'Where the Spirit of God is, there is Power': An Introduction to Spurgeon's Teaching on the Holy Spirit[1]

MICHAEL HAYKIN

The love of Charles Haddon Spurgeon (1834–1892) for the Puritans and their writings is well known. As a very young boy he had the privilege of spending a number of years in the manse occupied by his grandfather, James Spurgeon, pastor of the Congregational church in the village of Stambourne in the heart of rural Essex. Here he discovered a library of Puritan folios, which had been collected by Henry Havers (1620–*ca.*1712), who had pastored the Stambourne church after his ejection from the Church of England in 1662 when he refused to comply with the Act of Uniformity. Despite Spurgeon's tender years and the fact that as a young child he found it very difficult to lift these large and weighty Puritan volumes, he would later write that as a boy he was never happier than when in the company of these Puritan authors.[2] After his conversion in January of 1850 at a small Primitive Methodist chapel, Spurgeon collected original Puritan editions with zest and fervour. Not content with reading the works of these seventeenth-century authors himself, he never ceased to recommend them to his fellow believers. For instance, in a sermon entitled 'Paul—His Cloak and His Books', which Spurgeon preached in November of 1863, he urged his hearers to follow the Apostle Paul's example and to read good books.

> 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. We are quite persuaded that the very best way for you to be spending your leisure, is to be either reading or praying.[3]

Spurgeon was especially convinced that wide exposure to the Puritans was a vital part of ministerial training. Thus, at his Pastor's College, which was founded in 1856, the theology that was taught was rooted in the Puritans. In defence of this methodology, Spurgeon said:[4]

> We are old-fashioned enough to prefer Manton to Maurice, Charnock to Robertson, and Owen to Voysey. Both our experience and our reading of the Scriptures confirm us in the belief of the unfashionable doctrines of grace; and among us, upon those grand fundamentals, there is no uncertain sound.

Indeed, Spurgeon was rightly convinced that it was commitment to these doctrines that had preserved the Baptist denomination over the centuries.[5]

Now, one of the distinctive marks of Puritan theology is its emphasis on the person and work of the Holy Spirit. Numerous authors over the years have commented on this distinct characteristic. B.B. Warfield, Spurgeon's younger contemporary, noted eight years after Spurgeon's death that:[6]

> The developed doctrine of the work of the Holy Spirit is an exclusively Reformation doctrine, and more particularly a Reformed doctrine, and more particularly still a Puritan doctrine.... Puritan thought was almost entirely occupied with loving study of the work of the Holy Spirit, and found its highest expression in dogmatico-practical expositions of the several aspects of it.

More recently, Richard F. Lovelace has reiterated Warfield's judgment and maintained that 'the English Puritans (particularly John Owen and Richard Sibbes) have given us the most profound and extensive biblical-theological studies of the ministry of the Holy Spirit which exist in any language'.[7] Given Spurgeon's love for and constant study of the Puritans, it is not at all surprising that this leading characteristic of Puritanism is also reproduced in Spurgeon's sermons and writings. In fact, so extensive is the material by Spurgeon on the person and work of the Spirit that it would take a monograph devoted to the subject to do real justice to his teaching on the Holy Spirit. The following study has a much more modest goal, namely, to provide an introduction to the Baptist preacher's doctrine of the Spirit by focusing on his conviction that 'where the Spirit of God is, there is power.'[8]

During 1859, when a powerful revival swept through much of Great Britain, Spurgeon preached a series of sermons on what are sometimes referred to as 'the five points of Calvinism.' He was firmly convinced that the proclamation of these doctrines would help further the revival that was then underway.[9] One of these sermons, entitled 'The Necessity of the Spirit's Work,' begins by sketching the Biblical teaching on men and women outside of Christ: they are dead in sin, 'utterly and entirely averse to everything that is good and right,' totally unwilling to come to Christ.[10] Only the Spirit, Spurgeon avers, can remedy this situation; he alone can change the will, 'correct the bias of the heart,' set men and women on the right road and 'give [them] strength to run in it.'[11] When Spurgeon turns to examine the means by which the Spirit brings men and women to Christ—for instance, the preaching of the Word—and the means by which he takes them on to maturity—for example, baptism and the Lord's

Supper—he finds that all of these means are completely inadequate unless the Spirit deigns to use them.[12] Indeed, Spurgeon stresses, until the Spirit calls the unbeliever out of the darkness into the light of God's kingdom, his or her 'election is a dead letter.'[13] Likewise, the redemption accomplished by the Lord Jesus is of no avail, until the Spirit applies Christ's redemptive work to the soul.

