REGENERATED BY THE HOLY SPIRIT

Conversion is a new birth, conceived by God's power, but involving our participation, especially as we begin to live the new life of faith.

O - OBEDIENT TO GOD'S INITIATIVE

Our receipt of His free offer confirms its reality as a gift. We have nothing in us which makes us worthy of his initiative.

S - SECURED THROUGH THE ATONEMENT

The eternal life possessed by the believer arises from the settlement for sin effected at the cross. Confession of sins brings cleansing and restoration, but our justification is secured by the sacrifice already made, and not by our own worthiness.

E - ESTABLISHED THROUGH FAITH

We are kept by the power of God, but only "through faith." An apple tree may be such without apples but a question as to its clear identity always remains until the fruit appears. Only spiritual life evidences spiritual birth. One must question the reality of any believer in whose life no fruit exists.

S - SAVED BY GRACE

This is the over-arching truth. Ephesians 2:8-10 does not say "faith" is the gift of God. The subject here is "salvation" which is "not of works lest any man should boast." Faith is *our* work of response to an offer of salvation which is made available to us by grace. But it is also a work impossible to us without God's enabling call.

The Contributions of Spurgeon

Spurgeon's published works, hawked from door to door almost across the entire civilized world, resulted in the conversion of many, and the call of quite a number into ministry for themselves. In the first one hundred years of its existence, his Pastors' College graduated 154 preachers into North American pulpits alone. With his son Thomas (who succeeded him successfully for fourteen years as the pastor of the London Baptist Tabernacle Church), he shaped the preaching and theology of modern evangelism. Dwight L. Moody, R. A. Torrey, J. W. Chapman, John McNeill, F. B. Meyer, Henry Varley, F. W. Boreham, and G. Campbell Morgan were just a few of the greats who drank deeply at the Spurgeon springs.[18]

Spurgeon's influence on Baptists in the United States may be impossible to detail fully. His tabernacle influenced Baptist church architecture across the world.[19] About 500,000 copies of his sermons sold in the United States within two years of their first publication, plus many others in pirated edi-

tions. So great was his North American popularity that he was invited to tour the nation by the Boston Redpath Lyceum Bureau and was offered all expenses and a large amount in actual gold if he would do so. Yale University also tried to get him to come to deliver the famous Lyman Beecher series of lectures on preaching. He refused both invitations.

George W. Truett said of him in 1934 that: "Mr. Spurgeon's sermons may be found in more American homes than the sermons and pictures of any other preacher of this century, or any other century."[20] Truett quoted testimonies from preachers, university presidents, cowboys, miners, lumbermen, and society leaders supporting Spurgeon's American influence.[21]

In 1884 greetings from all over the world flowed into jubilee services at the tabernacle attesting to his influence upon pastors and layfolk alike. These included a testimony from the Philadelphia Baptist Preachers Association expressing the worth of his ministry for them.[22]

Next to the Bible and some of the better-known biblical commentaries, the most commonly-discovered volume on the bookshelves of Baptist pastors today may still be something written by Spurgeon. There is hardly a Baptist congregation which has not heard his name or thoughts quoted from the pulpit, nor a preacher among us who would not instantly identify Spurgeon with Baptistic theology and practice and evangelical enthusiasm.

But the most surprising influence arising from Spurgeonic sources today, recently documented, was the effect of his ministry on A. C. Dixon and its relation to the birth of *original* fundamentalism in Britain. English fundamentalism broke forth many years before the American aberrations of the 1920's developed with their belligerence and narrow extremism. A. C. Dixon and G. Campbell Morgan, along with many other progenitors of the original emphases, withdrew from the official fundamentalist movement when it became obvious that it departed from its original mainstream stance, moving into areas of dispensationalism, interpretative inerrancy, and vitriolic separatism.[23]

Spurgeon's original "evangelical"[24] perspective was not of the "fighting" fundamentalist order. If he were alive today, he would possibly ally himself with the mainstream evangelicalism which is more characteristic of most Baptists and seek to support whatever endeavors exalt Christ rather than those which tend to divide his body.

Certainly Spurgeon would refuse to be embroiled in controversies which seek to *prove* the authority of Scripture by aggressive and defensive argument. He would put his weight into missions and evangelism. When asked if he would defend the Bible, Spurgeon affirmed that this was totally unnecessary. *"Defend the Bible?* he responded. *"Would you defend a lion? Loose him, and let him go."*[25]

Endnotes

Craig Skinner, professor of preaching, Golden Gate Baptist Theological Seminary, Mill Valley, California, presented the substance of this paper at the National Conference on C. H. Spurgeon, William Jewell College, Liberty, Missouri, September 10-12, 1984.

[1]Sermon #1,730, "A Cure for Unsavoury Meats; or, Salt for the White of an Egg," in C. H. Spurgeon, *Metropolitan Tabernacle Pulpit,* XXIX (London: Passmore and Alabaster, 1883).

[2]Helmut Thielicke, *Encounter With Spurgeon* (Philadelphia: Fortress Press, 1963), pp. 15ff.

[3]Although this is a potential publishing bonanza, today's typesetting costs mean that they may never be released.

[4]Craig Skinner, *Lamplighter and Son: The Forgotten Story of Thomas Spurgeon and His Famous Father, C. H. Spurgeon* (Nashville: Broadman Press, 1984), p. 44.

[5]*Christian Bookseller* (Colorado Springs, CO, February, 1980).

[6]Sermon #542, "Paul—His Cloak and His Books," in C. H. Spurgeon, *Metropolitan Tabernacle Pulpit,* IX (London: Passmore and Alabaster, 1863).

[7]Skinner, pp. 47, 157, 167-68, 246, 249, 255.

[8]*Ibid.*, pp. 91-92.

[9]*Ibid.*, pp. 47-48, 172-87.

[10]*Ibid.*, pp. 92-93; Cf. J. C. Charlile, *C. H. Spurgeon: An Interpretive Biography* (London: Religious Tract Society, 1933), pp. 64-69; R. J. Helmstadter, "Spurgeon in Outcast London," in E. T. Phillips (ed), *The View From the Pulpit-Victorian Ministers and Society* (Toronto: MacMillan of Toronto, 1978), pp. 60ff.

[11]Skinner, *passim,* and appendices.

[12]Cf. Jay E. Adams, *Sense-Appeal in the Sermons of Charles Haddon Spurgeon* (Grand Rapids, MI: 1975).

[13]E. Paxton Hood, *Lamps, Pitchers, and Trumpets: Lectures on the Vocation of the Preacher,* II (New York: Dodd and Mead, 1876), p. 198.

[14]*Ibid.*, p. 216.

[15]Skinner, p. 80.

[16]*Ibid.*, pp. 80-86.

[17]C. H. Spurgeon, *The New Park Street and Metropolitan Tabernacle Pulpit,* VII (Pasadena, TX: Pilgrim Publications, 1969), p. 169.

[18]Skinner, *passim.*

[19]*Ibid.*, p. 225.

[20]George W. Truett, *The Inspiration of Ideals* (Nashville: Broadman Press, 1950), pp. 149-50.

[21]*Ibid.*, p. 150.

[22]C. H. Spurgeon and others, *Autobiography,* II (rev. ed.; London: Banner of Truth Trust, 1973), pp. 383-400.

[23]Skinner, p. 210.

[24]"Evangelical," in this article, is used for the position of the *original* fundamentalists (Cf. Skinner, chapter 6 *passim),* and for those whom Garrett has termed "The Transformed of Fundamentalism," James Leo Garrett and others, *Are Southern Baptists "Evangelicals?"* (Macon: Mercer University Press, 1983), p. 31. They are not (in my view) to be confused with the rabid extremists of the 1920's or some of their heirs today. The research which has now established fundamentalism's original character as Spurgeonic and mainstream gives new credence to the position argued by Garrett in his five chapters included in the above volume and affirms the validity of describing the current bulk of traditional Southern Baptist life as "mainstream evangelical."

[25]Skinner, p. 236.

Awake! Awake!

Charles Haddon Spurgeon

("Awake! Awake!" is a sermon which Charles Haddon Spurgeon preached on November 15, 1857, in the Music Hall of Royal Surrey Gardens in London. Craig Skinner, professor of preaching at Golden Gate Baptist Theological Seminary, says that this sample of Spurgeon's typical style "clearly shows his powers of imaginative illustration and passionate intensity." Further, "Gleams of his concerns with social conditions and his commitment to the power of the evangelistic message also show forth clearly." The sermon is reprinted from Sermons of the Rev. C. H. Spurgeon, of London, 4th Series (New York: Sheldon, Blakeman & Co., 1858), pp. 316-32.)

"Therefore let us not sleep as do others; but let us watch and be sober." —1 THESS., v. 6.

WHAT sad things sin hath done. This fair world of ours was once a glorious temple, every pillar of which reflected the goodness of God, and every part of which was a symbol of good, but sin has spoiled and marred all the metaphors and figures that might be drawn from earth. It has so deranged the divine economy of nature, that those things which were inimitable pictures of virtue, goodness, and divine plenitude of blessing, have now become the figures and representatives of sin. 'Tis strange to say, but it is strangely true, that the very best gifts of God have by the sin of man become the worst pictures of man's guilt. Behold the flood! breaking forth from its fountains, it rushes across the fields, bearing plenty on its bosom; it covers them awhile, and anon it doth subside and leaves upon the plain a fertile deposit, into which the farmer shall cast his seed and reap an abundant harvest. One would have called the breaking forth of water a fine picture of the plenitude of providence, the magnificence of God's goodness to the human race; but we find that sin has appropriated that figure to itself. The beginning of sin is like the breaking forth of waters. See the fire! how kindly God hath bestowed upon us that element, to cheer us in the midst of winter's frosts. Fresh from the snow and from the cold we rush to our household fire, and there by our hearth we warm our hands, and glad are we. Fire is a rich picture of the divine influences of the Spirit, a holy emblem of the zeal of the Christian; but, alas! sin hath touched this, and the tongue is called "a fire;" "it is set on fire of hell," we are told, and it is so evidently full often, when it uttereth blasphemy and slanders; and Jude lifts up his hand and exclaims, when he looks upon the evils caused by sin, "Behold how great a matter a little fire kindleth." And then there is sleep, one of the sweetest of God's gifts, fair sleep

"Tired nature's sweet restorer, balmy sleep."

Sleep God hath selected as the very figure for the repose of the blessed. "They that sleep in Jesus," saith the Scripture. David puts it amongst the peculiar gifts of grace: "So he giveth his beloved sleep." But alas! sin could not let even this alone. Sin did over-ride even this celestial metaphor; and though God himself had employed sleep to express the excellence of the state of the blessed, yet sin must have even this profaned, ere itself can be expressed. Sleep is employed in our text as a picture of a sinful condition. "Therefore let us not sleep as do others; but let us watch and be sober."

With that introduction, I shall proceed at once to the text. The "sleep" of the text is *an evil to be avoided.* In the second place, the word "therefore" is employed to show us that there are *certain reasons for the avoiding of this sleep.* And since the apostle speaks of this sleep with sorrow, it is to teach us that there are some, whom he calls "others," *over whom it is our business to lament,* because they sleep, and do not watch, and are not sober.

I. We commence, then, in the first place, by endeavoring to point out the EVIL WHICH THE APOSTLE INTENDS TO DESCRIBE UNDER THE TERM SLEEP. The apostle speaks of "others" who are asleep. If you turn to the original you will find that the word translated "others" has a more emphatic meaning. It might be rendered (and Horne so renders it) "the refuse,"—"Let us not sleep as do *the refuse,*" the common herd, the ignoble spirits, those who have no mind above the troubles of earth. "Let us not sleep as do the others," the base ignoble multitude who are not alive to the high and celestial calling of a Christian. "Let us not sleep as do the refuse of mankind." And you will find that the word "sleep," in the original, has also a more emphatic sense. It signifies a deep sleep, a profound slumber; and the apostle intimates, that the refuse of mankind are now in a profound slumber. We will now try if we can explain what he meant by it.

First, the apostle meant, that the refuse of mankind *are in a state of deplorable ignorance.* They that sleep know nothing. There may be merriment in the house, but the sluggard shareth not in its gladness; there may be death in the family, but no tear bedeweth the cheek of the sleeper. Great events may have transpired in the world's history, but he wots not of them. An earthquake may have tumbled a city from its greatness, or war may have devastated a nation, or the banner of triumph may be waving in the gale, and the clarions of his country may be saluting us with victory, but he knoweth nothing.

> "Their labor and their love are lost,
> Alike unknowing and unknown."

