

The Supremacy of God in Preaching – Part 2



2 TIMOTHY 3:16-2 TIMOTHY 4:2

**TEXT, EXPOSITION AND PRACTICAL
HELPS**

West Los Angeles Living Word Christian Center

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Robert Murray M'Cheyne

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Robert Murray McCheyne



Presbyterian minister and missionary

Born	May 21, 1813 Edinburgh, Scotland
Died	March 25, 1843 Dundee, Scotland

Robert Murray M'Cheyne (pronounced, and occasionally spelled as "McCheyne"; 21 May 1813 – 25 March 1843) was a [minister](#) in the [Church of Scotland](#) from 1835 to 1843. He was born at [Edinburgh](#), was educated at the [University of Edinburgh](#) and at the [Divinity Hall](#) of his native city, where he was taught by [Thomas Chalmers](#). He first served as an assistant to [John Bonar](#) in the parish of [Larbert](#) and [Dunipace](#), near [Falkirk](#), from 1835 to 1838. Thereafter he became forever associated with St. Peter's Church (www.stpeters-dundee.org.uk) in [Dundee](#), where he served as minister until his early death at the age of 29 during an [epidemic](#) of [typhus](#).

Not long after his death, his friend [Andrew Alexander Bonar](#) edited his biography which was published with some of his manuscripts as *The Memoir and Remains of the Rev. Robert Murray M'Cheyne*. The book went into many editions. It has had a lasting influence on [Evangelical Christianity](#) worldwide.

In 1839, M'Cheyne and [Bonar](#), together with two older ministers, Dr. Alexander Black and Dr. [Alexander Keith](#), were sent to [Palestine](#) on a mission of inquiry to the condition of the [Jews](#). Upon their return, their official report for the Board of Mission of the [Church of Scotland](#) was published as *Narrative of a Visit to the Holy Land and Mission of Inquiry to the Jews*. This led subsequently to the establishment of missions to the Jews by the Church of Scotland and by the [Free Church of Scotland](#). During M'Cheyne's absence, his place was filled by the appointment of [William Chalmers Burns](#) to preach at St. Peter's as his assistant.

M'Cheyne was a [preacher](#), a [pastor](#), a [poet](#), and wrote many [letters](#). He was also a man of deep [piety](#) and a man of [prayer](#). He never [married](#).

M'Cheyne died exactly two months before the [Disruption of 1843](#). This being so, his name was subsequently held in high honour by all the various branches of [Scottish Presbyterianism](#), though he himself held a strong opinion against the [Erastianism](#) which led to the Disruption. Bonar records, "And when, on the 7th March of the following year (i.e. 1843), the cause of the Church was finally to be pleaded at the bar of the House of Commons, I find him writing: 'Eventful night this in the British Parliament! Once more King Jesus stands at an earthly tribunal, and they know Him not!'" (*Memoir* {1892 ed.}, p. 147).

[\[edit\]](#) Works

- 1) *Bethany - Discovering Christ's Love in Times of Suffering When Heaven Seems Silent*, Diggory Press, [ISBN 978-1846857027](#)
- 2) *Follow the Lord Fully* Diggory Press, [ISBN 978-1846856983](#)
- 3) *The Cry for Revival* Diggory Press, [ISBN 978-1846856990](#)
- 4) *The Glory of the Christian Dispensation (Hebrews 8 & 9)* Diggory Press, [ISBN 978-1846857034](#)
- 5) *The Ten Virgins and Other Sermons on the End Times* Diggory Press, [ISBN 978-1846856884](#)

JONATHAN EDWARDS (1703–1758)

Colonial Congregational minister and theologian

[Ancestry](#)

[Early Studies, College](#)

[Theological Studies, Early Pastorate](#)

[The Great Awakening - Ejected at Northampton](#)

[At Stockbridge, President of Princeton](#)

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Ancestry

EDWARDS, JONATHAN (THE ELDER) : The founder of the New England theology as a distinct type of doctrine, considered by many the greatest theologian America has produced; b. at Windsor Farms (now East Windsor), Conn., Oct, 5, 1703; d. at Princeton, N. J., Mar, 22, 1758. His father, Rev. Timothy Edwards, was born at Hartford, in May, 1669, was graduated with honor at Harvard in 1691, and was ordained pastor of the Congregational Church in Windsor Farms, in 1694. He remained pastor of this church more than sixty-three years, and died Jan. 27, 1758. The mother of Jonathan Edwards was Esther Stoddard, daughter of Solomon Stoddard, who from 1672 to 1729 was pastor of the Congregational Church in Northampton, Mass. She was a woman of queenly presence and admirable character, was born in 1672, married in 1694, became the mother of eleven children, and died in 1770.