> Christ's blood and righteousness are like wine stored in the wine-vat; but we cannot get thereat. The Holy Spirit dips our vessel into this precious wine, and then we drink; but without the Spirit we must die and perish just as much, though the Father elect and the Son redeem, as though the Father had never elected, and though the Son had never bought us with his blood. The Spirit is absolutely necessary. Without him neither the works of the Father, nor of the Son, are of any avail to us.[14]

Spurgeon concludes this sermon by stressing that the vital necessity of the Spirit's work in the believer does not come to an end at conversion; for 'the acceptable acts of the Christian's life, cannot be performed without the Spirit.'[15]

Four years later, preaching on Acts 2:1–4, Spurgeon again emphasized 'how absolutely necessary is the presence and power of the Holy Spirit.'

> It is not possible for us to promote the glory of God or to bless the souls of men, unless the Holy Ghost shall be in us and with us. Those who were assembled on that memorable day of Pentecost, were all men of prayer and faith; but even these precious gifts are only available when the celestial fire sets them on a blaze. ... [E]ven these favoured and honoured saints can do nothing without the breath of God the Holy Ghost. ... [I]f so it was with them, much more must it be the case with us. Let us beware of trusting to our well-adjusted machineries of committees and schemes; let us be jealous of all reliance upon our own mental faculties or religious vigour; let us be careful that we do not look too much to our leading preachers and evangelists, for if we put any of these in the place of the Divine Spirit, we shall err most fatally.[16]

This absolute need of the Spirit on the part of the church and of the individual believer is a constant refrain in Spurgeon's sermons and writings over the next twenty-nine years until his death in 1892. For instance, in a sermon preached in 1864 entitled 'The Superlative Excellence of the Holy Spirit,' he challenges his hearers:[17]

> Do not say that we want money; we shall have it soon enough when the Spirit touches men's hearts. Do not say that we want buildings, churches, edifices; all these may be very well in subserviency, but the main want of the Church is the Spirit, and men into whom the Spirit may be poured.

Thus, Spurgeon was constrained to pray in the middle of the sermon: 'Come, Holy Spirit, come, we can do nothing without thee; but if we have

thy wind, we spread our sail, and speed onward towards glory.'[18]

The church's need of the Spirit carries with it certain responsibilities, and Spurgeon, like his beloved Puritans, was not slow to point these out. In 'The Superlative Excellence of the Holy Spirit,' Spurgeon emphasizes that the Spirit must be treated with 'deep awe and reverence.' Believers must be careful not to grieve him or provoke him to anger through sin. Moreover:[19]

> If the Holy Spirit be indeed so mighty, let us do nothing without him; let us begin no project, and carry on no enterprise, and conclude no transaction, without imploring his blessing.

In a later sermon, entitled 'The Paraclete,' which was preached in 1872, Spurgeon reminded his audience that if they truly considered the Spirit to be their 'sole force,' then they ought to:[20]

> Love the Spirit, worship the Spirit, trust the Spirit, obey the Spirit, and, as a church, cry mightily to the Spirit. Beseech him to let his mighty power be known and felt among you.