The sleeper knoweth not anything. Behold how the refuse of mankind are alike in this! Of some things they know much, but of spiritual things they know nothing; of the divine person of the adorable Redeemer they have no idea; of the sweet enjoyments of a life of piety they can not even make a guess; toward the high enthusiasms and the inward raptures of the Christian they can not mount. Talk to them of divine doctrines, and they

are to them a riddle; tell them of sublime experiences, and they seem to them to be enthusiastic fancies. They know nothing of the joys that are to come; and alas! for them, they are oblivious of the evils which shall happen to them if they go on in their iniquity. The mass of mankind are ignorant; they know not; they have not the knowledge of God, they have no fear of Jehovah before their eyes; but, blindfolded by the ignorance of this world, they march on through the paths of lust to that sure and dreadful end, the everlasting ruin of their souls. Brethren, if we be saints, let us not be ignorant as are others. Let us search the Scriptures, for in them we have eternal life, for they do testify of Jesus. Let us be diligent; let not the Word depart out of our hearts; let us meditate therein both by day and night, that we may be as the tree planted by the rivers of water. "Let us not sleep as do others."

Again, sleep pictures *a state of insensibility*. There may be much knowledge in the sleeper, hidden, stored away in his mind, which might be well developed, if he could but be awakened. But he hath no sensibility, he knoweth nothing. The burglar hath broken into the house; the gold and silver are both in the robber's hands; the child is being murdered by the cruelty of him that hath broken in; but the father slumbereth, though all the gold and silver that he hath, and his most precious child, are in the hands of the destroyer. He is unconscious, how can he feel, when sleep had utterly sealed his senses! Lo! in the street there is mourning. A fire hath just now burned down the habitation of the poor, and houseless beggars are in the street. They are crying at his window, and asking him for help. But he sleeps, and what wots he, though the night be cold, and though the poor are shivering in the blast? He hath no consciousness; he feeleth not for them. There! take the title-deed of his estate, and burn the document. There! set light to his farm-yard! burn up all that he hath in the field; kill his horse and destroy his cattle; let now the fire of God descend and burn up his sheep; let the enemy fall upon all that he hath and devour it. He sleeps as soundly as if he were guarded by the angel of the Lord.

Such are the refuse of mankind. But alas! that we should have to include in that word "refuse" the great bulk thereof! How few there are that feel spiritually! They feel acutely enough any injury to their body, or to their estate; but alas! for their spiritual concerns they have no sensation whatever! They are standing on the brink of hell, but they tremble not; the anger of God is burning against them, but they fear not; the sword of Jehovah is unsheathed, but terror doth not seize upon them. They proceed with the merry dance; they drink the bowl of intoxicating pleasure; they revel and they riot; still do they sing the lascivious song; yea, they do more than this; in their vain dreams they do defy the Most High; whereas, if they were once awakened to the consciousness of their state, the marrow of their bones would melt, and their heart would dissolve like wax in the midst of their bowels. They are asleep, indifferent and unconscious. Do what you may to them; let every thing be swept away that is hopeful, that might give them cheer when they come to die, yet they feel it not; for how should a sleeper

feel anything? But, "Therefore let us not sleep, as do others; but let us watch and be sober."

Again: the sleeper *can not defend himself*. Behold yonder prince, he is a strong man, ay, and a strong man armed. He hath entered into the tent. He is wearied. He hath drunken the woman's milk; he hath eaten her "butter in a lordly dish;" he casteth himself down upon the floor, and he slumbereth. And now she draweth nigh. She hath with her her hammer and her nail. Warrior! thou couldst break her into atoms with one blow of thy mighty arm; but thou canst not now defend thyself. The nail is at his ear, the woman's hand is on the hammer, and the nail hath pierced his skull; for when he slept he was defenseless. The banner of Sisera had waved victoriously over mighty foes; but now it is stained by a woman. Tell it, tell it, tell it! The man, who when he was awake, made nations tremble, dies by the hand of a feeble woman when he sleepeth.

Such are the refuse of mankind. They are asleep; they have no power to resist temptation. Their moral strength is departed, for God is departed from them. There is the temptation to lust. They are men of sound principle in business matters, and nothing could make them swerve from honesty; but lasciviousness destroyeth them; they are taken like a bird in the snare; they are caught in a trap; they are utterly subdued. Or, mayhap, it is another way that they are conquered. They are men that would not do an unchaste act, or even think a lascivious thought, they scorn it. But they have another weak point, they are entrapped by the glass. They are taken and they are destroyed by drunkenness. Or, if they can resist these things, and are inclined neither to looseness of life nor to excess in living, yet mayhap covetousness entereth into them; by the name of prudence it slideth into their hearts, and they are led to grasp after treasure and to heap up gold, even though that gold be wrung out of the veins of the poor, and though they do suck the blood of the orphan. They seem to be unable to resist their passion. How many times have I been told by men, "I can not help it, sir, do what I may; I resolve, I re-resolve, but I do the same; I am defenceless; I can not resist the temptation!" Oh, of course you can not, while you are asleep. O Spirit of the living God! wake up the sleeper! Let sinful sloth and presumption both be startled, lest haply Moses should come their way, and finding them asleep should hang them on the gallows of infamy for ever.

Now, I come to give another meaning to the word "sleep." I hope there have been some of my congregation who have been tolerable easy whilst I have described the first three things, because they have thought that they were exempt in those matters. But sleep signifies also *inactivity*. The farmer can not plow his field in his sleep, neither can he cast the grain into the furrows, nor watch the clouds, nor reap his harvest. The sailor can not reef his sail, nor direct his ship across the ocean, whilst he slumbereth. It is not possible that on the Exchange, or the mart, or in the house of business, men should transact their affairs with their eyes fast closed in slumber. It would be a singular thing to see a nation of sleepers; for they would be a nation of idle men. They must all starve; they would produce no wealth from the soil;

they would have nothing for their backs, nought for clothing and nought for food. But how many we have in the world that are inactive through sleep! Yes, I say inactive. I mean by that, that they are active enough in one direction, but they are inactive in the right. Oh how many men there are that are totally inactive in anything that is for God's glory, or for the welfare of their fellow creatures! For themselves, they can "rise up early, and sit up late, and eat the bread of carefulness;"—for their children, which is an alias for themselves, they can toil until their fingers ache—they can weary themselves until their eyes are red in their sockets, till the brain whirls, and they can do no more. But for God they can do nothing. Some say they have no time, others frankly confess that they have no will: for God's church they would not spend an hour, whilst for this world's pleasure they could lay out a month. For the poor they can not spend their time and attention. They may haply have time to spare for themselves and for their own amusement; but for holy works, for deeds of charity, and for pious acts they declare they have no leisure; whereas, the fact is, they have no will.

Behold ye, how many professing Christians there are that are asleep in this sense! They are inactive. Sinners are dying in the street by hundreds; men are sinking into the flames of eternal wrath, but they fold their arms, they pity the poor perishing sinner, but they do nothing to show that their pity is real. They go to their places of worship; they occupy their well-cushioned easy pew; they wish the minister to feed them every Sabbath; but there is never a child taught in the Sunday-school by them; there is never a tract distributed at the poor man's house; there is never a deed done which might be the means of saving souls. We call them good men; some of them we even elect to the office of deacons; and no doubt good men they are; they are as good as Anthony meant to say that Brutus was honorable, when

C. H. Spurgeon Preaching in the Music Hall, Royal Surrey Gardens.

he said, "So are we all, all honorable men." So are we all, all good, if they be good. But these are good, and in some sense—good for nothing; for they just sit and eat the bread, but they do not plow the field; they drink the wine, but they will not raise the vine that doth produce it. They think that they are to live unto themselves, forgetting that "no man liveth unto himself, and no man dieth unto himself." Oh, what a vast amount of sleeping we have in all our churches and chapels; for truly if our churches were once awake, so far as material is concerned, there are enough converted men and women, and there is enough talent with them, and enough money with them, and enough time with them, God granting the abundance of His Holy Spirit, which he would be sure to do if they were all zealous—there is enough to preach the gospel in every corner of the earth. The church does not need to stop for want of instruments, or for want of agencies; we have everything now except the will; we have all that we may expect God to give for the conversion of the world, except just a heart for the work, and the Spirit of God poured out into our midst. Oh! brethren, "let us not sleep as do others." You will find the "others" in the church and in the world: "the refuse" of both are sound asleep.

Ere, however, I can dismiss this first point of explanation, it is necessary for me just to say that the apostle himself furnishes us with part of an exposition; for the second sentence, "let us watch and be sober," implies that the reverse of these things is the sleep, which he means. "Let us watch." There are many that never watch. They never watch against sin; they never watch against the temptations of the enemy; they do not watch against themselves, nor against "the lusts of the flesh, the lusts of the eye, and the pride of life." They do not watch for opportunities to do good; they do not watch for opportunities to instruct the ignorant, to confirm the weak, to comfort the afflicted, to succor them that are in need; they do not watch for opportunities of glorifying Jesus, or for times of communion; they do not watch for promises; they do not watch for answers to their prayers; they do not watch for the second coming of our Lord Jesus. These are the refuse of the world: they watch not because they are asleep. But let us *watch*: so shall we prove that we are not slumberers.

Again: let us "*be sober*." Albert Barnes says, this most of all refers to abstinence, or temperance in eating and drinking, Calvin says, not so; this refers more especially to the spirit of moderation in the things of the world. Both are right; it refers to both. There be many that are not sober; they sleep because they are not so; for insobriety leadeth to sleep. They are not sober—they are drunkards, they are gluttons. They are not sober—they can not be content to do a little business—they want to do a great deal. They are not sober—they can not carry on a trade that is sure—they must speculate. They are not sober—if they lose their property, their spirit is cast down within them, and they are like men that are drunken with wormwood. If on the other hand, they get rich, they are not sober: they so set their affections upon things on earth that they become intoxicated with pride, because of their riches—become purse-proud, and need to have the heavens lifted up

higher, lest their heads should dash against the stars. How many people there are that are not sober! Oh! I might especially urge this precept upon you at this time, my dear friends. We have hard times coming, and the times are hard enough now. Let us be sober. The fearful panic in America has mainly risen from disobedience to this command—"Be sober;" and if the professors of America had obeyed this commandment, and had been sober, the panic might at any rate have been mitigated, if not totally avoided. Now, in a little time, you who have any money laid by will be rushing to the bank to have it drawn out, because you fear that the bank is tottering. You will not be sober enough to have a little trust in your fellow-men, and help them through their difficulty, and so be a blessing to the commonwealth. And you who think there is anything to be got by lending your money at usury will not be content with lending what you have, but you will be extorting and squeezing your poor debtors, that you may get the more to lend. Men are seldom content to get rich slowly, but he that hasteth to be rich shall not be innocent. Take care, my brethren—if any hard times should come, if commercial houses should smash, and banks be broken—take care to be sober. There is nothing will get us over a panic so well as every one of us trying to keep our spirits up—just rising in the morning and saying, "Times are very hard, and to-day I may lose my all; but fretting will not help it; so just let me set a bold heart against hard sorrow, and go to my business. The wheels of trade may stop; I bless God, my treasure is in heaven; I can not be bankrupt. I have set my affections on the things of God; I can not lose those things. There is my jewel; there is my heart!" Why, if all men could do that, it would tend to create public confidence; but the cause of the great ruin of many men is the covetousness of all men, and the fear of some. If we could all go through the world with confidence, and with boldness, and with courage, there is nothing in the world that could avert the shock so well. Come, I suppose, the shock must; and there are many men now present, who are very respectable, who may expect to be beggars ere long. Your business is, so to put your trust in Jehovah that you may be able to say, "Though the earth be removed, and though the mountains be carried into the midst of the sea, God is my refuge and strength, a very present help in trouble; therefore will I not fear;" and doing that, you will be creating more probabilities for the avoidance of your own destruction than by any other means which the wisdom of man can dictate to you. "Let us not be intemperate in business, as are others; but let us awake. "Let us not sleep"—not be carried away by the somnambulism of the world, for what it is better than that?—activity and greed in sleep; "but let us watch and be sober." Oh, Holy Spirit, help us to watch and be sober.

II. Thus I have occupied a great deal of time in explaining the first point—What was the sleep which the apostle meant? And now you will notice that the word "therefore" implies that there are CERTAIN REASONS FOR THIS. I shall give you these reasons; and if I should cast them somewhat into a dramatic form, you must not wonder; they will the better perhaps, be remembered. "Therefore," says the apostle, "let us not sleep."