Early Studies, College

In his early years Jonathan Edwards was instructed chiefly at home. He began the study of Latin at the age of six, and before he was thirteen had acquired a good knowledge of Latin, Greek, and Hebrew. In his childhood he was taught to think with his pen in hand, and thus learned to think definitely, and to express his thoughts clearly. When he was about nine he wrote an interesting letter on materialism, and when he was about twelve he wrote some remarkable papers on questions in natural philosophy. One month before he was thirteen he entered Yale College, and was graduated, with the highest honors of his class, in 1720. At the age of fourteen, one of his college studies was Locke on the Human Understanding. Not long before his death, he remarked to certain friends that he was beyond expression entertained and pleased with this book when he read it in his youth at college; that he "was as much engaged, and had more satisfaction and pleasure in studying it, than the most greedy miser in gathering up handfuls of silver and gold from some new-discovered treasure."

Theological Studies, Early Pastorate

As a child, his sensibilities were often aroused by the truths of religion. He united with the Church, probably at East Windsor, about the time of his graduation at college. After graduation he pursued his theological studies for nearly two years in New Haven. He was "approved" as a preacher in June or July 1722, several months before he was nineteen. From Aug., 1722, until Apr., 1723, he preached to a small Presbyterian church in New York City. From 1724 to 1726 he was tutor at Yale. On Feb. 15, 1727, when in his twenty-fourth year, he was ordained as colleague with his grandfather, Solomon Stoddard, and pastor of the Congregational Church at Northampton, Mass. On July 27 of that year he married Sarah Pierpont, daughter of Rev. James Pierpont of New Haven.

At the time of her marriage, she was in the eighteenth year of her age, was distinguished by her graceful and expressive features, her vigorous mind, fine culture, and fervent piety. During her married life she relieved her husband of many burdens which are commonly laid upon a parish minister, and thus enabled him to pursue his studies with comparatively few interruptions. As a youthful preacher Edwards was eminent for his weighty thought and fervid utterance. His voice was not commanding, his gestures were few, but many of his sermons were overwhelming. He wrote some of them in full. Often he spoke extempore, often from brief but suggestive notes. The traditions relating to their power and influence appear well-nigh fabulous.

The Great Awakening - Ejected at Northampton

In 1734 - 35 there occurred in his parish a "great awakening " of religious feeling; in 1740--41 occurred another, which extended through a large part of New England. At this time he became associated with George Whitefield. During these exciting scenes, Edwards manifested the rare comprehensiveness of his mind. He did not favor the extravagances attending the new measures of the revivalists. He did more, perhaps, than any other American clergyman to promote the doctrinal purity, at the same time quickening the zeal, of the churches. In process of time he became convinced that his grandfather, Solomon Stoddard, was wrong in permitting unconverted persons to partake of the Lord's Supper. A prolonged controversy with the Northampton church followed, and Edwards was ejected in 1750 from the pastorate which he had adorned for more than twenty-three years.

At Stockbridge, President of Princeton

In Aug., 1751, he was installed pastor of the small Congregational church in Stockbridge, Mass., and missionary of the Housatonic Indians at that place whom he served with fidelity. On Sept. 26, 1757, he was elected president of the college at Princeton, N. J. He was reluctant to accept the office, but finally yielded to the advice of others, and was dismissed from his Stockbridge pastorate Jan. 4, 1758. He spent a part of January and all of February at Princeton, performing some duties at the college, but was not inaugurated until Feb. 16, 1758. One week after his inauguration he was inoculated for the smallpox. After the ordinary effects of the inoculation had nearly subsided, a secondary fever supervened, and he died five weeks after his inauguration.

Works

The more important works of President Edwards are the following:

- 1) *A Divine and Supernatural Light Imparted to the Soul by the Spirit of God* (Boston, 1734), a sermon noted for its spiritual philosophy; the hearers of it at Northampton requested it for the press;
- 2) *A Faithful Narrative of the Surprising Work of God in the Conversion of many Hundred Souls in Northampton, etc.* (Boston and London, 1737);
- 3) *Five Discourses on Justification by Faith* (Boston, 1738);
- 4) *Sinners in the Hands of an Angry God* (Boston, 1741), one of his most terrific sermons; frequently republished; severely criticized by

some who fail to regard the character and condition of the persons to whom it was preached;