And putting his own advice into practice, Spurgeon went on to cry: 'Come, Holy Spirit now! Thou art with us, but come with power and let us feel thy sacred might![21]

Spurgeon was all too well aware of the consequences of failing to heed such advice. In a sermon preached two years before 'The Paraclete,' the Baptist preacher laid before the congregation of the Metropolitan Tabernacle what he called 'A Most Needful Prayer Concerning the Holy Spirit.' His text was the prayer of David in Psalm 51:11: 'Cast me not away from thy presence; and take not thy Holy Spirit from me.' After a personal confession, in which Spurgeon declared that he 'would sooner die a thousand times, than lose the helpful presence of the Holy Ghost,' he used a vivid illustration, fresh in the minds of his hearers, to depict the church from which the Spirit has departed. On the other side of the English Channel the Franco-Prussian War was raging, and, as Spurgeon preached, the war was going badly for the French, who would suffer a humiliating defeat at the hands of the Prussians at the end of that year. 'Any church from which the Spirit has departed,' Spurgeon declared,.

> becomes very like that great empire with whose military glory the world was dazzled, and whose strength made the nations tremble. France, mistress of arms, queen of beauty, arbiter of politics, how soon has she fallen! ... The nation once so great now lies bleeding at her victor's feet, pitied of us all none the less because her folly continues the useless fight. Just so have we seen it in churches; may we never so see it here.[22]

Spurgeon turns to the geography of Egypt to drive his point home even further. Areas of land in Egypt which were once fertile because of life-giv-

ing irrigation canals drawn from the Nile River are now desert simply because these canals have been allowed to lapse into disuse. So it is with churches, Spurgeon emphasizes.

> [C]hurches irrigated by the Spirit once produced rich harvests of souls; left of the Spirit the sand of the world has covered them, and where once all was green and beautiful there is nothing but the former howling wilderness.[23]

Sticking with Egypt for a further illustration, Spurgeon takes up an aspect of the history of that land. The nineteenth century witnessed the systematic ransacking of the Egyptian pyramids by European archaeologists and explorers. Prominent amongst the treasures found in these pyramids were the mummified bodies of the Pharaohs. Spurgeon clearly has little sympathy with the removal of these bodies of the ancient Egyptian kings. Their discovery and exposure to 'every vulgar eye' awakens in Spurgeon 'melancholy reflections.' These poor mummies, 'once a Pharoah whose voice could shake a nation and devastate continents,' are now mere objects for a museum. And now Spurgeon draws the comparison with the local church.

> [A]live by the divine indwelling, God gives it royalty, and makes it a king and priest unto himself among the sons of men; its influence is felt further than it dreams; the world trembles at it, for it is fair as the sun, clear as the moon, and terrible as an army with banners; but when the Spirit of God is departed, what remains but its old records, ancient creeds, title-deeds, traditions, histories and memories? it is in fact a mummy of a church rather than a church of God, and it is better fitted to be looked at by antiquarians than to be treated as an existent agency.[24]

Spurgeon was also insistent that those who pastor and preach be continually conscious of their deep need of the Spirit of God. At his Pastor's College he particularly sought to inculcate in the mind and hearts of the students such a consciousness. The College had begun in 1856 with one student, Thomas W. Medhurst (1834–1917). By 1877, there were a hundred and ten men attending the college full-time.[25] That same year Spurgeon published his *Second Series of Lectures to My Students*, a series of addresses which he had regularly given at the college on Friday afternoons. In the first volume of lectures, which he admitted were more akin to sermons than lectures, Spurgeon had explored the pastor's life as it relates to his walk with God, his preaching, and his health. In this second book Spurgeon treated, amongst other things, the pastor's relationship to the Holy Spirit.

After initial remarks on the reality of the Spirit's existence, Spurgeon comes to what he describes in no uncertain terms as 'the core of our subject.' For those who are ministers, he solemnly declares:[26]

> [T]he Holy Spirit is absolutely essential. Without Him our office is a mere name. We claim no priesthood over and above that which belongs to every child of God; but we are the successors of those who, in olden times, were moved of God to declare His word, to testify against transgression, and to lead His cause. Unless we have the spirit of the prophets resting upon us, the mantle which we wear is nothing but a rough garment to deceive. We ought to be driven forth with abhorrence from the society of honest men for daring to speak in the name of the Lord if the Spirit of God rests not upon us.