We shall first look at the chapter itself for our reasons. The first reason precedes the text. The apostle tells us that "we are all the children of *the light* and of the day; *therefore* let us not sleep as do others." I marvel not when, as I walk through the streets after nightfall, I see every shop closed, and every window-blind drawn down; and I see the light in the upper room significant of retirement to rest. I wonder not that a half an hour later my footfall startles me, and I find none in the streets. Should I ascend the staircase, and look into the sleeper's placid countenances, I should not wonder; for it is night, the proper time for sleep. But if, some morning, at eleven or twelve o'clock, I should walk down the streets and find myself alone, and notice every shop closed, and every house straitly shut up, and hearken to no noise, I should say, "'Tis strange, 'tis passing strange, 'tis wonderful. What are these people at? 'Tis day-time, and yet they are all asleep. I should be inclined to seize the first rapper I could find, and give a double knock, and rush to the next door, and ring the bell, and so all the way down the street; or go to the police station, and wake up what men I found there, and bid them make a noise in the street; or go for the fire-engine, and bid the firemen rattle down the road and try to wake these people up. For I should say to myself, "There is some pestilence here; the angel of death must have flown through these streets during the night and killed all these people, or else they would have been sure to have been awake." Sleep in the daytime is utterly incongruous. "Well, now," says the apostle Paul, "ye people of God, it is day-time with you; the sun of righteousness has risen upon you with healing in his wings; the light of God's Spirit is in your conscience; ye have been brought out of darkness into marvelous light; for you to be asleep, for a church to slumber, is like a city a-bed in the day, like a whole town slumbering when the sun is shining. It is untimely and unseemly."

And now, if you look to the text again, you will find there is another argument. "Let us, who are of the day, be sober, putting on the breastplate of faith and love." So, then, it seems, it is *war-time*; and therefore, again, it is unseemly to slumber. There is a fortress, yonder, far away in India. A troop of those abominable Sepoys have surrounded it. Blood-thirsty hell-hounds, if they once gain admission, they will rend the mother and her children, and cut the strong man in pieces. They are at the gates: their cannon are loaded, their bayonets thirst for blood, and their swords are hungry to slay. Go through the fortress, and the people are all asleep. There is the warder on the tower, nodding on his bayonet. There is the captain in his tent, with his pen in his hand, and his dispatches before him, asleep at the table. There are soldiers lying down in their tents, ready for the war, but all slumbering. There is not a man to be seen keeping watch; there is not a sentry there. All are asleep. Why, my friends, you would say, "Whatever is the matter here? What can it be? Has some great wizard been waving his wand, and put a spell upon them all? Or are they all mad? Have their minds fled? Sure, to be asleep in war-time is indeed outrageous. Here! take down that trumpet; go close up to the captain's ear, and blow a blast, and see if it does not awake him in a moment. Just take away that bayonet from the soldier that is asleep

on the walls, and give him a sharp prick with it, and see if he does not awake." But surely, surely, nobody can have patience with people asleep, when the enemy surround the walls and are thundering at the gates.

Now, Christians, this is your case. Your life is a life of warfare; the world, the flesh, and the devil; that hellish trinity, and your poor flesh is a wretched mudwork behind which to be intrenched. Are you asleep? Asleep, when Satan has fire-balls of lust to hurl into the windows of your eyes—when he has arrows of temptation to shoot into your heart—when he has snares into which to trap your feet? Asleep, when he has undermined your very existence, and when he is about to apply the match with which to destroy you, unless sovereign grace prevents? Oh! sleep not, soldier of the cross! To sleep in war-time is utterly inconsistent. Great Spirit of God forbid that we should slumber.

But now, leaving the chapter itself, I will give you one or two other reasons that will, I trust, move Christian people to awake out of their sleep. *"Bring out your dead! Bring out your dead! Bring out your dead!"* Then comes the ringing of a bell. What is this? Here is a door marked with a great white cross. Lord, have mercy upon us! All the houses down that street seem to be marked with that white death cross. What is this? Here is the grass growing in the streets; here are Cornhill and Cheapside deserted; no one is found treading the solitary pavement; there is not a sound to be heard but those horse-hoofs like the hoofs of death's pale horse upon the stones, the ringing of that bell that sounds the death-knell to many, and the rumbling of the wheels of that cart, and the dreadful cry, "Bring out your dead! Bring out your dead! Bring out your dead!" Do you see that house? A physician lives there. He is a man who has great skill, and God has lent him wisdom. But a little while ago, whilst in his study, God was pleased to guide his mind, and he discovered the secret of the plague. He was plague-smitten himself, and ready to die; but he lifted the blessed phial to his lips, and he drank a draught and cured himself. Do you believe what I am about to tell you? Can you imagine it? That man has the prescription that will heal all these people; he has it in his pocket. He has the medicine which, if once distributed in those streets, would make the sick rejoice, and put that dead man's bell away. And he is asleep! he is asleep! He is asleep! O ye heavens! why do ye not fall and crush the wretch? O earth! how couldst thou bear this demon upon thy bosom? Why not swallow him up quick? He has the medicine; he is too lazy to go and tell forth the remedy. He has the cure, and is too idle to go out and administer it to the sick and the dying! No, my friends, such an inhuman wretch could not exist! But I can see him here to-day. There are you! You know the world is sick with the plague of sin, and you yourself have been cured by the remedy which has been provided. You are asleep, inactive, loitering. You do not go forth to

> "Tell to others round,
> What a dear Saviour you have found."

There is the precious gospel; you do not go and put it to the lips of a sinner.

There is the all-precious blood of Christ; you never go to tell the dying what they must do to be saved. The world is perishing with worse than plague: and you are idle! And you are a minister of the gospel; and you have taken that holy office upon yourself; and you are content to preach twice on a Sunday, and once on a weekday, and there is no remonstrance within you. You never desire to attract the multitudes to hear you preach; you had rather keep your empty benches, and study propriety, than you would once, at the risk of appearing over-zealous, draw the multitude and preach the word to them. You are a writer; you have great power in writing; you devote your talents alone to light literature, or to the production of other things which may furnish amusement, but which can not benefit the soul. You know the truth, but you do not tell it out. Yonder mother is a converted woman: you have children, and you forget to instruct them in the way to heaven. You, yonder, are a young man, having nothing to do on the Sabbath-day, and there is the Sunday school; you do not go to tell those children the sovereign remedy that God has provided for the cure of sick souls. The death-bell is ringing e'en now; hell is crying out, howling with hunger for the souls of men. "Bring out the sinner! Bring out the sinner! Bring out the sinner! Let him die and be damned!" And there are you, professing to be a Christian, and doing nothing which might make you the instrument of saving souls—never putting out your hand to be the means in the hand of the Lord, of plucking sinners as brands from the burning! Oh! May the blessing of God rest on you, to turn you from such an evil way, that you may not sleep as do others, but may watch and be sober. The world's eminent danger demands that we should be active and not be slumbering.

Hark how the mast creaks! See the sails there, rent to ribbons. Breakers ahead! She will be on the rocks directly. Where is the captain? Where is the boatswain? Where are the sailors? Ahoy there! Where are you? Here's a storm come on. Where are you? You are down in the cabin. And there is the captain in a soft sweet slumber. There is the man at the wheel, as sound asleep as ever he can be; and there are all the sailors in their hammocks. What! and the breakers ahead? What! the lives of two hundred passengers in danger, and here are these brutes asleep? Kick them out. What is the good of letting such men as these be sailors, in such a time as this especially? Why, out with you! If you had gone to sleep in fine weather we might have forgiven you. Up with you, captain! What have you been at? Are you mad? But hark! the ship has struck; she will be down in a moment. Now you will work, will you? Now you will work, when it is of no use, and when the shrieks of drowning women shall toll you into hell for your most accursed negligence, in not having taken care of them. Well, that is very much like a great many of us, in these times too.

This proud ship of our commonwealth is reeling in a storm of sin; the very mast of this great nation is creaking under the hurricane of vice that sweeps across the noble vessel; every timber is strained, and God help the good ship, or alas! none can save her. And who are her captain and her

sailors, but ministers of God, the professors of religion? These are they to whom God gives grace to steer the ship. "Ye are the salt of the earth;" ye preserve and keep it alive, O children of God. Are ye asleep in the storm? Are ye slumbering now? If there were no dens of vice, if there were no harlots, if there were no houses of profanity, if there were no murders and no crimes, oh! ye that are the salt of the earth, ye might sleep; but to-day the sin of London crieth in the ears of God. This behemoth city is covered with crime, and God is vexed with her. And are we asleep, doing nothing? Then God forgive us! But sure of all the sins he ever doth forgive, this is the greatest, the sin of slumbering when a world is damning—the sin of being idle when Satan is busy, devouring the souls of men. "Brethren, let us not sleep" in such times as these; for if we do, a curse must fall upon us, horrible to bear.

There is a poor prisoner in a cell. His hair is all matted, over his eyes. A few weeks ago the judge put on the black cap, and commanded that he should be taken to the place from whence he came, and hung by the neck until dead. The poor wretch has his heart broken within him, whilst he thinks of the pinion, of the gallows, and of the drop, and of afterdeath. O! who can tell how his heart is rent and racked, whilst he thinks of leaving all, and going he knoweth not where! There is a man there, sound asleep upon a bed. He has been asleep there these two days, and under his pillow he has that prisoner's free pardon. I would horsewhip that scoundrel, horsewhip him soundly, for making that poor man have two days of extra misery. Why, if I had had that man's pardon, I would have been there, if I rode on the wings of lightning to get at him, and I should have thought the fastest train that ever run but slow, if I had so sweet a message to carry, and such a poor heavy heart to carry it to. But that man, that brute, is sound asleep, with a free pardon under his pillow, whilst that poor wretch's heart is breaking with dismay! Ah! do not be too hard with him: he is here today. Side by side with you this morning there is sitting a poor penitent sinner; God has pardoned him, and intends that you should tell him that good news. He sat by your side last Sunday, and he wept all the sermon through, for he felt his guilt. If you had spoken to him then, who can tell? He might have had comfort; but there he is now—you do not tell him the good news. Do you leave that to me to do? Ah! sirs, but you can not serve God by proxy; what the minister does is nought to you; you have your own personal duty to do, and God has given you a precious promise. It is now on your heart. Will you not turn round to your next neighbor, and tell him that promise? O! there is many an aching heart that aches because of our idleness in telling the good news of this salvation. "Yes," says one of my members, who always comes to this place on a Sunday, and looks out for young men and young women whom he has seen in tears the Sunday before, and who brings many into the church, "yes, I could tell you a story." He looks a young man in the face, and says, "Hav'nt I seen you here a great many times?" "Yes." "I think you take a deep interest in the service, do you not?" "Yes, I do: what makes you ask me that question?" "Because I looked at your face last Sunday, and I

thought there was something at work with you." "O! sir," he says, "nobody has spoken to me ever since I have been here till now, and I want to say a word to you. When I was at home with my mother, I used to think I had some idea of religion; but I came away, and was bound apprentice with an ungodly lot of youths, and have done everything I ought not to have done. And now, sir, I begin to weep, I begin to repent. I wish to God that I knew how I might be saved! I hear the word preached, sir, but I want something spoken personally to me by somebody." And he turns round; he takes him by the hand and says, "My dear young brother, I am so glad I spoke to you; it makes my poor old heart rejoice to think that the Lord is doing something here still. Now, do not be cast down; for you know, " 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' " The young man puts his handkerchief to his eyes, and after a minute, he says, "I wish you would let me call and see you, sir." "O! you may," he says. He talks with him, he leads him onward, and at last by God's grace the happy youth comes forward and declares what God has done for his soul, and owes his salvation as much to the humble instrumentality of the man that helped him as he could do to the preaching of the minister.

Beloved brethren, the bridegroom cometh! Awake! Awake! The earth must soon be dissolved, and the heavens must melt! Awake! Awake! O Holy Spirit arouse us all, and keep us awake.

III. And now I have no time for the last point, and therefore I shall not detain you. Suffice me to say in warning, there is AN EVIL HERE LAMENTED. There are some that are asleep, and the apostle mourns it.

My fellow sinner, thou that art this day unconverted, let me say six or seven sentences to thee, and thou shalt depart. Unconverted man! unconverted woman! you are asleep to-day, as they that sleep on the top of the mast in time of storm; you are asleep, as he that sleeps when the waterfloods are out, and when his house is undermined, and being carried down the stream far out to sea; you are asleep, as he who in the upper chamber, when his house is burning and his own locks are singeing in the fire, knows not the devastation around him; you are asleep—asleep as he that lies upon the edge of a precipice, with death and destruction beneath him. One single start in his sleep would send him over, but he knows it not. Thou art asleep this day; and the place where thou sleepest has so frail a support that when once it breaks thou shalt fall into hell: and if thou wakest not till then, what a waking it will be! "In hell he lifted up his eyes, being in torment;" and he cried for a drop of water, but it was denied him. "He that believeth in the Lord Jesus Christ, and is baptized shall be saved; he that believeth not shall be damned." This is the gospel. Believe ye in Jesus, and ye shall "rejoice with joy unspeakable and full of glory."