- 5) *Distinguishing Marks of a Work of the Spirit of God* (1741);
- 6) *Some Thoughts concerning the Present Revival of Religion in New England* (1742),
- 7) *A Treatise concerning Religious Affections* (1746), one of his most spiritual and analytical works;
- 8) *An Humble Attempt to promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer* (1747);
- 9) *An Account of the Life of the Late Reverend Mr. David Brainerd . . .* chiefly taken from his own Diary (1749);
- 10) *An Humble Inquiry into the Rules of the Word of God, concerning the Qualifications requisite to a Complete Standing and full Communion in the Visible Christian Church* (1749). His more important works were published after he had left his first pastorate, some of them not until after his death,
- 11) *A Careful and Strict Enquiry into the Modern Prevailing Notions of that Freedom of Will which is Supposed to be Essential to Moral Agency* (1754);
- 12) *The Great Christian Doctrine of Original Sin Defended* (1758);
- 13) *History of Redemption* (1772);
- 14) *Dissertation concerning the End for which God created the World,* and *Dissertation concerning the Nature of True Virtue* (1788).
- 15) The published works of President Edwards were printed in eight volumes, at Worcester, Mass., 1808-09 (reprinted, New York). A larger edition of his writings, in ten volumes, including a new memoir and much new material, was published at New York, in 1829 by Rev. Dr. Sereno Edwards Dwight. **F.H. Foster.**

Charles Spurgeon

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Charles Haddon Spurgeon



Born	June 19, 1834 Kelvedon, Essex, England
Died	January 31, 1892 (aged 57) Menton, Alpes-Maritimes, France
Nationality	British
Occupation	pastor, author
Religious beliefs	Christian (Reformed Baptist)
Spouse(s)	Susannah Spurgeon (née Thompson) (January 8, 1856)
Children	Charles & Thomas Spurgeon (twins) (1856)
Parents	John & Eliza Spurgeon

Charles Haddon (C.H.) Spurgeon (June 19, 1834 – January 31, 1892) was a [British Particular Baptist preacher](#) who remains highly influential among [Christians](#) of different [denominations](#), among whom he is still known as the "Prince of Preachers." In his lifetime, Spurgeon preached to around 10,000,000 people,^[1] often up to 10 times a week at different places. His [sermons](#) have been [translated](#) into many [languages](#). Spurgeon was the pastor of the congregation of the [New Park Street Chapel](#) (later the [Metropolitan Tabernacle](#)) in [London](#) for 38 years.^[2] He was part of several [controversies](#) with the

[Baptist Union of Great Britain](#), and later had to leave that [denomination](#).^[3] In 1857, he started a [charity organization](#) called [Spurgeon's](#) which now works globally. He also founded [Spurgeon's College](#), which was named after him after his death.

Spurgeon was a prolific author of many types of works including sermons, an autobiography, a commentary, books on prayer, a devotional, a magazine, and more. Many sermons were transcribed as he spoke and were translated into many languages during his lifetime. Arguably, no other author, Christian or otherwise, has more material in print than C.H. Spurgeon.

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[\[edit\]](#) Early beginnings

Born in [Kelvedon](#), [Essex](#), Spurgeon's conversion to [Christianity](#) came on [January 6, 1850](#), at the age of fifteen. On his way to a scheduled appointment, a snow storm forced him to cut short his intended journey and to turn into a [Primitive Methodist](#) chapel in [Colchester](#) where, in his own words: "God opened his heart to the salvation message." The text that moved him was Isaiah 45:22 - "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else."

Later that year, on April 4, 1850, he was admitted to the church at Newmarket. His baptism followed on May 3 in the [river Lark](#), at [Isleham](#). Later that same year he moved to Cambridge. He preached his first sermon in the winter of 1850 / 1851 in a cottage at Teversham, Cambridge; from the beginning of his ministry his style and ability were considered to be far above average. In the same year, he was installed as pastor of the small [Baptist](#) church at [Waterbeach](#), [Cambridgeshire](#), where he published his first literary work: a [Gospel tract](#) written in 1853.

[\[edit\]](#) The New Park Street Pulpit

In April 1854, after preaching three months on probation and just four years after his conversion, Spurgeon, then only 19, was called to the pastorate of London's famed [New Park Street Chapel, Southwark](#) (formerly pastored by the [Particular Baptists Benjamin Keach](#), theologian [John Gill](#), and [John Rippon](#)). This was the largest Baptist congregation in London at the time, although it had dwindled in numbers for several years. Spurgeon found friends in London among his fellow pastors, such as [William Garrett Lewis](#) of [Westbourne Grove Church](#), an older man who along with Spurgeon went on to found the [London Baptist Association](#). Within a few months of Spurgeon's arrival at Park Street, his powers as a preacher made him famous. The following year the first of his sermons in the "New Park Street Pulpit" was published. Spurgeon's sermons were published in printed form every week, and enjoyed a high circulation. By the time of his death in 1892, he had preached almost thirty-six hundred sermons and published forty-nine volumes of commentaries, sayings, anecdotes, illustrations, and devotions.