In what areas, Spurgeon goes on to ask, should those in pastoral ministry especially seek the help of the Spirit? Spurgeon proceeds to answer this question with a list of eight areas in which the Spirit's aid is vital. Quoting John 16:13, a favourite passage of his when it came to discussing the work of the Spirit, Spurgeon states that the Spirit is the 'Spirit of knowledge.' He opens up the Scriptures, and takes especial delight in focusing the pastor's attention on 'the centre of our testimony,' the person and work of the Lord Jesus.[27] The Spirit is also the 'Spirit of wisdom,' the one who gives the ability rightly to apply the knowledge obtained from the study of Scripture and to preach with balance. For instance, Spurgeon is convinced that:[28]

> [M]any brethren who preach human responsibility deliver themselves in so legal a manner as to disgust all those who love the doctrines of grace. On the other hand, I fear that many have preached the sovereignty of God in such a way as to drive all persons who believe in man's free agency entirely away from the Calvinistic side. We should not hide the truth for a moment, but we should have wisdom so to preach it that there shall be no needless jarring or offending.

Then the Spirit is needed to give fluency of speech and freedom in preaching. Comparing the Spirit to the live coal from the altar in the vision of the prophet Isaiah (Isaiah 6:6), Spurgeon states:[29]

> Oh, how gloriously a man speaks when his lips are blistered with the live coal from the altar—feeling the burning power of the truth, not only in his inmost soul, but on the very lip with which he is speaking!

The Spirit's fourth aid in preaching is as 'an anointing oil' on the preacher as he preaches, that is, enabling his mind and heart to be wrapped up in the subject of the sermon.[30] A final way in which the Spirit helps in preaching is to produce effects in those who listen.

> Miracles of grace must be the seals of our ministry; who can bestow them but the Spirit of God? Convert a soul without the Spirit of God! Why, you cannot even make a fly, much less create a new heart and a right spirit.... Therefore, with strong crying and tears, wait upon him from day to day.[31]

Little wonder, Spurgeon comments, that the root cause of many useless ministries lies in the 'lack of distinctly recognizing the power of the Holy Ghost.'[32]

A remarkable illustration of Spurgeon's own dependence upon the Spirit in the pulpit occurs in his *Autobiography*. Discussing instances of striking conversions under his preaching ministry, he relates that on one occasion he deliberately pointed to a man in the congregation and said:[33]

> 'There is a man sitting there, who is a shoemaker; he keeps his shop open on Sundays, it was open last Sabbath morning, he took ninepence, and there was fourpence profit out of it; his soul is sold to Satan for fourpence!' A city missionary, when going his rounds met with this man, and seeing that he was reading one of my sermons, he asked the question, 'Do you know Mr. Spurgeon?' 'Yes,' replied the man, 'I have every reason to know him, I have been to hear him; and, under his preaching, by God's grace I have become a new creature in Christ Jesus. Shall I tell you how it happened? I went to the Music Hall, and took my seat in the middle of the place; Mr. Spurgeon looked at me as if he knew me, and in his sermon he pointed to me, and told the congregation that I was a shoemaker, and that I kept my shop open on Sundays; and I did, sir. I should not have minded that; but he also said that I took ninepence the Sunday before, and there was fourpence profit out of it. I did take ninepence that day, and fourpence was just the profit; but how he should know that, I could not tell. Then it struck me that it was God who had spoken to my soul through him, so I shut up my shop the next Sunday. At first, I was afraid to go again to hear him, lest he should tell the people more about me; but afterwards I went, and the Lord met with me, and saved my soul.

Spurgeon went on to say that there were as 'many as a dozen similar cases' in which he

> pointed at somebody in the hall without having the slightest knowledge of the person, or any idea that what I said was right, except that I believed I was moved by the Spirit to say it; and so striking has been my description, that the persons have gone away, and said to their friends, 'Come, see a man that told me all things that ever I did; beyond a doubt, he must have been sent of God to my soul, or else he could not have described me so exactly.'[34]