The Spurgeon Library of William Jewell College: A Hidden Treasure Among Baptists in America

Adrian Lamkin

> For many years it has been a source of pride that William Jewell College has the . . . library of Charles Haddon Spurgeon, who was the most popular preacher of the nineteenth century. Spurgeon began his London ministry when William Jewell College was only four years old. For nearly half a century now these books, which were his working tools, have been on our campus. From time to time, scholars have come to our library to consult these books because some of them are rare, and all of them together constitute an interesting collection of Puritan literature. We always welcome visitors who come for such study.[1]

In 1952, President Walter Pope Binns offered these remarks to acknowledge the forty-sixth anniversary of the arrival of Spurgeon's great library at the William Jewell College campus in 1906. The acquisition of this unique collection was seen as a "great benefit and honor" to the college, a benefit that would increase with time.[2] The college has indeed looked with pride upon the fact that the working tools of this "prince of preachers" has been housed here, but unfortunately this literary treasure has too often remained hidden from use by Baptists in America.

While scores of international visitors come to the library annually, many American Baptists are not aware of the existence of this collection in this country. Some Spurgeon biographers have even expressed surprise that his library is now "west of the Mississippi River,"[3] while others have expressed concern that it would be more useful in a different setting.[4] The sesquicentennial anniversary of the birth of Spurgeon thus provides a new opportunity for people everywhere to become acquainted with this "hidden treasure" in Missouri.

Building the Treasure

Spurgeon's love for books began when he was a lad. By the time he was six years of age, he had become acquainted with the books of theology and Puritan classics that were contained in his grandfather's house at Stambourne. (Spurgeon spent the early years of his life at his grandfather's home.) He claimed that he was never happier than when he was reading one of these volumes.[5] Thus, at an early age he developed a strong attachment to these enormous folios. Since Spurgeon returned to his parents' home when he was seven, it is noteworthy that such a young boy should be so enamored with such heavy reading of theology, philosophy, and history. When he was only fifteen, he wrote an essay which gave proof of the wide extent of his reading.[6]

Later, when he was engaged to Susannah Thompson, and they would go for afternoon walks, he would have her read to him from one of these

Puritan volumes. Mrs. Spurgeon commented, "I heard his dear voice explain that I could not understand, condensing into shorter sentences whole pages of these discursive old divines, and pressing from them all the richest nectar of their hidden sweetness."[7]

Spurgeon was always adding to his collection. He often visited booksellers' shops, and he quickly reviewed booksellers' catalogues that came to his attention. When he discovered books that he wished to buy, he would prepare an order that would be sent immediately, or a messenger would be sent to make sure that the book was secured. In this way he was often able to purchase treasures before other collectors could act.[8] After he moved to "Westwood" in 1880, he discovered that he actually had more shelf space than his thousands of volumes could fill. Consequently, he purchased many additional volumes which he had wanted.[9]

Because of his position as the leading preacher of his day, Spurgeon was the recipient of many gift books. The senders of these volumes were usually the authors themselves, who were seeking a favorable word from Spurgeon, or a brief review in his monthly magazine. They knew that Spurgeon's positive comment could aid the sale of their books. Happily Spurgeon retained the letters he received from these young authors, and the letters are preserved in the gift volumes themselves.

At the time of Spurgeon's death in 1892, he owned 12,000 volumes, a very sizable personal library. His collection would have been larger if he had not given numbers of books to the Pastors' College, his students, and his friends.[10]

Treasure Comes to Missouri

After Spurgeon's death, Mrs. Spurgeon retained his library, and even added to it. However, following her death in 1903, their twin sons decided to offer the library for sale. The asking price was 500 pounds (approximately $2,500) for the entire collection, and it was planned that the collection should be sold as a whole. For whatever reason, there were no takers of the offer in England.

In the summer of 1905, J. T. M. Johnston of St. Louis, one of the trustees of William Jewell College, discovered that Spurgeon's library was for sale when he attended the meeting of the Baptist World Alliance in London. Upon his return he proposed to his fellow trustees that the library be bought for William Jewell College. The trustees approved the undertaking, but the money was not available. The matter was brought to the annual session of the Missouri Baptist General Association in October, 1905, and with some degree of enthusiasm (according to the reports of the day), the messengers subscribed (even oversubscribed) the purchase price within ten minutes.[11] According to one of the speakers at that annual meeting, "nothing will attract more attention to Missouri Bapists, and hardly anything could be of more intrinsic value than the possession of the library of the great modern apostle, Charles H. Spurgeon."[12]

J. W. Thirtle, editor of *The Christian* in London, was chosen to act as

the agent for the college in the purchasing of the library. He looked after the details of securing the books, supervised the packing of the books in forty canvas-lined wooden crates, and arranged for transportation, insurance, and customs. His care in fulfilling his responsibilities is reflected in his almost-daily correspondence with the president of William Jewell College. His service is also reflected in the fact that he discovered that some of the valuable books in Spurgeon's library were not included in the shipment to America. Consequently, he pressed the agent for the Spurgeon sons to include these volumes in the shipment, and his request was accepted. However, Thirtle also did the collection a disservice when he threw out a considerable number of books which "Spurgeon neither bought nor valued" (Thirtle called these books "trifles") and some "dead volumes of indifferent magazines."[13] "Trifles" and "dead volumes" of 1905 might have been additional treasures in 1984.

When the library arrived in Missouri in January, 1906, there were approximately 7,000 volumes in the collection. Since the collection reportedly numbered 12,000 volumes in 1892, some have questioned the difference in these two figures. If we accept the 12,000 volume total as accurate (as reported in Spurgeon's *Autobiography*), then what happened to the remaining 5,000 volumes? There is no conclusive answer, but there are hints in correspondence which indicate what probably happened to those books that were not sold to William Jewell College in 1905. Some had been given to friends who requested volumes from the great preacher's library,[14] some had been given to the Pastors' College, and the remainder were probably withheld by the Spurgeon sons and were not offered for sale.[15] However, Thirtle believed that the college had received the most valuable books from Spurgeon's library and the corpus of his most oft-used books.[16]

Value of the Treasure

The value of this collection may be noted in several points. First, these volumes provided the resource materials for Spurgeon's great sermons. If one wishes to understand how Spurgeon constructed his sermons, a visit to his library can help to give some understanding. The collection includes hundreds of Biblical commentaries which Spurgeon regularly consulted for his messages. His familiarity with these commentaries was so strong that he compiled his analysis of each in his book, *Commenting and Commentaries*. "In almost every case," Spurgeon wrote, "the books have been actually examined by myself, and my opinion, whatever it may be worth, is an original one."[17]

Spurgeon rarely penned marginal notes in his books, but he did offer his view of the value of the commentary on the front flyleaf. In one volume of the commentaries of John Calvin (which he often used, if the condition of the books is any indication) Spurgeon wrote, "Incomparable Calvin: he speaks not his own mind but labours to utter the Spirit's meaning." On the other hand, Spurgeon disliked much of the material in one of the commentaries of Adam Clarke. He claimed that Clarke was an "Arminian twister of the word." When Clarke had determined that the serpent which deceived Adam and Eve was actually a monkey, Spurgeon claimed that Clarke's work

was "adapted to blind the eye and prevent the truth in Jesus from shining upon the soul." In a commentary on Isaiah, written by W. Day in 1654, Spurgeon played with the author's name when he penned his thoughts in the book. According to Spurgeon, "This day sheds small light on the subject; probably the writer had all the day in his name."

Many of these volumes provided the illustrations for his sermons. There are volumes of sermons, expositions, meditations, contemplations, records, visions, allegories, and treatises—and these are just the theological works. It is amazing to note the wide variety one can find here. There are volumes on art and science, medical books which he could discuss with the doctors of his day, literary masterpieces (including first edition works by Charles Dickens and a copy of *Nights with Uncle Remus*), history, biography, travel, philosophy, etc. And the variety continues. There are even books on fern culture, woodland trees, insect life, and sheep raising. There are also volumes on jokes and anecdotes, such as *Tavern Anecdotes and Sayings, Religion of Geology,* and *Jottings from Jail.*[18]

A partial count of the volumes in the library reveals this variety. There are at least 528 volumes of literature, 519 volumes of sermons, 488 volumes of New Testament studies, 422 volumes of theology, 319 volumes of biography, 266 volumes on missions, 265 volumes of science, 200 volumes in hymnody, 203 history volumes, 159 commentaries on Psalms, 156 general Bible commentaries, 45 volumes on homiletics, and 17 books on jokes and humor.[19]

Another valuable part of the collection is the "Puritans," those volumes of theology which came from the Puritan period of English history. Spurgeon had gathered these volumes with meticulous care since his teens. He hunted originals, not cut reprints. "I harbor a prejudice against all new editions, and a preference for the originals," he wrote, "even though they wander about in sheepskins and goatskins, and are shut up in the heaviest of board."[20] At the time of Spurgeon's death, his collection of the Puritan theology was claimed to be the best in the world outside of the British Museum.[21] Thirtle believed that this part of Spurgeon's library was sent as a whole to William Jewell College.

Spurgeon spoke reverently about his "Puritans." In one of his sermons at the Tabernacle he said, ". . . let me have one of the good solid Puritan volumes that are so little prized nowadays, and my soul can feed upon such blessed food as that, and be satisfied with it."[22] He was convinced that the value of the "Puritans" for ministerial instruction could not be surpassed. For example, one of his favorite Puritan writers was Thomas Manton, whose works he readily recommended to his students. "Ministers who do not know Manton," said Spurgeon, "need not wonder if they are themselves unknown."[23]

Biographers of Spurgeon have disagreed on how to define the "Puritan" volumes in his collection, and this disagreement has led them to differ on the number of "Puritan" volumes in his library. Some have claimed that the total collection sold to William Jewell College in 1905 (approximately 7,000

volumes) constituted Spurgeon's Puritan library, while others claim that a far smaller number would accurately describe the number of Puritan volumes in the collection. While some would disagree on the total number of Puritan works, all would be able to find works in the collection by well-known Puritans, such as Richard Baxter, Thomas Brooks, John Bunyan, Thomas Goodwin, William Gurnall, Thomas Manton, and Richard Sibbes.

A third valuable element of the Spurgeon library is his collection of hymnals. Spurgeon loved poetry and hymns, and he even compiled his own hymnbook for use in the Metropolitan Tabernacle. Over 250 of the volumes consist of hymnals, tunebooks, hymnal companions, and histories of hymn-writing and psalmody.[24] Most of the books are English publications, but there are also Scottish, American, and German hymnals as well. Some of these volumes are one-of-a-kind copies, not found anywhere else in the United States. The books range in size from the modern church hymnal down to the miniature two-inch by four-inch book that fits comfortably into one hand.

Most of the leading hymn writers from English history are represented in Spurgeon's library. There are several works by Benjamin Keach, who is often credited with introducing regular singing of hymns into English worship services. Unfortunately, none of Keach's hymnals are contained in the collection. There are hymnals by Joseph Stennett, Isaac Watts, John and Charles Wesley, John Rippon, and George Whitfield. There are also hymnals by Reginald Heber, Richard Mant, and John Mason Neale—men who were associated with the Oxford Movement of the nineteenth century. Spurgeon's interest was indeed wide and varied.

The greatest gem among the hymnal collection is a handwritten manuscript (in Spurgeon's own hand) of 186 poems and hymns. This manuscript book, which has never been published, is devoted to theological themes, with a few works on secular topics. Many of these compositions were used in congregational singing, and some became a part of the Tabernacle's hymnal, entitled *Our Own Hymn-book.*

In addition to these three valuable parts of the Spurgeon library, other treasures can be found in the collection. There are ancient volumes, such as a commentary on Psalms written by Cardinal Juan de Torquemada of Spain in 1476, and a commentary on Isaiah by John Oecolampadius of Basle, published in 1525. There are the many works of Spurgeon himself, including a complete set of *The Sword and the Trowel* (the monthly magazine he began publishing in 1865), bound copies of his published sermons, and his devotional works that he prepared for young people and adults. There are several complete manuscript sermons of Spurgeon which he preached at the Metropolitan Tabernacle, recorded in longhand by two secretaries as he preached. These manuscript sermons were then edited and published within a week of the time that Spurgeon preached them. Also, the collection contains several of Spurgeon's works in foreign languages.

Today, the Spurgeon library of William Jewell College is housed in the Special Collections area of the Curry Library. A part of its display is a replica

of Spurgeon's study at Westwood, his home in London from 1880 to 1892. The furnishings are nineteenth-century English pieces which reflect the atmosphere in which Spurgeon studied and worked. A reading room adjacent to the collection has been newly remodeled to create a more ornate Victorian setting for Spurgeon's works. Researchers and visitors are always welcome, and they should contact the Special Collections librarian for assistance.

Endnotes

Adrian Lamkin is director, Center for Baptist Historical Studies, William Jewell College, Liberty, Missouri.

[1]"Holiday 46 Years Ago Inaugurated Great Shrine on William Jewell Campus," *William Jewell College Bulletin,* XLV (February, 1952), p. 2.

[2]*Ibid.*

[3]Richard E. Day, *The Shadow of the Broad Brim* (Grand Rapids: Baker Book House, 1976), pp. 119-123.