Immediately following his fame was controversy. The first attack in the Press appeared in the *Earthen Vessel* in January 1855. His preaching, although not revolutionary in substance, was a plain-spoken and direct appeal to the people, using the Bible to provoke them to consider the claims of Jesus Christ. Critical attacks from the media persisted throughout his life.

The congregation quickly outgrew their building; it moved to [Exeter Hall](#), then to [Surrey Music Hall](#). In these venues Spurgeon frequently preached to audiences numbering more than 10,000. At twenty-two, Spurgeon was the most popular preacher of the day.^[4]

On [January 8, 1856](#), Spurgeon married Susannah, daughter of Robert Thompson of Falcon Square, London, by whom he had twin sons, Charles and [Thomas](#) born on [September 20, 1856](#). At the end of that eventful year, tragedy struck on October 19, 1856, as Spurgeon was preaching at the Surrey Gardens Music Hall for the first time. Someone in the crowd yelled, "Fire!" The ensuing panic and stampede left several dead. Spurgeon was emotionally devastated by the event and it had a sobering influence on his life. He struggled against [clinical depression](#) for many years and spoke of being moved to tears for no reason known to himself.

Walter Thornbury later wrote in "Old and New London" (1897) describing a subsequent meeting at Surrey:

“ a congregation consisting of 10,000 souls, streaming into the hall, mounting the galleries, humming, buzzing, and swarming - a mighty hive of bees - eager to secure at first the best places, and, at last, any place at all. After waiting more than half an hour - for if you wish to have a seat you must be there at least that space of time in advance... Mr. Spurgeon ascended his tribune. To the hum, and rush, and trampling of men, succeeded a low, concentrated thrill and murmur of devotion, which seemed to run at once, like an electric current, through the breast of ”

everyone present, and by this magnetic chain the preacher held us fast bound for about two hours. It is not my purpose to give a summary of his discourse. It is enough to say of his voice, that its power and volume are sufficient to reach every one in that vast assembly; of his language that it is neither high-flown nor homely; of his style, that it is at times familiar, at times declamatory, but always happy, and often eloquent; of his doctrine, that neither the 'Calvinist' nor the 'Baptist' appears in the forefront of the battle which is waged by Mr. Spurgeon with relentless animosity, and with Gospel weapons, against irreligion, cant, hypocrisy, pride, and those secret bosom-sins which so easily beset a man in daily life; and to sum up all in a word, it is enough to say, of the man himself, that he impresses you with a perfect conviction of his sincerity.



 Spurgeon preaching at the [Surrey Music Hall](#) circa 1858.

Still the work went on. A Pastors' College was founded in 1857 by Spurgeon and was renamed [Spurgeon's College](#) in 1923 when it moved to its present building in South Norwood Hill, London;^[1]. At the Fast Day, [October 7, 1857](#), he [preached to the largest crowd ever](#) - 23,654 people - at [The Crystal Palace](#) in London. Spurgeon noted:

“ In 1857, a day or two before preaching at the Crystal Palace, I went to decide where the platform should be fixed; and, in order to test the acoustic properties of the building, cried in a loud voice, "Behold the Lamb of God, which taketh away the sin of the world." In one of the galleries, a workman, who knew nothing of what was being done, heard the words, and they came like a message from heaven to his soul. He was smitten with conviction on account of sin, put down his tools, went home, and there, after a season of spiritual struggling, found peace and life by beholding the Lamb of God. Years after, he told this story to one who visited him on his death-bed. ”

[\[edit\]](#) The Metropolitan Tabernacle Pulpit

On [March 18, 1861](#) the congregation moved permanently to the newly constructed purpose-built [Metropolitan Tabernacle](#) at [Elephant and Castle](#), Southwark, seating five thousand people with standing room for another thousand. The Metropolitan Tabernacle was the largest church edifice of its day and can be considered a precursor to the modern

"[megachurch](#)."^[5] It was at the Tabernacle that Spurgeon would continue to preach several times per week until his death 31 years later. He never gave [altar calls](#) at the conclusion of his sermons, but he always extended the invitation that if anyone was moved to seek an interest in Christ by his preaching on a Sunday, they could meet with him at his vestry on Monday morning. Without fail, there was always someone at his door the next day. He wrote his sermons out fully before he preached, but what he carried up to the pulpit was a note card with an outline sketch. [Stenographers](#) would take down the sermon as it was delivered; Spurgeon would then have opportunity to make revisions to the transcripts the following day for immediate publication. His weekly sermons, which sold for a penny each, were widely circulated, and still remain one of the all-time best selling series of writings published in history. Besides sermons, Spurgeon also wrote several [hymns](#) and published a new collection of worship songs in 1866 called "Our Own Hymn Book". It was mostly a compilation of [Isaac Watts'](#) Psalms and Hymns that had been originally selected by [John Rippon](#), a Baptist predecessor to Spurgeon. What is remarkable, compared to most modern practices, is that the singing in the congregation was exclusively [a cappella](#) under his pastorate. It is noteworthy that thousands heard the preaching and were led in the singing without any amplification of sound that exists today. Hymns were a subject that he took seriously. Whilst the Metropolitan Tabernacle has undergone some changes in the form the introduction of an organ (a piano for the Bible Study on Wednesdays) and sound system, the subject of worship music is still discussed extensively by Pastor Masters in many of his Sunday morning sermons. While Spurgeon was still preaching at New Park Street, a hymn book called "The Rivulet" was published. Spurgeon's first controversy arose due to his critique of its theology, which was largely [deistic](#). At the end of his review, Mr Spurgeon warned:

