

Classic Charles Spurgeon Quotes

by C.H. Spurgeon

Spurgeon emphasizes the importance of Scripture, the sovereignty of God, and the universal triumph of Christianity, and calls the church to preach the gospel and convert the world.

Duration: 41:19

Scripture: Isaiah 2:2

Topics: "Holy Spirit", "Gospel Revival"

Description

The sermon transcript emphasizes the belief that truth lives because God lives and that the gospel will once again command the scholarship of the age and direct the thoughts of men. The preacher expresses confidence in the power of Jesus to reign and abolish idols, and expects the Holy Ghost to convert the world. The sermon challenges the idea that Satan will have control over the masses of mankind, asserting that Christian heroes will shake nations and proclaim liberty to those in bondage. The preacher calls for the church to return to a belief in the gospel and for ministers to preach with the Holy Ghost, leading to the success of the gospel and the salvation of a multitude that no man can number. The sermon concludes with a prayer for the church to break down all barriers and for the whole earth to be filled with the glory of God.

Transcript

Charles Spurgeon quotes on Christmas, Calvinism, the Covenanters, Christ as Conquering King, and much more. Charles Spurgeon on Christmas, quote, We have no superstitious regard for times and seasons. Certainly we do not believe in the present ecclesiastical arrangement called Christmas.

First, because we do not believe in the Mass at all, but abhor it, whether it be said or sung in Latin or in English. And secondly, because we find no scriptural warrant whatever for observing any day as the birthday of the Savior, and consequently its observance is a superstition because not of divine authority. End quote.

That's from Charles Spurgeon's sermon on December 24th, 1871. Quote, When it can be proved that the observance of Christmas, Wissantide, and other Popish festivals was ever instituted by a divine statute, we also will attend to them, but not till then. It is as much our duty to reject the traditions of men as to observe the ordinances of the Lord.

We ask concerning every rite and rubric, is this a law of the God of Jacob? And if it be not clearly so, it is of no authority with us who walk in Christian liberty. End quote. From Charles Spurgeon's Treasury of David on Psalm 81, verse 4. For many free online resources exhibiting the Puritan, Reformed, Presbyterian, and Covenanter testimony against pagan and Roman Catholic Holy Days like Christmas and Easter, please visit Stillwater's Revival Books webpage at swrb.com and click on the free books link which is partway down the homepage.

Charles Spurgeon on the Covenanters. Quote, Better that Scotland were hacked by Claverhouse for cleaving to the Lord, than that she should be flattered by infidels for her gradual departure from the faith. Let not the blood of the Covenanters be spilt in vain.

I am glad you are writing on Scot's worthies. Oh, that Scotland may stand fast in this evil day. End quote.

Charles Spurgeon, probably written to Andrew Bonar. Charles Spurgeon on reading. Quote, As the Apostle says to Timothy, so also he says to everyone, Give yourself to reading.

He who will not use the thoughts of other men's brains proves that he has no brains of his own. 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.

The best way for you to spend your leisure is to be either reading or praying. End quote. C.H. Spurgeon as cited in John Knox Oliver Cromwell, God's Law and the Reformation of Civil Government by Reg Barrow.

Charles Spurgeon on Calvinism. Quote, It is no novelty then that I am preaching. No new doctrine.

I love to proclaim these strong old doctrines that are called by nickname Calvinism, but which are truly and verily the revealed truth of God as it is in Christ Jesus. By this truth I make my pilgrimage into the past, and as I go I see father after father, confessor after confessor, martyr after martyr standing up to shake hands with me. Taking these things to be the standard of my faith, I see the land of the ancients peopled with my brethren.

I behold multitudes who confess the same as I do and acknowledge that this is the religion of God's own church. End quote. Spurgeon's Sovereign Grace Sermons, Stillwater's Revival Books, page 170.

Quote, I have my own opinion that there is no such thing as preaching Christ and Him crucified unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism. Calvinism is the gospel and nothing else.