[4]Craig Skinner, *Lamplighter and Son* (Nashville: Broadman Press, 1984), p. 249.

[5]Susannah Spurgeon, *C. H. Spurgeon's Autobiography,* Vol. 4 (London: Passmore and Alabaster, 1900), pp. 265-267.

[6]*Ibid.*

[7]Day, pp. 119-123.

[8]*Autobiography,* pp. 265-286.

[9]*Ibid.*

[10]*Ibid.*, p. 287.

[11]J. C. Armstrong, "The Spurgeon Library" (unpublished manuscript, William Jewell College, 1935), p. 8.

[12]*Ibid.*, pp. 7-9.

[13]*Ibid.*, pp. 15-16.

[14]*Ibid.*, pp. 16-30.

[15]See the Armstrong manuscript, which includes the correspondence which leaves this impression.

[16]Armstrong, pp. 16-30.

[17]*Autobiography,* pp. 287-295.

[18]*Ibid.*

[19]Skinner, p. 249.

[20]*Autobiography,* pp. 287-295.

[21]*Ibid.*

[22]*Ibid.*, p. 265.

[23]*Ibid.*, pp. 287-296.

[24]Donald C. Brown, "Spurgeon's Hymnals," *The Hymn,* XXX (January, 1979), pp. 39-48.

Baptist General Bodies in the USA

Robert G. Gardner

A list of Baptist general bodies in the United States appeared in the April, 1977, issue of *Baptist History and Heritage*. For a number of reasons, this revised list has now been prepared:

(1) The flow of time testifies to the inadequacy of the figures in that earlier computation. During the six-month period prior to the completion of the present list in January, 1984, an attempt was made to gain current statistics directly from each general body. As will quickly be seen, the venture was not entirely successful.

(2) Some general bodies have been added, thanks to recent research by David B. Barrett, Frank Mead, J. Gordon Melton, Arthur C. Piepkorn, and Albert W. Wardin, Jr. These groups are: Black Primitive Baptists, Creek Independent Indian Baptist Churches, Evangelical Free Baptist Church, Fundamental Baptist Fellowship Association (black), New England Evangelical Baptist Fellowship, Orthodox Baptists, Seminole Independent Indian Church, Southwide/South Carolina Baptist Fellowship, Ukrainian Evangelical Baptist Convention, and World Baptist Fellowship. Because several of these groups contain churches formerly considered independent, the category of "independent, non-affiliated" has been drastically reduced.

(3) Some general bodies have been omitted. Some have simply disappeared or merged into larger bodies: Danish Baptist General Conference, Finnish Baptist Mission Union, French-Speaking Baptist Convention of New England, and Independent Baptist Church of America. Some have been found to be more pentecostal than Baptist: Bethel Ministerial Association, General Conference of the Evangelical Baptist Church, Inc., and Pentecostal Free Will Baptist Church. (However, two Baptist-pentecostal bodies have been retained because their members are still accepted freely by some neighboring Baptist churches: Baptist Purity Association and Holiness Baptist Association.) In one important instance, the Hispanic-American Baptists, it has been determined that, although several conventions exist (Hispanic Baptist Convention in Northern California, Hispanic Baptist Convention of the Southwest, Mexican Baptist Convention of Texas, and Spanish Baptist Convention of New Mexico), their statistics are included with those of the American Baptist Churches in the U.S.A. or the Southern Baptist Convention.

(4) The 1977 list unwittingly included some churches and members located outside the fifty United States. They have been removed from the present calculation, which tries to comprehend only churches and members within this country. Therefore, some differences exist between these figures and denominational totals for the American Baptist Churches, the Baptist General Conference, the Conservative Baptist Association, the General Association of General Baptists, the General Association of Regular Baptist Churches, the National Association of Free Will Baptists, the North Ameri-

can Baptist General Conference, the Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Although the 1977 and present lists have somewhat different data bases, a brief comparison seems appropriate. In 1977 there were an estimated 53 general bodies, 102,991 churches, and 28,947,099 members. At present there are an estimated 52 general bodies, 101,683 churches, and 30,059,559 members.

In the list which follows, the most complete entries show the name and headquarters of the body, the date of its founding, the number of churches and members, the date of these statistics, and a reference to the source(s) of these statistics. Sources are identified at the end of the list.

American Baptist Association, Texarkana, TX (1905/1924): 1,641/244,676 (1982) (D)

American Baptist Churches in the U.S.A., Valley Forge, PA (1907): 5,773/1,591,412 (1982) (D)

Association of Evangelicals for Italian Mission, Upper Darby, PA (1899): 44/4,566 (1960) (T)

Baptist Bible Fellowship International, Springfield, MO (1950): 1,526/648,000 (c.1980) (WN, G)

Baptist General Conference, Arlington Heights, IL (1879): 726/130,931 (1982) (D)

Baptist Missionary Association of America, Little Rock, AR, Jacksonville, TX (1950): 1,390/228,381 (1981) (D)

Baptist Purity Association, GA, FL (1935): 7/350 (1982) (D, G)

Black Primitive Baptists, (1869): 215/3,000 (c.1970) (MN)

Central Baptist Association, VA, etc. (1956): 40/5,000 (1973) (MD)

Conservative Baptist Association, Wheaton, IL (1947): 1,081/219,600 (1983) (D, G)

Creek Independent Indian Baptist Churches, OK (c.1910): 41/2,750 (1983) (B, D)

Czechoslovak Baptist Convention in America (1912): 4/686 (1976) (D)

Duck River (and Kindred) Associations of Baptists; Baptist Churches of Christ; General Association of Baptists (1827): 85/8,632 (1975) (J)

Evangelical Free Baptist Church, Dupage County, IL (1978): 22/2,567 (1979) (MD)

Fundamental Baptist Fellowship (white) (1920): 40/10,000 (1984) (D)

Fundamental Baptist Fellowship Association (black) (1962): 10/1,000 (c.1975) (MN, B)

General Association of General Baptists, Poplar Bluff, MO (1870): 843/73,922 (1981) (D, G)

General Association of Regular Baptist Churches, Schaumburg, IL (1932): 1,581/243,888 (1982) (D, G)

General Conference of Original Free Will Baptists, Ayden, NC (1921/1962): 430/42,000 (1975) (BWA)

General Six-Principle Baptists, RI, PA (1653): 4/290 (1983) (D)

Holiness Baptist Association, GA (1894): 39/1,400 (1983) (WR, G)
Hungarian Baptist Union of America (1908): 10/550 (1983) (D)
Independent, non-affiliated: 200/18,500 (1983) (G)
National Association of Free Will Baptists, Nashville, TN (1935): 2,478/216,776 (1981) (D)
National Baptist Convention of America (1915): 12,400/3,500,000 (1981) (BWA)
National Baptist Convention of the USA, Inc. (1895): 27,000/6,300,000 (1981) (BWA)
National Primitive Baptist Convention, Huntsville, AL (1907): 606/250,000 (1975) (MN)
New England Evangelical Baptist Fellowship (c.1943): 10/1,022 (1965) (MN)
New Testament Association of Independent Baptist Churches, Minneapolis, MN (1965): 200/25,000 (c.1980) (WN, D, BWA, G)*
North American Baptist General Conference, Oakbrook Terrace, IL (1865): 260/43,146 (1981) (D)
Old Regular Baptists, KY, VA, WV (1854): 315/17,500 (1966-70) (P)
Orthodox Baptists (1931): c.10/c.1,000 (c.1979) (B, G)
Polish Baptist Conference (1912): 11/1,000 (1960) (T)
Portuguese Baptist Convention of New England (1903/1919): 13/990 (1960) (T)
Primitive Baptists: 1,969/66,518 (1970) (WN)
Progressive National Baptist Convention, Washington, DC (1961): 875/1,000,000 (1983) (D)
Regular Baptists: 41/3,385 (1983) (D)
Romanian Baptist Association (1913): 20/2,500 (1981) (D, T, G)
Russian-Ukrainian Evangelical Baptist Union (1901): 35/2,000 (c.1973) (P)
Seminole Independent Indian Church, FL (c.1950): 4/250 (1983) (B, G)
Separate Baptists in Christ: 111/9,607 (1983, 1965) (D, MN)**
Seventh Day Baptist General Conference, Janesville, WI (1671): 64/5,039 (1981) (D)
Seventh Day Baptists, German (1728): 2/100 (c.1975) (MN)
Southern Baptist Convention, Nashville, TN (1845): 36,531/14,185,454 (1983) (D)
Southwide Baptist Fellowship, Laurens, SC (1955); South Carolina Baptist Fellowship, Laurens, SC (1954): 2,268/1,134,000 (1983) (D)
Sovereign Grace or Reformed Baptists (c.1955): 275/8,250 (1983) (D)
Two-Seed-in-the-Spirit Predestinarian Baptists (c.1826): 6/152 (1975) (WN)
Ukrainian Evangelical Baptist Convention (1946): 20/3,000 (c.1973) (P)
Union of Latvian Baptists of America (1950): 7/378 (1983) (D)
United Baptists: 517/53,665 (c.1980) (WN)
United Free Will Baptist Church, Kinston, NC (1901): 350/40,100 (1976) (BWA)
World Baptist Fellowship, Arlington, TX (1950): 345/85,000 (1970) (WN)

Approximate totals:			
Bodies	**52 -**	**0 =**	**52**
Churches	**102,183 -**	**500 =**	**101,683*** **
Members	**30,243,559 -**	**184,000 =**	**30,059,559*** **

* This includes the Minnesota Baptist Association.
** This includes the Christian Unity Baptist Association.
*** These deductions are made to offset the effect that some churches cause by maintaining membership in two or three general bodies.

MAIN SOURCES

B = Barrett, David B. *World Christian Encyclopedia* (New York: Oxford University Press, 1982), pp. 720-25.
BWA = Statistics from the Baptist World Alliance, reported by Baptist Press, Nashville, TN, May 19, 1976; reported in subsequent personal letters from Carl W. Tiller (1976) and Reinhold J. Kerstan (1983); reported in *Annual*, Southern Baptist Convention, 1983, pp. 230-31.
D = Denominational spokesperson or document.
G = Gardner, Robert G. Estimate by.
J = Jacquet, C. H., Jr. (ed.). *Year Book of American and Canadian Churches, 1983* (Nashville: Abingdon Press, 1983).
MD = Mead, Frank S. *Handbook of Denominations in the United States* (7th ed.; Nashville: Abingdon Press, 1980).
MN = Melton, J. Gordon. *The Encyclopedia of American Religions*, I (Wilmington, NC: McGrath Publishing Co., 1978), pp. 357-401, 539-44.
P = Piepkorn, Arthur C. *Profiles in Belief*, II (San Francisco: Harper and Row, 1978), pp. 395-477.
S = Shelley, Bruce L. *A History of Conservative Baptists* (Wheaton: Conservative Baptist Press, 1971).
T = Torbet, Robert G. *A History of the Baptists* (3rd ed.; Valley Forge, PA: Judson Press, 1973), pp. 542-45.
WR = Walker, Charles O. *History of the Holiness Baptist Association of Georgia* (Jasper, GA: Pickens Area Vocational Technical School, 1968); personal conversations (1983).
WN = Wardin, Albert W., Jr. *Search* (Winter, Summer 1977); *Baptist Atlas* (Nashville: Broadman Press, 1980).

Robert G. Gardner is professor of religion, Shorter College, Rome, Georgia.

Book Reviews

OUR HERITAGE OF FAITH. *By Daniel H. Holcomb. Nashville: Convention Press, 1983. 63 pp. $1.30.*

Our Heritage of Faith is a book small in size but large in subject matter. It is a compact but competent overview of some major dimensions of Baptist history.

The first chapter is a concise treatment of Baptists' struggle for religious liberty. Declaring this struggle to be a prominent part of Baptist history, the author distinguishes between religious liberty and religious toleration and between religious liberty and the separation of church and state. Brief sketches are provided of Thomas Helwys, Roger Williams, Isaac Backus, and John Leland, who were "heroes" in this struggle.

"New Fires of Faith" is the title of chapter two and covers Baptist beginnings in America. Appropriately, attention is given to the Great Awakening with its emphasis on personal religion.

The world mission enterprise is treated in chapter three. Writing that "Men and women of vision challenged Baptists to expand their missions horizons to include the whole world," the author names Andrew Fuller, William Carey, and Luther Rice as principals in the early efforts of Baptists to go into all the world to preach the gospel.

The concluding chapter speaks forthrightly about Baptist heritage helping to shape the future. The writer again sounds the call to religious liberty, but this time liberty in the sense of freedom of conscience in the face of rampant authoritarianism in politics and religion today, namely, that authoritarianism espoused by dogmatic leaders who demand conformity to their standards of religious beliefs, one which calls for creedalism in the form of a written statement of beliefs to which all would subscribe. The author rightly states that creedalism "goes against the long-held Baptist belief that persons have the capacity and right to form their own beliefs based on the authority of God's Word in the Bible."