The work of the ministry, though, contains more than preaching and its preparation in the study. There is also the important matter of prayer. Central to the minister's life is 'praying in the Holy Spirit,' and, Spurgeon rightly advises, 'that minister who does not think so had better escape from his ministry.'[35] But to maintain this life of communion with God the minister needs 'secret oil to be poured upon the sacred fire of [his] heart's devotion;' he wants 'again and again [to be] visited by the Spirit of grace and supplications' (*cf.* Zechariah 12:10).[36] Then, the minister also needs

the Spirit to walk in holiness in every area of his life and to keep himself 'unspotted from the world'.[37] Finally, those in pastoral ministry have much need of discernment in their dealings with men and women, and here again the Spirit is absolutely necessary, 'for He knows the minds of men as He knows the mind of God.'[38]

Spurgeon is well aware that this list of ways in which the pastor needs the Spirit's help is far from complete, but evidently his time was running out, and he wanted to remind his listeners (and later, his readers) that the Spirit's necessary assistance may be lost.

> [I]t is certain that ministers may lose the aid of the Holy Ghost. ...You shall not perish as believers, for everlasting life is in you; but you may perish as ministers, and be no more heard of as witnesses for the Lord.[39]

If this happens, there is surely a reason. Spurgeon gives a list of reasons, ranging from disobedience to the Spirit's promptings to neglect of private prayer. A gallery of individuals from Scripture who experienced the withdrawal of the Spirit's power then follows: some, like Balaam, were sons of perdition; others, like Samson, were children of God. In the light of these examples, Spurgeon can only pray for himself, his hearers and his readers: 'O for the Spirit of God to make and keep us alive unto God, faithful to our office, and useful to our generation, and clear of the blood of men's souls.'[40]

One of the main ways that Spurgeon kept in touch with graduates of the College was through the College Conference. First held for five days in March of 1865, it was soon shifted to the month of September. An eagerly anticipated occasion, the annual conference helped to revive the flagging spirits of many of the graduates who laboured in difficult circumstances in remote areas of the country or in urban areas hardened against the gospel and dangerous to health. The late 1880s, however, saw the disruption of this Conference as Spurgeon sought to repel what he rightly saw as the encroachment of liberal theology on English Baptist churches. A good number of the graduates of his College, though, failed to take his side in what came to be called the 'Down-Grade Controversy.' The annual Conference was consequently re-formed and from 1888 this re-formed Conference met in the month of April.[41] The theme of the Conference in 1891, the last one that Spurgeon ever attended, was the work of the Spirit.[42] As the President of the Pastor's College, Spurgeon gave what was his customary Presidential Address on the morning of Tuesday, April 21. This address, which took close to an hour and a half to deliver, was later published as *The Greatest Fight in the World* and was considered by Spurgeon as a concise declaration of his position *vis-à-vis* the Down-Grade Controversy. The address is divided into three parts: our armoury, namely, the Word of God; our army, namely, the church of God; and our strength, namely, the Spirit of God. Nearly half of the talk is devoted to a

defence of God's Word as infallible and perfect, a reflection of the fact that among the central issues of the Down-Grade Controversy was the nature of Scripture.

When Spurgeon comes to the final part of the address, he begins by highlighting the fact that the pastor's dependence upon the Spirit must be a practical reality, and not merely something theoretical. For instance, having read the *Gospel Worthy of All Acceptation* by the Calvinistic Baptist Andrew Fuller (1754–1815) or *A Discourse Concerning the Holy Spirit* by the Puritan theologian John Owen (1616–1683) does not mean that one *knows* the truths which they discuss in these books; 'we know nothing till we are taught by the Holy Ghost, who speaks to the heart.'[43] Spurgeon then details a few areas in which the pastor must depend upon the Spirit, all of which would have been familiar territory to graduates of the Pastor's College who had heard Spurgeon's Friday afternoon lectures.

From the work of the Spirit Spurgeon turns to the pastor's experience of the Spirit and he gives his audience the timeless reminder that 'when the Spirit of God is gone, even truth itself becomes an iceberg.'[44] A few remarks on how best to secure the Spirit's help then follow. In this regard, Spurgeon especially urges his hearers never to consider the Holy Spirit as anything less than a fully divine person.