I do not believe we can preach the gospel if we do not preach justification by faith without works, nor unless we preach the sovereignty of God and His dispensation of grace, nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah. Nor do I think we can preach the gospel unless we base it upon the special and particular redemption of His elect and chosen people which Christ wrought out upon the cross. End quote.

Charles Spurgeon, The New Park Street Pulpit, Volume 1, 1856. Quote, And I will go as far as Martin Luther in that strong assertion of his, where he says, If any man doth ascribe of salvation, even the very least, to the free will of man, he knoweth nothing of grace, and he hath not learned Christ Jesus aright. It may seem a harsh sentiment, but he who in his soul believes that man does of his own free will turn to God, cannot have been taught of God, for that is one of the first principles taught us when God begins with

us, that we have neither will nor power, but that He gives both, and He is Alpha and Omega in the salvation of men.

End quote. C.H. Spurgeon, From the Sermon, Free Will, A Slave, 1855. Quote, You must first deny the authenticity and full inspiration of the Holy Scripture before you can legitimately and truly deny election.

End quote. Charles Spurgeon, Sermons, Volume 3, page 130. Quote, When I was coming to Christ, I thought I was doing it all myself, and though I sought the Lord earnestly, I had no idea the Lord was seeking me.

I do not think the young convert is at first aware of this. I can recall the very day and hour when I first received those truths in my own soul, when they were, as John Bunyan says, burnt into my heart with a hot iron, and I can recollect how I felt that I had grown all of a sudden from a babe into a man, that I had made progress in scriptural knowledge through having found once for all the clue to the truth of God. I saw that God was at the bottom of it all, and that He was the author of my faith, and so the whole doctrine of grace opened up to me, and from that doctrine I have not departed to this day, and I desire to make this my constant confession.

I ascribe my change wholly to God. End quote. Charles Spurgeon, Autobiography, Volume 1, The Early Years, Banner of Truth, pages 164-165 Quote, George Whitefield said, We are all born Armenians.

End quote. It is grace that turns us into Calvinists. End quote.

Charles Spurgeon, Sermons, Volume 2, page 124 Quote, Calvinism did not spring from Calvin. We believe it sprang from the great founder of all truth. End quote.

Charles Spurgeon, Sermons, Volume 7, page 298 Quote, We declare on scriptural authority that the human will is so desperately set on mischief so depraved, so inclined to everything that is evil, and so disinclined to everything that is good that without the powerful, supernatural, irresistible influence of the Holy Spirit no human will ever be constrained towards Christ. End quote. Charles Spurgeon, Sermons, Volume 4, page 139 Quote, I do not come into this pulpit hoping that perhaps some buddy will of his own free will return to Christ.

My hope lies in another quarter. I hope that my master will lay hold of some of them and say, You are mine and you shall be mine. I claim you for myself.

My hope arises from the freeness of grace and not from the freedom of the will. End quote. Quote, I believe that Christ came into the world not to put men into a salvable state but into a saved state.

Not to put them where they could save themselves but to do the work in them and for them from first to last. If I did not believe that there was might going forth with the word of Jesus which makes men willing and which turns them from the error of their ways by the mighty, overwhelming, constraining force of divine influence I should cease to glory in the cross of Christ. End quote.

C.H. Spurgeon, Sermons, Volume 3, page 34 Quote, A man is not saved against his will but he is made willing by the operation of the Holy Ghost. A mighty grace which he does not wish to resist enters into the man, disarms him, makes a new creature of him and he is saved. End quote.

C.H. Spurgeon, Sermons, Volume 10, page 309 Quote, I question whether we have preached the whole counsel of God unless predestination with all its solemnity and sureness be continually declared. End quote. C.H. Spurgeon, Sermons, Volume 6, page 26 C.H. Spurgeon, On the Atonement Quote, If Christ on his cross intended to save every man then he intended to save those who were lost before he died.