This book is historically accurate, theologically sound, and intellectually honest. At the end of each chapter are practical exercises which can be used in a teaching situation. Do not be misled by the small size of this book. It carries a significant message for all Southern Baptists about their past, present, and future.—*Marion D. Lark, pastor, First Baptist Church, Henderson, North Carolina.*

RELIGION AND POLITICS. *Edited by James E. Wood, Jr. Waco, TX: Baylor University Press, 1983. 127 pp. $4.95*

This volume, edited by James E. Wood, Jr., professor and director of J. M. Dawson Studies in Church and State of Baylor University, consists of

nine papers presented at Baylor's Institute of Church-State Studies, April 19-20, 1982, on the relationship between religion and politics, which several contributors addressed as the relationship between church and state. Contributors have various religious (Baptist, Catholic, Lutheran, Methodist) and professional (teachers, lawyers, ministers) backgrounds.

Wood himself develops a theological rationale for Christians' involvement in politics and the shaping of public policy (ch. 1).

A noted constitutional lawyer, Charles M. Whelan, deals with judicial interpretation of the First Amendment with a view toward anticipating how lobbying activities and tax exemption may affect churches (ch. 2).

Congressman Jack Hightower (D-Texas) deals briefly with the State's interest in the Church's efforts in education, health services, and social services; religionists' involvement in laws with overtly-moral dimensions; and black ministers' role as political activists. But he also voices misgivings about partisan political activity by churches with respect to personalities and limited issues (ch. 3).

Henry Steele Commager, noted scholar, traces the philosophical roots of religious freedom in the United States, illustrates the broad tolerance which this principle produced, and voices concern over the narrowness exemplified by groups like the Moral Majority (ch. 4).

Richard R. Pierard, historian at Indiana State University, evaluates the New Religious Right (Moral Majority, Christian Voice, Religious Roundtable, and others) in light of historic evangelicalism, exposes the Right's exaggerated political strength, and identifies leading personalities in the interconnected organizations making up the Right (ch. 5).

Charles V. Bergstrom, Lutheran lobbyist in Washington, describes the advocacy roles of mainline denominations and of the New Religious Right in dealings with government (ch. 6).

Phil Strickland of Texas Baptists' Christian Life Commission offers suggestions about how churches may become involved in community and state affairs (ch. 7).

Out of her experience in a Baptist minister's home and her own involvement on behalf of civil rights, Ruth L. Harvey of Danville, Virginia, vice-president of the National Association of Black Women Attorneys, addresses the subject of churches' work toward public policy pertaining to human rights (ch. 8).

Barry Bailey, a noted Methodist minister of Fort Worth, Texas, calls for the Church to regain a prophetic witness, tempered by humaneness and compassion, in dealing with needy people and public policy which affects persons, e.g., taxation and nuclear arms race (ch. 9).

Several contributors see in the New Religious Right, with its doctrinal rigidity, economic resources, well-known leaders, coalitional interconnections, and alliance with power brokers, a threat to the principle of separation of church and state. In particular, Pierard's paper is a timely aid to one seeking detailed information about the New Right's activities in recent years and its "radical departure from the traditional 'pietistic' pattern of evangelical life."

This collection of papers provides both a rationale for Christians' involvement in political actions for shaping public policy and some how-to-do suggestions. However, it is stronger on rationale than on suggestions.—*G. Hugh Wamble, professor of church history, Midwestern Baptist Theological Seminary, Kansas City, Missouri.*

TRIED AS BY FIRE: SOUTHERN BAPTISTS AND THE RELIGIOUS CONTROVERSIES OF THE 1920s. *By James J. Thompson, Jr., Macon: Mercer University Press, 1982. 240 pp. $13.95.*

Tried as by Fire is a splendid description of Southern Baptists and their responses to the religious, scientific, social, and economic realities of the 1920's. In ten competent chapters, James J. Thompson, Jr., has told a complex story:

(1) Following World War I, Southern Baptists faced a situation with great potential for good.

(2) They initiated an ambitious fund-raising drive that would help to win the world for Christ, while continuing to reject a church union movement thought to reduce denominational fervor.

(3) During the twenties, Southern Baptist attention to their worldwide task was somewhat diffused by a need to combat and largely reject the Social Gospel.

(4) Some Southern Baptist leaders favored a moderate program of solving urgent social problems and were vigorously opposed by most premillennialists, who insisted that the imminent end of the world made anything but soul-saving unnecessary (or even heretical).

(5) Southern Baptist orthodoxy rejected extreme forms of Protestant theological liberalism as alien forces threatening denominational purity, although a vocal minority from the ultraconservative, fundamentalist wing attacked a very few of their fellow churchmen for their moderate leftward leanings.

(6) In this connection, virtually all Southern Baptists viewed higher biblical criticism with calm suspicion or pugnacious hatred; serious, conservative, constructive higher critics were present only in small numbers. Biblical inspiration was accepted by all, but no agreement was reached concerning the method of inspiration or the necessity of espousing a literalistic reading of the Bible.

(7) Of course, Southern Baptists opposed atheistic evolution with vigor, even if their moderate creationists and theistic evolutionists were unwilling to jettison the theory completely.

(8) The controversies engendered by these various issues came to a focus in J. Frank Norris and his fundamentalist colleagues who bitterly attacked some Southern Baptist organizations, institutions, and leaders over a prolonged period.

(9) Likewise diverting attention from their mission, Southern Baptists struggled against the evils of urbanization, immigration, and Roman Cathol-

icism during the twenties—attempting to revitalize rural religion, evangelize the cities, and thwart Roman Catholic efforts to control the nation.

(10) The decade actually came to a crushing conclusion in October 1929, when the never-ending Southern Baptist struggle for economic resources was dealt a gigantic blow which left the denomination deeply in debt and uncertain about its future.

A bibliographical essay and ample footnotes reflect Thompson's wide use of materials: manuscripts from major participants; printed primary sources (important books, the *Searchlight/Fundamentalist,* state convention minutes, and Baptist state papers from Virginia, Mississippi, and Oklahoma); and numerous recent books and articles illuminating the period under scrutiny.

The author deserved a better technical vehicle than he received. Although the dust jacket design, binding, paper, and typefaces are all excellent, much else related to the production of the book should be faulted: too-wide page margins at the top and too-narrow at the bottom; at least forty-one pairs of unbalanced pages; nine widows; at least four misspelled words; inconsistent form in at least thirty-five footnotes; and numerous instances of broken type and extraneous spots marring the appearance of pages.

As a volume of history, the body of the book concludes with the situation half a century ago. And yet . . . not really! Modern names come to mind when Norris, Martin, and Masters appear—or Poteat, Pitt, and Robertson. Inerrant original manuscripts certainly played no big part in the 1920's, but many other topics of discussion are still around. Thompson's brief epilogue appears overly sanguine; if only it were true! At times, the present seems suspiciously like 1922. We may certainly hope that constructive leadership within the Southern Baptist Convention will enable us to avoid the remainder of the twenties and persist in our global witness to the gospel.—*Robert Gardner, professor of religion, Shorter College, Rome, Georgia.*

A DISCUSSION OF SEVENTEENTH CENTURY BAPTIST CONFESSIONS OF FAITH. *By Richard P. Belcher and Tony Mattia. Columbia, SC: Richbarry Press, 1983. 54 pp. $3.00.*

This study of seventeenth-century Baptist confessions actually concerns only two confessions, the two best known of the era. Polemical in nature, the study was occasioned by the recent publication in America of a new edition of the First London Confession (1644) which claimed that this was the more faithfully Baptist confession and superior to the Second London Confession (1677). The debate is an academic one, since no Baptist confession carries the weight of a creed. Yet it is of considerable historical interest.

Both confessions were produced under duress, the first to declare views distinguishing Baptists from other denominations while exhibiting theological orthodoxy in fundamental matters, the second to prove essential unity

with other English dissenters when further repression threatened them. The First London anticipated positions of the Westminster Confession (1646); the Second London, more detailed, was modeled after the Westminster and its Savoy (Congregationalist) revision. The former Baptist document appears more resistant to legalistic tendencies and to hyper-Calvinistic views, but the two were in general agreement. It is likely that the authors of both documents put considerable emphasis on the New Covenant. Authors of the Westminster certainly did. Continental Anabaptism, also, is not to be credited with denying the covenants. (See Waterland Confession, Art. X.) Anabaptists and Baptists alike reacted against Old Testament legalism. Christological considerations ever superceded interest in the Law in both movements.—*William L. Lumpkin, pastor, Freemason Baptist Church, Norfolk, Virginia.*

A DOCUMENTARY HISTORY OF RELIGION IN AMERICA TO THE CIVIL WAR. *Edited by Edwin Scott Gaustad. Grand Rapids: Wm. B. Eerdmans Publishing Co. 1982. 535 pages. $15.95, paperback.*

Not since the 1960's and the classic two volumes of *American Christianity* edited by Smith, Handy, and Loetscher has there been an effort to survey representative source materials from the religious history of the United States. Edwin Scott Gaustad, professor of history at the University of California, Riverside, and a renowned analyst of American religion, has compiled a new and distinctive collection of primary documents. In this first of two volumes, Gaustad acknowledges his debt to Smith, Handy, and Loetscher but notes that while their volumes focused on American Christianity, his reflects a more pluralistic approach to non-Christian and non-Protestant faiths. These materials are provided as a resource for "amateurs," as a reflection of the nature of religious experience in America, and as an illustration of more "private and passionate voices" beyond official ecclesiastical pronouncements. Aware of the availability of numerous survey texts (works by Ahlstrom, Handy, Brauer, and Hudson) and thematic collections of source materials (revivalism and millennialism), Gaustad avoids lengthy introductions or analyses (a characteristic of the *American Christianity* volumes) and allows the sources to speak for themselves. Classic and continuing themes are placed within the broader context of American religious pluralism. The volume contains several key documents relating to Baptists.

The first chapter reflects pre-columbian culture with sources from Native American religion. Ceremonies from Hopi, Zuni, Chenook, and other traditions describe tribal rites of passage observed at birth, adolescence, and death. A section on Indian story-myth illustrates the way various tribes explained the world in which they lived.

The second chapter contains documents from European sources and reflects those ideas which were transported to the New World. Succeeding sections utilize sources from the early period of colonization with works from Spanish, French, Dutch, and English sources.

Under the heading "Americanizing the Ways of Faith," Gaustad docu-

ments the several early controversies which confronted the churches in the New World—antinomianism, witch trials, and inter-church squabbles. These materials also indicate the ethnic and racial diversity which characterized the colonies. The sources on the "revivalism" era of the first Great Awakening contain an excellent collection of materials from early colonial colleges, the seedbeds of revivalistic fervor.

Tensions between religious groups during the revolution are evident in sources on pacifism, loyalism, and patriotism. Post-revolutionary documents illustrate the struggle for religious liberty and the controversy surrounding American Unitarians, Universalists, and Deists. Other materials focus on indigenous groups—Transcendentalists, Utopians, Mormons, Millennialists, Restorationists, and others. Later sources describe denominational development and the evolution of Judasim, Catholicism, and a distinctly "American" theology. Gaustad concludes this first volume with extensive material related to the "gathering storm" of abolition, slavery, and civil rights during the early nineteenth century.

This is an excellent collection of sources from the American religious tradition. Gaustad has selected many works which have not been widely available before. The selections from Mormonism, for example, are helpful abridgements of otherwise cumbersome materials. Sources on American Judaism, limited in this volume, will no doubt be expanded in the next. I am grateful that works from two of my favorites, Puritan poet Anne Bradstreet and black abolitionist Sojourner Truth, are included. By omitting some classic sources, Gaustad sends students back to *American Christianity* or other collections. The brevity of commentary means that the work must be used as a parallel to survey texts. Nonetheless, it is a sensitive sampling of American religious diversity. We await the second volume with anticipation.—*Bill J. Leonard, associate professor of history, Southern Baptist Theological Seminary, Louisville, Kentucky.*

TO WIN THE PRIZE: THE STORY OF THE FIRST BAPTIST CHURCH AT WILLIAMSBURG, KENTUCKY, 1883-1983. *By Chester Raymond Young. Williamsburg: Centennial Committee, First Baptist Church, 1983. 273 pp. $10.95.*

Professor Young has succeeded in producing a superb history of a most significant Baptist church. The book is well-written, beautifully illustrated, and attractively printed. The entire work reflects the painstaking care of an able historian and devout Baptist. The author is Chester Raymond Young, a native of Kentucky, now professor of history and chairman of the department of history and political science at Cumberland College, Williamsburg.