> Worship him [that is, the Spirit] as the adorable Lord God. Never call the Holy Spirit 'it'; nor speak of him as if he were a doctrine, or an influence, or an orthodox myth. Reverence him, love him, and trust him with familiar yet reverent confidence. He is God, let him be God to you.[45]

Behind this statement is Spurgeon's concern that there was a slippage in English Baptist circles regarding the personhood of the Holy Spirit. Four years earlier, at the beginning of the Down-Grade Controversy, Spurgeon had outlined a number of areas which he considered to be threatened by the inroads of liberal theology:[46]

> The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth.

While controversy over the personhood of the Spirit was not a prominent aspect of the Down-Grade Controversy, Spurgeon was well aware that acceptance of the other key tenets of liberal theology invariably led to a rejection of this precious Biblical truth.[47] He would no doubt have appreciated the recent warning of Peter Berger, a Christian social scientist: 'He who sups with the devil of modernity had better have a long spoon.'[48] Firmly attached to the personhood of the Spirit from the earliest days of his ministry, Spurgeon was convinced that:[49]

> A gospel without the Trinity!—it is a rope of sand that cannot hold together. ... Get the thought of the three persons, and you have the marrow of all

> divinity. Only know the Father, and know the Son, and know the Holy Ghost to be one, and all things will be clear.

In other words, the doctrine of three persons in one Godhead is an essential foundation of both the proclamation of the gospel and the study of theology.

Spurgeon concludes this address with a lengthy reminder of some things that the Spirit will never do. For instance, the Spirit will never bless compromises with doctrinal error or sin—a truth which had been burned afresh into Spurgeon's heart and soul during the Down-Grade Controversy. Neither will the Spirit sanction laziness; he is no 'friend of loiterers.'[50] Nor will he have anything to do with those who preach not Christ.

> If we do not make the Lord Jesus glorious; if we do not lift him high in the esteem of men, if we do not labour to make him King of kings, and Lord of lords; we shall not have the Holy Spirit with us. Vain will be rhetoric, music, architecture, energy, and social status: if our one design be not to magnify the Lord Jesus, we shall work alone and work in vain.[51]

Or, as Spurgeon quaintly puts it in 'Receiving the Holy Ghost,' preached in July of 1884: 'the Holy Spirit always keeps sweet company with Jesus Christ.'[52]

Many years before, when Spurgeon was in his first pastorate in the hamlet of Waterbeach, he had written a letter to his uncle in which he expressed the wish to be employed not only in Waterbeach but wherever he might be able to serve Christ. 'I often wish,' he wrote:[53]

> I were in China, India, or Africa, so that I might preach, preach, preach all day long. It would be sweet to die preaching. But I want more of the Holy Spirit; I do not feel enough—no, not half enough,—of His Divine energy. 'Come, Holy Spirit, come!' Then men must be converted; then the wicked would repent, and the just grow in grace.

Quite evident in this letter, written when Spurgeon was but nineteen years of age, is Spurgeon's tremendous sensitivity to the absolute necessity of the help of the Holy Spirit in his preaching and ministry. It was a sensitivity which would stay with him throughout his life, as we have seen. It is a sensitivity which explains much about his remarkable ministry.[54] Yet, it is also a sensitivity which serves as an encouragement and a challenge to us in our godless and needy age. Yes, indeed, 'where the Spirit of God, there is power': power to live for Christ and power to bring glory to his person.

MICHAEL HAYKIN is Professor of Church History at Central Baptist Seminary, Toronto, Canada.