If the doctrine be true that he died for all men then he died for some who were in hell before he came into this world for doubtless there were even then myriads there who had been cast away because of their sins. That seems to me a conception a thousand times more repulsive than any of those consequences which are said to be associated with the Calvinistic and Christian doctrine of special and particular redemption. To think that my Savior died for men who were or are in hell seems a supposition too horrible for me to entertain.

End quote. C.H. Spurgeon, Autobiography, Volume 1, Early Years, page 172 Quote, We are often told that we limit the atonement of Christ because we say that Christ has not made satisfaction for all men or all men would be saved. Now our reply to this is that on the other hand our opponents limit it, we do not.

The Arminians say Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say no, certainly not.

We ask them the next question. Did Christ die so as to secure the salvation of any man in particular? They say no, they are obliged to admit this if they are consistent. They say no, Christ has died so that any man may be saved if and then follow certain conditions of salvation.

We say then, we will just go back to the old statement Christ did not die so as beyond a doubt to secure the salvation of anybody, did he? You must say no. You are obliged to say so for you believe that even after a man has been pardoned he may yet fall from grace and perish. Now who is it that limits the death of Christ? Why you.

We say Christ so died that he infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement. You may keep it.

We will never renounce ours for the sake of it." Charles Spurgeon, Sermon 181, New Park Street Pulpit, Volume 4, page 135 I would rather believe a limited atonement that is efficacious for all men for whom it was intended than a universal atonement that is not efficacious for anybody except the will of men be added to it. Charles Spurgeon, Sermons, Volume 4, page 70 A redemption which pays a price but does not insure that which is purchased a redemption which calls Christ a substitute for the sinner but yet which allows the person to suffer is altogether unworthy of our apprehensions of Almighty God. It offers no homage to His wisdom and does despite to His covenant faithfulness.

We could not and would not receive such a travesty of divine truth as that would be. There is no ground for any comfort whatever in it. Charles Spurgeon, Sermons, Volume 49, page 39 Charles Spurgeon on Christ as Conquering King Jesus here in Psalm 2 declares that His very enemies are His inheritance.

He declares this decree. He, the Father, hath given me this, not only the right to be a king but the power to conquer. Jehovah hath given to His anointed a rod of iron with which He shall break rebellious nations into pieces.

All the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before Him. Psalm 22, verse 27 Conversion work hath hitherto been circumscribed within certain parts of the world but the time will come when all the kindreds of the earth shall worship. These hopes are not the flight of an ardent imagination.

They are founded on the true sayings of God. The universal triumph of Christianity is certain. Where Jesus reigns in power, men must rend obeisance.

Psalm 72, verse 5 and following To His kingdom. His kingdom is as lasting as the lights of heaven. Days and nights will cease before He abdicates His throne.

The kingdom of Jesus is but in its youth and is evidently the coming power and rising sun. Would to God that fresh vigor were imparted to all its citizens to push at once the conquest of Emmanuel to the uttermost ends of the earth. Even at this hour we have before us the tokens of His eternal power.

Since He ascended to His throne 1,800 years ago His dominion has not been overturned though the mightiest of empires have gone like visions of the night. Widespread shall be the rule of Messiah. Only the land's end shall end His territory.

To the Ultima Thule, that's U-L-T-I-M-A-T-H-U-L-E shall His scepter be extended from Pacific to Atlantic and from Atlantic to Pacific. He shall be Lord and the oceans which surround each pole shall be beneath His sway. All other power shall be subordinate to His.

No rival nor antagonist shall He know. Messiah's kingdom shall reach on to the utmost bounds of the round world. So shall the Son of David rule all lands given Him and leave no nation to pine beneath the tyranny of the devilish prince.

The white cliffs of Britain already own or acknowledge Him. The gems of the southern sea glitter for Him. Even Iceland's heart is warm with His love.