The organization of the book does not follow the usual pattern of such histories; rather, it is custom crafted to reflect the nature of the church whose story it tells. After relating the founding of the church and sketching in chronological order the pastorates in the first two chapters, the remaining chapters are organized around various topics, beginning with "Architecture." In this chapter the author describes the buildings in which the church has

met during its first hundred years. While this organization may seem unusual, it is most appropriate for the First Baptist Church of Williamsburg. Those who are familiar with the present structure recognize how uniquely beautiful the entire sanctuary is, both inside and out. "Worship," "Evangelism," "Missions," "Religious Education," "Governance," "Finances," "Denominationalism," "The Community," "The College," and an "Epilogue" are the chapter headings which follow in the order indicated. Twenty-two illustrations, including pictures, photographs, and sketches, enable the reader to visualize more accurately the historical development of the church and the beauty of its remarkable edifice. Twenty-seven pages of endnotes, an "Appendix," a "Bibliographical Essay," and an excellent "Index" complete the work.

Several impressions remain after reading this book. One is that First Baptist Church of Williamsburg was unusually blessed with gifted, and often, very highly educated pastors. Among these were Robert Cummings Mederis, fervent evangelist and able pastor, and John Newton Prestridge, later editor of the *Baptist Argus* and "Father of the Baptist World Alliance." Following the untimely death of Pastor Robert G. Bowers, an eloquent pulpiteer, the church enjoyed a succession of truly outstanding pastors, such as Lewis Sharpe Gaines, Alfred Paul Bagby, Sr., Thomas Eugene West, and Herbert Gabhart, to mention only four. While pastors of the church have consistently given the church splendid pastoral leadership, the strength of the church through the years, as Young points out, lay in generations of dedicated and generous laymen and lay women. Symbolic of these was Ancil Gatliff (1850-1918), to whose memory the book is dedicated. Outstanding among the women of the church was Rose Marlowe (1890-1980), missionary to China. Marlowe "directed a graded Sunbeam Band . . . numbering over a hundred children—the first graded organization of its kind among Southern Baptists" (p. 91).

Throughout the book the interrelationship of evangelism, worship, and education are quite evident. Without a vigorous evangelistic outreach, many of the staunch laymen who comprised the backbone of First Church would never have been available to turn their coal profits into revenue for the kingdom of God. Worship became the heart of the entire enterprise and the life center of a vigorous church that gave birth to Williamsburg Institute which in time became Cumberland College, now the largest Baptist college in Kentucky. The presence of the college provided an ever increasing reservoir of intelligent, cultured, and devout men and women who in turn augmented the leadership of the stalwart pioneer families of the church. Even though the "black gold," which made possible the prosperity of Whitley County, Williamsburg, and its institutions, helps to explain how in the Cumberland Mountains of southeastern Kentucky such a remarkable development of church and college could take place, there would be no history at all without the vision and labors of those members of the church who "put their hand to the plough" and never looked back.

It is difficult to commend this history too highly. It is a model of meticu-

lous research. Professor Young has set a high standard, indeed, for local church histories.—*W. R. Estep, distinguished professor of church history, Southwestern Baptist Theological Seminary, Fort Worth, Texas.*

THE FIRST AUSTRALIAN BAPTISTS. *By Ken R. Manley and Michael Petras. Eastwood, New South Wales: Baptist Historical Society of New South Wales, 1981. 102 pp.*

This well-written book is highly recommended reading for those interested in the worldwide Baptist family. In telling the story of Australia's first Baptist church, the authors have painted a vivid picture both of early Baptist life and of all Australian life in the 1830's and 1840's. Conditions of this era reminded the reviewer of life on the American frontier and in the "Wild West."

The Bathurst Street Baptist Church was not a typical Baptist church. It accepted money from the Australian government for its building and admitted those who had been baptized as infants into fellowship. Nor could greater contrast be imagined than between the church's first two pastors: "the poorly educated, histrionic, impulsive, gambling, drunken McKaeg (the church's first pastor) and the well-educated, quietly persuasive, systematic, tolerant, upright, leading Temperance spokesman Saunders (the church's second pastor)." Material devoted to each of these men spells out in more detail these personal and professional qualities. Some attention is given to the spread of the Baptist denomination from the Bathurst Street Church.

Non-Australian readers may find minor difficulty in terminology (e.g., Transportation refers to the taking of English prisoners to Australia). Others might have expected, from the title, that the book would be more inclusive of other Baptists and churches. Perhaps more on the internal life of the congregation and its local outreach would have been helpful. Nevertheless, the book is exciting reading. Australian society and the history of the first church make the work well worth reading.

This work is the second published by the Baptist Historical Society of New South Wales. The reviewer looks forward to future works which maintain the highly scholarly standards and the readability of this one.—*Larry Douglas Smith prepared this review while a graduate student at the Southern Baptist Theological Seminary, Louisville, Kentucky.*

IN THE GREAT TRADITION: ESSAYS ON PLURALISM, VOLUNTARISM, AND REVIVALISM. *Edited by Joseph D. Ban and Paul R. Dekar. Valley Forge: Judson Press, 1982. 239 pp. $25.00.*

In the Great Tradition is a *Festschrift* in honor of Winthrop S. Hudson, the distinguished American Baptist historian of Christianity. Hudson, whose career of teaching and writing has primarily been associated with Colgate Rochester Divinity School, is best known for his *The Great Tradition of the American Churches* (1953), *American Protestantism* (1961), and *Religion in America* (1965; rev.,

1973, 1981). Other published works deal with Baptist themes and with the English Reformation.

Ban and Dekar, the editors, who teach at McMaster Divinity College in Canada, have assembled a list of contributors which includes former students of Winthrop Hudson as well as former colleagues who are themselves eminent historians of American Christianity, notably Martin E. Marty, Jerald C. Brauer, Robert T. Handy, Edwin S. Gaustad, and William G. McLoughlin. The expertise and erudition of the contributors make *In the Great Tradition* a most valuable volume for anyone interested in the study of American church history.

Based on Hudson's scholarly interests, the twelve major essays are divided among the following categories: I. Comparative Themes; II. Continental Themes; and III. Themes on the History of Christianity in the United States. In Section I, Robert T. Handy of Union Seminary in New York provides a fascinating essay, "Protestant Patterns in Canada and the United States: Similarities and Differences." In Section II, Joseph D. Ban, one of the editors, supports Hudson's own scholarly opinion in the article, "Were the Early English Baptists Anabaptists?" Like Hudson, Ban sees little, if any, Anabaptist (Mennonite) influence on the early English Baptist movement.

Of most interest to Southern Baptist scholars, however, are the essays in Section III. Jerald Brauer (University of Chicago) provides a stimulating look at "Revivalism and Millenarianism in American." Using a phrase of Hudson's, Edwin Gaustad (University of California, Riverside) examines "The Great Tradition and 'The Coercion of Voluntarism.' " Writing as a churchman and a scholar, Gaustad issues a call for a contemporary church "Not laid back, not defeatist, not dug in behind stout theological and sociological walls, not mindless or heartless—but open, committed, enthusiastic, compelled" (p. 171). William G. McLoughlin (Brown University) analyzes the origins of religious liberty in "Religious Freedom and Popular Sovereignty: A Change in the Flow of God's Power, 1730-1830." Finally, Grant Wacker (University of North Carolina) provides insight into the dilemma of many Southern Baptist professors in "The Dilemmas of Historical Consciousness: The Case of Augustus H. Strong."

The other six essays in this volume are also worthwhile. In fact, *In the Great Tradition* is an intellectual feast for the student of American religious history. Its essays, however, would be difficult for the non-specialist. Not really appropriate for church libraries, this Hudson *Festschrift* belongs in the libraries of colleges and seminaries.—*Ira V. Birdwhistell, Georgetown College, Georgetown, Kentucky.*

THE NONCONFORMIST CONSCIENCE: CHAPEL AND POLITICS, 1870-1914. *By D. W. Bebbington. London: George Allen and Unwin, 1982. 193 pp. $22.50.*

In this interesting, although not exactly absorbing, volume of D. W. Bebbington, the reader is given a glimpse of the rather murky world of non-Anglican Protestant England during the height of British power. The

author, a lecturer in history at the University of Sterling, is also a nonconformist with a great deal of sympathy for his subject. However, he is by no means uncritical.

Very early he marks out the social class of these "Dissenters" as they are frequently called. Rarely were they to be found in the upper classes, although one Baptist, the Earl of Tankerville, did fit into this class. While it may seem strange to Americans, if there were few from high society, there were likewise few from the lowest and poorest working class. Nonconformists came primarily from skilled workers, lower middle-class shopkeepers, and white-collar types. There were also a number of driving businessmen such as George Cadbury of chocolate manufacturing fame, Sir George Chubb, director of the world renowned Chubb & Son's Lock and Safe Company, and Alfred Illingworth, the tough individualistic Baptist northern industrialist from Bradford.

In the years between 1870 and 1914, the number of nonconformists in key political positions grew, avers the author. Membership in the House of Commons grew from fifty-three in 1868 to 181 in 1906. Parliament in the words of one was beseiged by "an organized army of Puritans." Even in the august Cabinet, a nonconformist might be found. At last the Prime Minister's office itself would one day be occupied by the fiery Welshman, David Lloyd George. Little wonder then that when organized non-Anglican Protestants spoke many listened.

And yet they accomplished very little during these crucial years. Real political power never came. Why was this so? Bebbington brilliantly digs out the answers.

In national politics nonconformists were weak because they almost without reservation attached themselves to the Liberal Party. They simply could not relate to the Conservative posture. The Liberal leaders could and did ignore their dissenter supporters unless their course happened to be convenient. Their characteristic use of huge demonstrations also frequently told against them. Delicate leaders were offended by such explosive outbursts. Their blistering denunciations seemed to exaggerate problems and provoke reaction which seemed to throw back the militant attacks and make the establishment determined to resist.

Again, the nonconformists were guilty of blatant inconsistency over these years. In the early decades they were sworn pacifists for the most part. Then when the Turks attacked their Christian Armenian subjects, nonconformists demanded war against such heathen butchers. They repeated a Call to Conflict with Catholic France in 1898. They did a reversal on the Irish question, imperialism, and Bible reading in the schools, to name a few more flip-flops.

Nonconformity was not by any means totally ineffective, especially when the great William E. Gladstone was around, but its influence was essentially negative. "Their forte was criticism." Their victories—although mostly short-lived—came mostly when the Conservatives were in power

and the "Nonconformist conscience" could be turned loose to attack that blackened party's impiety.

Finally, the nonconformists never learned to compromise. Effective politics must include the possibility of taking the partial victory, but the very heat and fury of mass demonstrations made such tactics difficult if not impossible.

American Baptists will find particularly interesting some cameo sketches of some of their English denominational counterparts. The brooding presence of Charles H. Spurgeon is evident, but to this reviewer's mind two other men stand out: F. B. Meyer and John Clifford.

Meyer, the son of a London merchant of German ancestry, was theologically conservative and vigorously active socially, and it was he who was most active in protesting the world heavyweight boxing championship in 1911. Clifford was one of the greatest Baptist intellects in London, and he never ceased to urge his people to seek an active life in politics and every other phase of human existence.

In summary, this excellent scholarly book is filled with yeasty ideas, winsome characters, and masterful insights.—*James W. Vardaman, professor of history, Baylor University, Waco, Texas.*

SOUTHERN BAPTISTS: WHO ARE WE? *By Slayden A. Yarbrough. Oklahoma City: Historical Commission, Baptist General Convention of Oklahoma, 1984. 96 pp. $1.00.*

Slayden Yarbrough, associate professor of religion at Oklahoma Baptist University, has done our denomination a great service with this very readable volume. The idea for this book grew out of a lecture given by Yarbrough when J. M. Gaskin, director of history for the Baptist General Convention of Oklahoma, suggested that Yarbrough expand the lecture into a series of articles.

A strength of the volume is its simple format. The author looks at Southern Baptists in terms of our history, theology, and practice. In a relatively few pages, he relates a great deal of information. The book is not intended as an in-depth historical treatment but as an easily readable volume that surveys the scene of Southern Baptists. As such, it serves its purpose. Adding to the value of this work is the inclusion of footnotes.

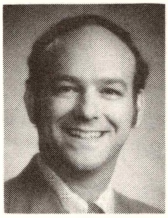
In a time of denominational "identity crisis," *Southern Baptists: Who Are We?* deserves wide circulation. Yarbrough has no axe to grind and offers a book which will especially give laypeople an overview of our denomination.—*Charles B. Bugg, pastor, First Baptist Church, Augusta, Georgia.*

News Notes

The Historical Commission, SBC, and Southern Baptist Historical Society will hold their next annual meeting in Nashville, Tennessee, April 23-24, 1985. The meeting will be held in the new Southern Baptist Convention Building at 901 Commerce Street (across the street from the Sunday School Board). The Baptist Joint Committee on Public Affairs will cosponsor the meeting. The theme will be "Baptists and the History of Church-State Relationships."