“ We shall soon have to handle truth, not with kid gloves, but with gauntlets, – the gauntlets of holy courage and integrity. Go on, ye warriors of the cross, for the King is at the head of you. ”

On June 5, 1862, Spurgeon also challenged the [Church of England](#) when he preached against [baptismal regeneration](#) in a famous [sermon](#). However, Spurgeon built bridges across denominational lines as well. It was during this period at the new Tabernacle that Spurgeon found a friend in [James Hudson Taylor](#), the founder of the inter-denominational [China Inland Mission](#). Spurgeon supported the work of the mission financially, and directed many missionary candidates to apply for service with Taylor. He also aided in the work of cross-cultural evangelism by promoting "[The Wordless Book](#)", a teaching tool that he described [in a message given on January 11, 1866](#), regarding Psalm 51:7: "Wash me, and I shall be whiter than snow." This "book" has been and is still used to teach uncounted thousands of illiterate people - young and old - around the globe about the Gospel message.^[6]

Following in the steps of another Christian figure (from a different denomination) whom he admired - [George Muller](#) - Spurgeon founded the [Stockwell Orphanage](#), which opened for boys in 1867 and for girls in 1879, and which continued in London until it was bombed in the [Second World War](#).^{[21][31][41]} This orphanage became [Spurgeon's Child Care](#) which still exists today.

On the death of [missionary David Livingstone](#) in 1873, a discolored and much-used copy of one of Spurgeon's printed sermons, "[Accidents, Not Punishments](#)," was found among his few possessions much later, along with the handwritten comment at the top of the first page: "Very good, D.L." He had carried it with him throughout his travels in [Africa](#). It was returned to Spurgeon and treasured by him ([W. Y. Fullerton](#), *[Charles Haddon Spurgeon: A Biography](#)*, ch. 10).

[\[edit\]](#) Downgrade Controversy

A controversy among the Baptists flared in 1887 with Spurgeon's first "Down-grade" article, published in *The Sword & the Trowel*. In the ensuing "Downgrade Controversy" The Metropolitan Tabernacle became disaffiliated from the [Baptist Union](#), effectuating Spurgeon's congregation as the world's largest self-standing church. Contextually the Downgrade Controversy was British Baptists' equivalent of hermeneutic tensions which were starting to sunder Protestant fellowships in general. The Controversy took its name from Spurgeon's use of the term "Downgrade" to describe certain other Baptists' outlook toward the Bible (*i.e.*, they had "downgraded" the Bible and the principle of [sola scriptura](#)). Spurgeon alleged that an incremental creeping of the [Graf-Wellhausen](#) hypothesis^{[\[citation needed\]](#)}, [Charles Darwin](#)'s theory of [evolution](#) by [natural selection](#), and other concepts was weakening the Baptist Union and reciprocally explaining the success of his own evangelistic efforts. In the standoff, which even split his pupils trained at the College, each side accused the other of raising issues which did not need to be raised.^{[\[7\]](#)} The Downgrade Controversy continues.^{[\[8\]](#)}

[\[edit\]](#) Final years and death

Often Spurgeon's wife was too ill for her to leave home to hear him preach. C.H. Spurgeon too suffered ill health toward the end of his life, afflicted by a combination of [rheumatism](#), [gout](#), and [Bright's disease](#). He often recuperated at [Menton](#), near [Nice](#), [France](#), where he eventually died on [1892 January 31](#). Spurgeon's wife and sons outlived him. His remains were buried at [West Norwood Cemetery](#) in London where the tomb is still visited by admirers.