NOTES

1 This paper was originally given as a lecture at Toronto Baptist Seminary, January 30, 1992.
2 C.H. Spurgeon: *The Early Years 1834–1859* (London: The Banner of Truth, 1962), p. 11.
3 *The Metropolitan Tabernacle Pulpit*, 9: 668.
4 *Early Years*, p. 387.
5 *Ibid.*, p. 174.
6 Introductory Note to Abraham Kuyper, *The Work of the Holy Spirit*, trans, Henri de Vries (1900 ed.; repr. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), pp. xxxiii, xxviii.
7 *Dynamics of Spiritual Life. An Evangelical Theology of Renewal* (Downers Grove, Illinois: Inter-Varsity Press, 1979), p. 120.
8 'The Holy Ghost the Need of the Age', *The Metropolitan Tabernacle Pulpit*, 33: 146.
9 Eric W. Hayden, *Spurgeon on Revival. A Biblical and Theological Approach* (Grand Rapids: Zondervan Publishing House, 1962), p. 85.
10 *The New Park Street Pulpit*, 5: 210.
11 *Ibid.*, p. 210.
12 *Ibid.*, pp. 210–212.
13 *Ibid.*, p. 212.
14 *Ibid.*, p. 213.
15 *Ibid.*, p. 215.
16 'Pentecost', *The Metropolitan Tabernacle Pulpit*, 9: 289.
17 *The Metropolitan Tabernacle Pulpit*, 10: 337.
18 *Ibid.*, p. 336.
19 *Ibid.*, p. 338.
20 *The Metropolitan Tabernacle Pulpit*, 18: 564.
21 *Ibid.*, p. 564.
22 *The Metropolitan Tabernacle Pulpit*, 16: 562.
23 *Ibid.*, p. 563.
24 *Loc. cit.*
25 For information regarding the Pastor's College, see M. Nicholls, 'Charles Haddon Spurgeon, Educationalist', *The Baptist Quarterly*, 31 (1985–1986), pp. 384–401; 32 (1987–1988), pp. 73–94.
26 'The Holy Spirit in Connection with our Ministry' in *Lectures to My Students* (London/Edinburgh: Marshall, Morgan & Scott, 1954), pp. 186–187.
27 *Ibid.*, pp. 188–189.
28 *Ibid.*, p. 190.
29 *Ibid.*, p. 191.
30 *Ibid.*, pp. 192–194.
31 *Ibid.*, p. 195.
32 *Loc. cit.*
33 *C.H. Spurgeon's Autobiography* (London: Passmore and Alabaster, 1899), II,pp. 226–227.
34 *Ibid.*, p. 227. For other examples, see Ernest W. Bacon, *Spurgeon: Heir of the Puritans* (London: George Allen & Unwin Ltd., 1967), p. 150.
35 *Lectures to My Students*, p. 196.
36 *Ibid.*, p. 196.
37 *Ibid.*, p. 197.
38 *Loc. cit.*
39 *Ibid.*, p. 199.
40 *Ibid.*, p. 204.
41 Nicholls, 'Charles Haddon Spurgeon, Educationalist', pp. 88–89.
42 For a report on this conference, see 'Impressions of the Conference of 1891', *The Sword and the Trowel* (1891), pp. 333–337.

43 *The Greatest Fight in the World* (London: Passmore and Alabaster, 1891), p. 50.
44 *Ibid.*, p. 56.
45 *Ibid.*, p. 57.
46 'Another Word concerning the Down-Grade', *The Sword and the Trowel* (1887), p. 397.
47 *Cf.* the remarks regarding the personhood of the Holy Spirit by [Robert Shindler], 'Andover Theology', *The Sword and the Trowel* (1887), pp. 274–280.
48 Cited Os Guinness, 'Let God Be God: Church Growth—Weaknesses to Watch', *Tabletalk*, 16, No. 1 (February 1992), p. 53.
49 'The Personality of the Holy Ghost', *The New Park Street Pulpit*, 1: 29.
50 *Greatest Fight*, pp. 59–62.
51 *Ibid.*, p. 64.
52 *The Metropolitan Tabernacle Pulpit*, 30: 395.
53 *The Letters of Charles Haddon Spurgeon*, collected and collated Charles Spurgeon, [Jr.] (Harrisburg, Pennsylvania: Good Books Corporation [1923]), pp. 54–55.
54 At a celebration in honour of Spurgeon's fiftieth birthday in 1884, Spurgeon said regarding his ministry at New Park Street Chapel and the Metropolitan Tabernacle: 'the blessing which I have had here, for many years, must be entirely attributed to the grace of God, and to the working of God's Holy Spirit among us. Let that stand as a matter, not only taken for granted, but as a fact distinctly recognized among us'. [*C.H. Spurgeon's Autobiography* (London: Passmore and Alabaster, 1900), IV, 243].