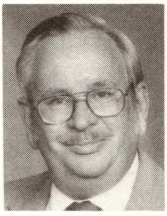
The Southern Baptist Convention elected five new members at its June 12-14 meeting in Kansas City, Missouri, to serve on the Historical Commission. The Convention also reelected to second terms: Ira V. Birdwhistell, local, and E. Jerry Vardaman, Mississippi. Photographs and brief sketches of new members follow:

Samuel Ray Granade, new Arkansas member of the Commission, has served as instructor, assistant professor, and associate professor of history at



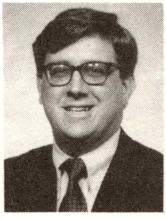
Ouachita Baptist University since 1971. A native of Alabama, he earned the B.A. at Samford University (1967) and the M.A. (1968) and Ph.D. (1972) at Florida State University. He has received several research grants, presented papers before historical organizations, published articles in historical quarterlies, and contributed to the *Encyclopedia of Southern History*. Listed in several biographical volumes, he has won history awards and is a member of various historical organizations.

Sam Allen Harvey, new Northwest member of the Commission, has been pastor of the Calvary Baptist Church in Renton, Washington, since 1970. A native of Oklahoma, he earned the B.A. at Oklahoma Baptist Uni-



versity (1951) and the B.D., Th.M., and S.T.D. at Golden Gate Baptist Theological Seminary (1951-73). He has served as part-time pastor of two California Baptist missions (1951-52) and as full-time pastor of First Baptist Church, Lincoln, California (1954-56); Grandview Church, Grandview, Washington (1958-62); Kingcrest Church, Vancouver, British Columbia (1962-65); and Granada Church, Livermore, California (1965-70). He has held numerous state convention and associational positions. He contributed articles to Volumes I, II, and IV of the *Encyclopedia of Southern Baptists.*

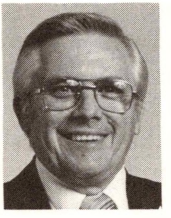
David Juett McDaniel, III, new local member of the Commission, is



senior vice-president and treasurer of the Southern Hospitality Corporation in Nashville, Tennessee. A native of Tennessee, he earned the B.S. at Western Kentucky State University (1964). Having worked solely in the field of accounting since graduation, he is a member of various accounting organizations. He has served as treasurer of Judson Baptist Church in Nashville since 1975.

Margaret Melton, new Ohio member of the Commission, is a layperson who lives in Waynesville. A native of Kentucky, she is a graduate of Lake City High School in Lake City, Tennessee. She works as a teller for a savings association. An active member of her church, she has served as a Sunday School teacher for twenty-six years, as church pianist for twenty years, and as president of her church's Woman's Missionary Union for three years. Widow of the late Charles E. Melton, she is the mother of three children.

Jerry Lee Tillman, new California member of the Commission, has been pastor of Trinity Southern Baptist in Fresno, California, since 1975. A native of Florida, he earned the B.A. at Carson-Newman College (1952) and the B.D. at Southeastern Baptist Theological Seminary (1957). He has served as pastor of Manning's Chapel Baptist Church, Newport, Tennessee (1951-53); Glen Royal Church, Wake Forest, North Carolina (1954-58); Whitehall Church, Accokeek, Maryland (1958-59); New Hopewell Church, Knoxville, Tennessee (1959-1963); and Green Hills Church, La Habra, California (1963-75). In addition to serving as first vice-president of the Southern Baptist General Convention of California (1983-84), he has held other state convention and associational positions.



"Making History" is a new series of six video tapes currently being developed by the Historical Commission in conjunction with the Southern Baptist Video Tape Service. Scripts are being written, and the taping is scheduled to be done in late 1984. These tapes will focus on practical, how-to aspects of history work.

BTN will transmit the Commission's twelve video tapes between October, 1984, and June, 1985. The six tapes in the "Meet Southern Baptists" series will be transmitted at 10:00 A.M., Central Time, on October 8, November 12, December 10, January 14, February 11, and March 11. The six tapes in the "Making History" series will be transmitted at 10:00 A.M., Central Time, on April 8 and 22, May 13 and 27, and June 10 and 24. The Sunday School Board is providing all these transmission opportunities without charge to the Commission.

Construction of the new Southern Baptist Convention Building is progressing well. The Historical Commission will move its offices, library, and archives into its new facilities on the fourth floor of this building in late December or early January.

The Commission will release its new *Resource Kit for Your Church's History* on November 1 (see the full-page ad on cover page four of this issue).

Nominations for a possible 1985 recipient of the Commission's Distinguished Service Award for Outstanding Contributions to Baptist History are now being received by the Commission. Write the Commission to obtain a copy of the official nomination form. The nomination deadline is December 31, 1984.

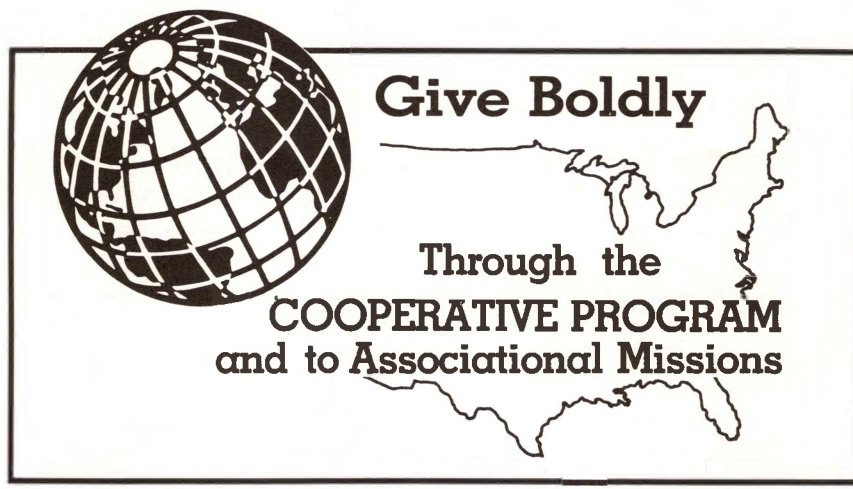
The forthcoming issue of *Baptist History and Heritage* (January, 1985) will focus on "The Leadership Heritage of Southern Baptists."

Baptist Heritage Update is a new quarterly newsletter which the Commission will release in March, 1985. The newsletter will be distributed to members of the Southern Baptist Historical Society.

Shapers of Baptist Thought by James E. Tull, originally published in 1972 by Judson Press, has been issued as a 1984 reprint by Mercer University Press. The reprint price is $14.50.

Lamplighter and Son, a new Broadman Press book by Craig Skinner, relates the life and ministries of Charles Haddon Spurgeon and his preacher-son Thomas. The 272-page volume contains a bibliography, index, and over two hundred illustrations with many rare photographs.

Carolyn DeArmond Blevins, local member of the Historical Commission, has been named recipient of Carson-Newman College's Distinguished Faculty Award.



Index to Volume XIX

This is an author and subject index to articles in the four issues of Volume XIX of *Baptist History and Heritage*. Each entry below refers to the initial page number of the article in which information regarding the author or subject is found. The page number is preceded by the issue.

ARCHIVES, BAPTIST. Ap., 4
BAPTIST GENERAL BODIES, USA. Oct., 49
BAPTIST HERITAGE MONTH (1984). Ap., 2
BIBLE
Authority. July, 7
Curriculum. July, 53
Distribution. July, 53
Doctrine. July, 42, 53
Interpretation. July, 16, 21, 29
BOOK REVIEWS. Jan., 63; Ap., 57; July, 61; Oct., 60
BRAIDFOOT, Larry. The Baptist heritage of citizenship. Ap., 22
CARLETON, Stephen P. Disseminating biblical doctrine through Bible distribution and Bible curriculum. July 53
CARTER, James E. Guest editorial: the Bible and 20th-century Southern Baptist confessions of faith. July, 2
CITIZENSHIP, Ap., 22
CONFESSIONS OF FAITH. July, 2, 33
DARGAN-CARVER LIBRARY. Ap., 4
ESKEW, Harry L. Southern Baptist contributions to hymnody. Jan., 27
ESTEP, William R. The making of a prophet: An introduction to Charles Haddon Spurgeon. Oct., 16
FORBIS, Wesley L. The Sunday School Board and Baptist church music. Jan., 17
GARDNER, Robert G. Baptist general bodies in the USA. Oct., 49
HAMMETT, Leisa A. Baptist Heritage Month, June, 1984, focuses on "The Musical Heritage of Southern Baptists." Ap., 2
HINSON, E. Glenn. Southern Baptists and the liberal tradition in biblical interpretation, 1845-1945. July, 16
HISTORICAL COMMISSION, SBC
Annual report to SBC. Ap., 36
Commission members. Ap., 35; Oct., 63
Commissioners' pictures. Ap., 34
Minutes of annual meeting. Ap., 41
New Convention library named. Jan., 65
HOWE, Claude L., Jr. Southern Baptists and the moderate tradition in biblical interpretation, 1845-1945. July, 21
KING, A. Joseph. Instrumental music in Southern Baptist life. Jan., 46
LAMKIN, Adrian. The Spurgeon Library of William Jewell College: A Hidden Treasure among Baptists in America. Oct., 45
LAND, Richard D. Southern Baptists and the fundamentalist tradition in biblical interpretation, 1845-1945. July, 29
LUMPKIN, William L. The Bible in early Baptist confessions of faith. July, 33
MAY, Lynn E., Jr. The Impact of One Life: Charles Haddon Spurgeon, editorial. Oct., 2
McELRATH, Hugh T. Turning points in the story of Baptist church music. Jan., 4
McKIBBENS, Thomas R. Disseminating biblical doctrine through preaching. July, 42
MUSIC, CHURCH
Evangelism. Jan., 36
Graded choir movement. Jan., 55
Heritage. Jan., 2

Hymnody. Jan., 27
Instrumental. Jan., 46
Sunday School Board. Jan., 17
Turning points. Jan., 4
MUSIC, David W. Music in Southern Baptist evangelism. Jan., 36
NEWPORT, John P. Guest editorial: The musical heritage of Baptists. Jan., 2
NEWS NOTES. Ap., 64; July, 62; Oct., 63
PREACHING. July, 42
REYNOLDS, William J. The graded choir movement among Southern Baptists. Jan., 55
SHURDEN, Walter B. "I am the Bible in Baptist history." July, 4
SKINNER, Craig. The preaching of Charles Haddon Spurgeon. Oct., 27
SOUTHERN BAPTIST HISTORICAL SOCIETY
Officers and directors, 1983-84. Ap., 39
President's report for 1983-84. Ap., 40
SPURGEON, Charles Haddon. Awake! Awake! Oct., 39
STATE BAPTIST HISTORICAL REPORTS FOR 1983. Ap., 23
STEELY, John E. Biblical authority and Baptists in historical perspective. July, 7
SUMNERS, Bill. Selected guide to archival and manuscript collections in the Dargan-Carver library. Ap., 4

RESERVE THESE DATES FOR
ANNUAL MEETING

HISTORICAL COMMISSION, SBC
AND
SOUTHERN BAPTIST HISTORICAL SOCIETY

NASHVILLE, TENNESSEE
APRIL 23-24, 1985

THEME: *BAPTISTS AND THE HISTORY OF CHURCH-STATE RELATIONSHIPS*

Cosponsored by the Baptist Joint Committee on Public Affairs

SOUTHERN BAPTIST PERIODICAL INDEX

A Product of the
Baptist Information Retrieval System

This author and subject index to 48 periodicals published by Southern Baptist Convention agencies has been published annually by the Historical Commission, SBC, since 1965. Librarians, church program leaders, researchers, and others will find the Index to be a valuable reference tool in locating materials published in these periodicals on any given subject or by any particular author. Volumes contain approximately 10,000 entries, 300 pages. The 1983 edition is available now. Many back issues are also available.

Price ..... $29.95 (plus postage)

A New History Help for Your Church

Many Southern Baptist churches have weak history programs. But this doesn't have to be true. The new *Resource Kit for Your Church's History* contains 23 items to assist your church with its history needs. A *Church History Committee Handbook* is a basic kit item. Ten how-to pamphlets focus on:

- Locating, preserving, and microfilming church records
- Tape-recording, photographing, writing, communicating, dramatizing, displaying, and celebrating your church's history
- Observing Baptist Heritage Month

These and other kit items (brochures, fliers, posters, a bulletin insert, order forms) describe resources, services, and emphases vital to a healthy history program in your church.

Cost (including postage and handling):
$11.95—Applies to orders received by 2-28-85
$14.95—Applies to orders received after 2-28-85

Order the *Resource Kit for Your Church's History* from the HISTORICAL COMMISSION, SBC, 127 9th Avenue, North, Nashville, TN 37234.