[\[edit\]](#) Chronology of Spurgeon's life and legacy

- Born at [Kelvedon](#), [Essex](#), [England](#), [June 19](#), [1834](#)
- Converted to [Christianity](#) at [Colchester](#), January 6, 1850
- Becomes a [Baptist](#), May 3, 1850 (Baptized in the [River Lark](#), at [Isleham](#))
- Preaches first [sermon](#) [\[5\]](#), at a cottage in [Teversham](#), 1850
- Preached first sermon at [Waterbeach](#) Baptist Chapel, October 12, 1851
- Preached first sermon at [New Park Street Chapel](#), [London](#), December 18, 1853
- Accepts pastorate at New Park Street Chapel, April 28, 1854, (then 232 members)
- First sermon in the "New Park Street Pulpit" series published, January 10, 1855
- Marriage to Miss Susannah Thompson (born January 15, 1832), [January 8](#), [1856](#)

- 10-Day wedding trip in [Paris, France](#) by the newly married Spurgeons, Spring 1856
- Twin sons (not identical) Thomas and Charles born, September 20, 1856
- [Metropolitan Tabernacle](#) Building Committee begins, June 1856
- Establishes the Pastors' College, 1856, expanded in 1857
- Metropolitan Tabernacle opens with a great prayer meeting, March 18, 1861
- First sermon in the Metropolitan Tabernacle March 31, 1861 [\[6\]](#)
- Metropolitan Tabernacle Colportage Association founded, 1866
- [Stockwell Orphanage](#) (Boy's side) founded, 1867, foundation stone laid Sept. 9, 1869
- Foundation stone laid by senior [deacon](#) Thomas Olney for the Pastors' College building, May 6, 1867; construction completed in March, 1868
- Begins annual vacations to southern France for rest and recuperation, December 1871
- 571 new church members added by February 1873, now 4,417 total membership
- Foundation stone laid for a newer Pastors' College building, October 14, 1873
- Mrs. Spurgeon's Book Fund inaugurated, 1875
- Presentation of the pastoral silver wedding gift (offering) May 20, 1879
- Stockwell Orphanage (Girl's side) founded, 1879; stone laid June 22, 1880
- Jubilee celebrations and testimonials, June 18 & 19, 1884
- The seven volumes of "The Treasury of David", an exposition of the [Psalms](#), were published weekly over a 20-year time period in *The Sword and the Trowel*, with the final volume being released in 1885.^[9]
- "Downgrade" paper #1 [\[7\]](#) published in *The Sword & the Trowel*, March 1887
- Spurgeon's mother Eliza dies, aged 75 Years, 1888
- Last sermon delivered at Metropolitan Tabernacle, June 7, 1891
- During his pastorate, 14,692 were baptized and joined the Tabernacle
- As year 1891 ends, membership given as 5,311. The Tabernacle capacity was 6,000 people, with 5,500 seated, 500 standing room; the Tabernacle dimensions were 146' long, 81' wide, 68' high
- Suffers much pain and sickness during the months of June and July, 1891
- Travels to [Menton](#), France again (for the last time), October 26, 1891. While there, becomes severely ill from his long-suffering combination of [Rheumatism](#), [Gout](#) and [Bright's disease](#) (Kidney)
- Still resting in Menton, he finally takes to bed, January 20, 1892
- Spurgeon dies, [January 31, 1892](#)
- Remains interred and buried at [West Norwood Cemetery](#), February 11, 1892
- His brother (& Asst. Tabernacle Pastor) James dies, aged 61 years, March 22, 1899
- His father (& pastor) John dies, aged almost 92 years, June 14, 1902
- His wife Susannah dies, aged 71 years, October 22, 1903
- His son (& Pastor) Thomas dies, aged 61 years, October 17, 1917
- His son (& Pastor) Charles dies, aged 70 years, December 13, 1926