Madagascar leaps to receive Him. Foreign princes from inland regions as yet unexplored shall own the all-embracing monarchy of the King of Kings. The extent of the mediatorial rule is set forth by the two far-reaching alls, all kings and all nations.

We see not as yet all things put under Him but since we see Jesus crowned with glory and honored in heaven, we are altogether without doubt as to His universal monarchy on earth. Every knee shall bow to Him and every tongue shall confess that Jesus Christ is Lord. To the glory of God the Father, hasten it, O Lord, in Thine own time.

All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name. The people who have been so long deceived shall at last discover Thy greatness and shall render Thee the worship which is Thy due. Thou hast created them all, and unto Thee shall they all yield homage.

One day all men would acknowledge the Lord to be the only God. We are sure the majority will be with us tomorrow. David was not a believer in the theory that the world will grow worse and worse and that the dispensation will wind up with general darkness and idolatry.

Earth's sun is to go down amid tenfold night if some of our prophetic brethren are to believe. Not so do we expect, but we look for a day when the dwellers in all lands shall learn righteousness, shall trust in the

Savior, shall worship Thee alone, O God, and shall glorify Thy name. The modern notion has greatly damped the seal of the church for missions, and the sooner it is shown to be unscriptural the better for the cause of God.

It neither consorts with prophecy, honors God, nor inspires the church with ardor, far hence be it driven. In Psalm 110, Jesus is placed in the seat of power, dominion, and dignity, and is to sit there by divine appointment while Jehovah fights for him and lays every rebel beneath his feet. He sits there by the Father's ordinance and call, and will sit there despite all the raging of his adversaries till they are all brought to utter shame by his putting his foot upon their necks.

The work of subduing the nations is now in the hand of the great God who by his providence will accomplish it to the glory of his Son. Let us never fear as to the future. While we see our Lord and representatives sitting in quiet expectancy, we too may sit in the attitude of peaceful assurance and with confidence await the grand outcome of all events.

As surely as Jehovah liveth, Jesus must reign. Yea, even now he is reigning, though all his enemies are not yet subdued. Those rebels who now stand high in power shall soon be in the place of contempt.

They shall be his footstool. He shall with ease rule them. He shall sit and put his foot on them.

It is in and through the church that for the present the power of the Messiah is known. Jehovah has given to Jesus all authority in the midst of his people whom he rules with his royal scepter. And this power goes forth with divine energy from the church for the ingathering of the elect and the subduing of all evil.

In consequence of the sending forth of the rod of strength, namely the power of the gospel out of Zion, alias the Christian church, and that is Francis Nigel Lee's, converts will come forward in great numbers to enlist under the banner of the priest-king. He shall judge among the heathen or among the nations. All nations shall feel his power and either yield to it joyfully or be crushed before it.

Pope and priest must fall with Mohammed and other deceivers who are now heads of the people. Jesus must reign and they must perish. Spirit of God, bring back thy church to a belief in the gospel.

Bring back her ministers to preach it once again with the Holy Ghost and not striving after wit and learning. Then shall we see thine arm made bare, O God, in the eyes of all the people. And the myriad shall be brought to rally round the throne of God and the Lamb.

The gospel must succeed. It shall succeed. It cannot be prevented from succeeding.

A multitude that no man can number must be saved. The light of the doctrines of grace shall yet again shine forth as the sun. Elijah was wont to say, As the Lord liveth before whom I stand, and this also is my confidence, Truth lives because God lives.

Though truth were dead and buried, it shall rise again. The day is not far distant when the old, old gospel shall again command the scholarship of the age and shall direct the thoughts of men. I myself believe that King Jesus will reign and the idols be utterly abolished.

I expect the same power which turned the world upside down once will still continue to do it. The Holy Ghost would never suffer the imputation to rest upon his holy name that he was not able to convert the world. Christ will have the whole earth.

God will not be disappointed of his purpose. This ruined world shall yet sing his praises. The whole of his creatures shall magnify his holy name.