[\[edit\]](#) Some of Spurgeon's written works

- 1) *2200 Quotations from the Writings of Charles H. Spurgeon*

- 2) *Able To The Uttermost*
- 3) *According To Promise*
- 4) *All of Grace* : [ISBN 1602064369](#)
- 5) *An All Round Ministry*
- 6) [Around the Wicket Gate](#)
- 7) *Barbed Arrows*
- 8) *C. H. Spurgeon's Autobiography* : [ISBN 0851510760](#)
- 9) *Chequebook of the Bank of Faith* : [ISBN 1857922212](#)
- 10) *Christ's Incarnation*
- 11) *Come Ye Children*
- 12) *Commenting and Commentaries*
- 13) *The Dawn of Revival, (Prayer Speedily Answered)*
- 14) *Down Grade Controversy, The*
- 15) *Eccentric Preachers*
- 16) *Feathers For Arrows*
- 17) *Flashes Of Thought*
- 18) *Gleanings Among The Sheaves*
- 19) *God Promises You* : [ISBN 0883684594](#)
- 20) *Good Start, A*
- 21) *Greatest Fight In The World, The*
- 22) *Home Worship And The Use of the Bible in the Home*
- 23) *Interpreter, The or Scripture for Family Worship*
- 24) *John Ploughman's Pictures*
- 25) *John Ploughman's Talks*
- 26) *Lectures to My Students* : [ISBN 0310329116](#)
- 27) *Metropolitan Tabernacle Pulpit, The*
- 28) *Miracles and Parables of Our Lord*
- 29) *Morning & Evening* : [ISBN 1845500148](#)
- 30) *New Park Street Pulpit, The*
- 31) *Only A Prayer Meeting*
- 32) *Our Own Hymn Book*
- 33) *Pictures From Pilgrim's Progress*
- 34) *Power in Prayer* : [ISBN 0883684411](#)
- 35) *The Preachers Power and the Conditions of Obtaining it*
- 36) *Saint And His Saviour, The*
- 37) *Sermons In Candles*
- 38) *Sermons On Unusual Occasions*
- 39) *Soul Winner, The* : [ISBN 1602067708](#)
- 40) *Speeches At Home And Abroad*
- 41) *Spurgeon's Commentary on Great Chapters of the Bible*
- 42) *Spurgeon's Morning and Evening*
- 43) *Spurgeon's Sermon Notes* : [ISBN 0825437687](#)
- 44) *Sword and The Trowel, The*
- 45) *Till He Come*
- 46) *The Salt Cellar*
- 47) *Treasury of David, The* : [ISBN 0825436834](#)

- 48) *We Endeavour*
- 49) *The Wordless Book*
- 50) *Word and Spirit* : [ISBN 0852345453](#)
- 51) *Words Of Advice*
- 52) *Words Of Cheer*
- 53) *Words Of Counsel*

Spurgeon's works have been translated into many languages, including: [Arabic](#), [Armenian](#), [Bengali](#), [Bulgarian](#), [Castilian](#) (for the Argentine Republic), [Chinese](#), [Kongo](#), [Czech](#), [Danish](#), [Dutch](#), [Estonian](#), [French](#), [Gaelic](#), [German](#), [Hindi](#), [Hungarian](#), [Italian](#), [Japanese](#), [Kaffir](#), [Karen](#), [Lettish](#), [Maori](#), [Norwegian](#), [Polish](#), [Russian](#), [Serbian](#), [Spanish](#), [Swedish](#), [Syriac](#), [Tamil](#), [Telugu](#), [Urdu](#), and [Welsh](#), with a few sermons in Moon's and [Braille](#) type for the blind. He also wrote many [volumes](#) of [commentaries](#), [sayings](#), and other types of [literature](#).^[10]

[\[edit\]](#) Spurgeon's library

[William Jewell College](#) in [Liberty, Missouri](#) purchased Spurgeon's 5,103-volume library collection for £500 (\$2500) in 1906. The collection was purchased by [Midwestern Baptist Theological Seminary](#)^[8] in Kansas City, Missouri in 2006 for \$400,000 and is currently undergoing restoration. A special collection of Spurgeon's handwritten sermon notes and galley proofs from 1879–1891 resides at [Samford University](#) in [Birmingham, Alabama](#).^[9] [Spurgeon's College](#) in London also has a small number of notes and proofs.

Harold Ockenga

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Harold John Ockenga ([June 6, 1905](#) – [February 8, 1985](#)) was a leading figure of 20th century American [evangelicalism](#), part of the reform movement known as "[Neo-Evangelicalism](#)". A [Congregational](#) minister, Ockenga served for many years as pastor of [Park Street Church](#) in [Boston, Massachusetts](#). He was also a prolific author on biblical, theological, and devotional topics. Ockenga helped to found the [Fuller Theological Seminary](#) and [Gordon-Conwell Theological Seminary](#), as well as the [National Association of Evangelicals](#).

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[\[edit\]](#) Early life and education

Ockenga was born on [June 6, 1905](#) and raised in [Chicago](#). His family belonged to the [Methodist](#) church. As a teenager, he had a strong sense of God calling him to pastoral ministry. He began his undergraduate education at [Taylor University](#), a then-Methodist institution in [Indiana](#).

After graduating from Taylor in 1927, Ockenga enrolled as a student at [Princeton Theological Seminary](#) but did not complete his theological studies there. In the midst of the "[fundamentalist-modernist controversy](#)" facing Christianity in the 1920s, he and many conservative classmates followed those members of the faculty - such as [J. Gresham Machen](#), [Robert Dick Wilson](#) and [Cornelius Van Til](#) - who withdrew from Princeton to establish the [Westminster Theological Seminary](#) in [Philadelphia](#) in 1929.

Ockenga graduated from Westminster in 1930, after which he enrolled as a student in philosophy at the [University of Pittsburgh](#). He was awarded the PhD degree in 1939. During his studies at Pittsburgh he met Audrey Williamson and they married in 1935.