Satan seems to say today, Thou King of kings, take England for thyself, and America be thine. Here and there thou shalt take an island or a city, but let me have the masses of mankind. I will be lord of China's teeming multitudes, and India shall lie within my coils.

Brethren, shall it be so? Shall it be so? Are you content in your master's name to resign those mighty empires to the prince of darkness? Unanimous, your hearts speak out your master's language. It must not, and it shall not be. The tramp of Christian heroes shall yet shake those nations, and the trumpet of Jubilee shall proclaim liberty to the bondage sons of Adam that are weeping there.

They must, they shall belong to Christ. Soldiers of Christ, to the battle, to the battle! All the line, all the rampart must be stormed. Not a single castle must be left in the possession of the enemy.

We must dash him down from his hills, and rent him up from his valleys. He must not have a single spot whereon to place his foot. I see the Icelanders vowing before Christ, and the vilest and most depraved of men submitting to Jehovah's sway.

But Satan has one dark-souled being, the last man that is left unconverted. Ring your Sabbath bells, my brethren. Go up to your house of prayer.

Be happy. Not a hoof shall be left behind. Christ has conquered and has taken back all his possessions.

Not a hoof shall be left behind. Let the whole militant church of Christ be blessed. Put power into all faithful ministries.

Convert this country. Save it from abounding sin. Let all the nations of the earth know the Lord.

Bring the church to break down all bonds of nationality, all limits of sex, and may we feel the blessed unity, which is the very glory of the church of Christ. Yea, let the whole earth be filled with his glory. Our prayer can never cease until we reach this point.

Thy kingdom come, thy will be done, on earth as it is in heaven. Nothing less than this can we ask for. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. And he will teach us of his ways, and we will walk in his path. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people. And they shall beat their swords into plowshares, and their spears into pruning hooks. Nations shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 2 verses 2 through 4 End quote All of the quotes above by C. H. Spurgeon on Christ as conquering king were supplied to SWRB by Dr. Francis Nigel Lee Charles Spurgeon on Separation 1888 Quote Numbers of good brethren in different ways remain in fellowship with those who are undermining the gospel, and they talk of their conduct as though it were a loving course which the Lord will approve of in the day of his appearing. We cannot understand, then, the bounden duty of a true believer towards men

who profess to be Christians and yet deny the word of the Lord and reject the fundamentals of the gospel is to come out from among them, to stay in a community which fellowships all belief in the hope of setting matters right is as though Abraham had stayed at Ur or at Haran in the hope of converting the household out of which he was called. Complicity with error will take from the best of men the power to enter any successful protest against it.

If any body of believers had errors among them but were resolute to deal with them in the name of the Lord, all might come right. But confederacies founded upon the principle that all may enter, whatever views they hold, are based upon disloyalty to the truth of God. If truth is optional, error is justifiable.

At any rate, cost what it may to separate ourselves from those who separate themselves from the truth of God is not alone our liberty, but our duty. I have raised my protest in the only complete way by coming forth, and I shall be content to abide alone until the day when the Lord shall judge the secrets of all hearts. But it will not seem to me a strange thing if others are found faithful, and if others judge that for them also there is no path but that which is painfully apart from the beaten track.

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which you have learned, and avoid them. Romans 16, verse 17 C. H. Spurgeon, 1888 Quote, For there is some danger of falling into a soft and effeminate Christianity under the plea of a lofty and ethereal theology. Christianity was born for endurance, not an exotic, but a hardy plant, braced by the keen wind, not languid, nor childish, nor cowardly.

It walks with strong step and a wrecked frame. It is kindly, but firm. It is gentle, but honest.

It is calm, but not facile, obliging, but not imbecile, decided, but not churlish. It does not fear to speak the stern word of condemnation against error, nor to raise its voice against surrounding evils, under the pretext it is not of this world. It does not shrink from giving honest reproof, lest it come under the charge of displaying an unchristian spirit.

It calls sin sin on whomever it is found, and would rather risk the accusation of being actuated by a bad spirit, than not discharge an explicit duty. Let us not misjudge strong words used in honest controversy. Out of the heap a viper may come forth, but we shake it off and feel no harm.

The religion of both Old and New Testaments is marked by fervent outspoken testimonies against evil. To speak smooth things in such a case may be sentimentalism, but it is not Christianity. It is a betrayal of the cause of truth and righteousness.

If anyone should be frank, manly, honest, and cheerful, I do not say blunt or rude, for a Christian must be courteous and polite. It is he who has tasted that the Lord is gracious, and is looking for and hastening unto the coming of the day of God. I know that charity covereth a multitude of sins, but it does not call evil good, because a good man has done it.

It does not excuse inconsistencies, because the inconsistent brother has a high name and a fervent spirit. Crookedness and worldliness are still crookedness and worldliness, though exhibited in one who seems to have reached no common height, Spurgeon citing Horatius Bonaparte. Long ago I ceased to count heads.

Truth is usually in the minority in this evil world. I have faith in the Lord Jesus for myself. A faith burned into me as with a hot iron.

I thank God what I believe I shall believe, even if I believe it alone. Believers in Christ's Atonement are now in declared union with those who make light of it. Believers in Holy Scripture are in confederacy with those who deny plenary inspiration.

Those who hold evangelical doctrine are in open alliance with those who call the Fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral, and hold that there is another probation after death. Yes, we have before us the wretched spectacle of professedly Orthodox Christians publicly avowing their union with those who deny the faith and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian unions.

They begin to look like confederacies in evils. It is our solemn conviction that where there can be no real spiritual communion, there should be no pretense of fellowship. Fellowship with known and vital error is participation in sin.

For Christians to be linked in association with ministers who do not preach the gospel of Christ is to incur moral guilt, a union which can continue irrespective of whether its member churches belong to a common faith is not fulfilling any scriptural function. The preservation of a denominational association when it is powerless to discipline heretics cannot be justified on the grounds of the preservation of Christian unity. It is error which breaks the unity of churches, and to remain in a denominational alignment which condones error is to support schism.

That argument I have heard hundreds of times when people have been urged to come out of false positions and do the right. But what have you and I to do with maintaining our influence and position at the expense of truth? It is never right to do a little wrong to obtain the greatest possible good. Your duty is to do the right.

Consequences are with God. Failure at a crucial moment may mar the entire outcome of a life. A man who has enjoyed special light is made bold to follow in the way of the Lord and is anointed to guide others therein.

He rises into a place of love and esteem among the godly, and this promotes his advancement among men. What then? The temptation comes to be careful of the position he has gained and do nothing to endanger it. The man, so lately a faithful man of God, compromises with worldlings, and to quiet his own conscience invents a theory by which such compromises are justified, even commended.

He receives the praises of the judicious. He has, in truth, gone over to the enemy. The whole force of his former life now tells upon the wrong side.

To avoid such an end, it becomes us ever to stand fast. All my dear brethren, there are many that are deceived by this method of reasoning. They remain where their conscience tells them they ought not to be because they say they are more useful than they would be if they went without the camp.

This is doing evil that good may come and can never be tolerated by an enlightened conscience. If an act of sin would increase my usefulness tenfold, I have no right to do it. And if an act of righteousness would appear likely to destroy all my apparent usefulness, I am yet to do it.

It is yours and mine to do the right, though the heavens fall, and follow the command of Christ, whatever the consequences may be. Quote, That is strong me. End quote.

Do you say? Be strong men, then, and feed thereon. End quote. Charles Spurgeon, Sermons, 1891
Quote, As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate,
but quitted the body at once.

Since then, my counsel has been come out from among them. I have felt that no protest could be equal to
that of separation. End quote.

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