[edit] Pastoral career

Ockenga began his pastoral ministry in [New Jersey](#) at two Methodist churches. In 1931 he accepted an invitation from [Clarence Macartney](#) to become a pastoral assistant at the First Presbyterian Church of Pittsburgh. During 1931 both Machen and Macartney recommended Ockenga for the position of pastor at Point Breeze Presbyterian church in Pittsburgh.

In 1936 Ockenga was appointed to succeed A. Z. Conrad as the pastor of the Park Street Church in Boston. He continued in that post until 1969. During his pastoral career at Park Street, Ockenga delivered many sermons that later formed the substance of various books he wrote. In all he wrote a dozen books dealing with biblical themes, and pastoral commentaries on biblical texts and bible characters. His congregation thrived during much of his pastorate as he exercised considerable talents as a preacher, evangelist, leader and organizer.

In 1950 his congregation hosted [Billy Graham](#)'s evangelistic crusade which was regarded as highly successful. On the strength of that event, both Graham and Ockenga then conducted an evangelistic tour of [New England](#). Ockenga later assisted Graham, [Nelson Bell](#) and [Carl F. H. Henry](#) in organizing the evangelical periodical, [Christianity Today](#). He served as chairman of the board of the magazine until 1981.

[edit] Evangelical reformer and leader

[edit] Fundamentalist controversy

In addition to his pastoral career and writings, Ockenga became a significant leader in a mid-Twentieth century reforming movement known as [Neo-Evangelicalism](#) or the New Evangelicalism. The roots of this are found in the theological controversy between Protestant [Fundamentalists](#) and Protestant Liberals in the earlier part of the Twentieth century. Much of this controversy centred on questions of the historicity of the Bible, [biblical inerrancy](#), [creationism](#) and [evolution](#), and various doctrines such as the [deity](#) of Christ, the [Virgin Birth of Christ](#), the bodily [resurrection of Christ](#), and the [Second Advent of Christ](#). The reaction of many fundamentalists to the influence of Liberal Protestant theology and modern secular beliefs led to a withdrawal from culture and higher education.

However, Ockenga, and some other younger and emerging figures inside these churches, felt uncomfortable about the militant isolation from culture. Alongside of Ockenga were figures such as [Carl F. H. Henry](#), [Harold Lindsell](#), Wilbur Smith, and [Edward John Carnell](#).

[edit] Neo-Evangelicals

In an effort to redress these concerns Ockenga and J. Elwin Wright of the New England Fellowship planned the establishing of a new organisation known as the [National](#)

[Association of Evangelicals](#). Ockenga served as its founding president from 1942-1944. Those affiliated with the association were interested in maintaining many of the biblical concerns that militant fundamentalists held to. However they also sought to reform fundamentalism from its anti-cultural and anti-intellectual tendencies.

Another indicator of the effort to reform fundamentalism is located in the efforts of the founding fathers of [Fuller Theological Seminary](#) in [Pasadena, California](#). The seminary was initially conceived of as the evangelical [Caltech](#), where excellence in scholarship would dovetail with faithfulness to orthodox Protestant beliefs, and yield a renovation of western culture from secular unbelief. The seminary would become a launching pad for a new generation of zealous evangelicals who would rigorously engage in critical dialogue with Liberal theology and modern secular thought, as well as cultivating skills in those who would propel mass evangelism and worldwide missions. The principal founding figures of Fuller Seminary included [Charles E. Fuller](#) (radio evangelist), Ockenga, Carl Henry, and Harold Lindsell.

The seminary opened in September 1947, and Ockenga was appointed seminary president. However, Ockenga was reluctant to relinquish his pastoral post and so much to the chagrin of his seminary colleagues he served as president in absentia from 1947-54. He was succeeded by Edward John Carnell. Ockenga resumed his post as president in absentia from 1960-63 following Carnell's resignation.

This overall ferment for reform in fundamentalism, as exemplified in the establishing of the National Association of Evangelicals, Fuller Seminary and *Christianity Today* magazine came to be known as Neo-Evangelicalism. The term may or may not have been originally coined by Ockenga, but in 1948 at the Civic Auditorium in [Pasadena, California](#) his speech gave birth to the movement.

In the foreword to *The Battle For the Bible* by Harold Lindsell, Ockenga further defined the term neo-evangelicalism:

"Neo-evangelicalism was born in 1948 in connection with a convocation address which I gave in the Civic Auditorium in Pasadena. While reaffirming the theological view of fundamentalism, this address repudiated its ecclesiology and its social theory. The ringing call for a repudiation of separatism and the summons to social involvement received a hearty response from many Evangelicals. ... It differed from fundamentalism in its repudiation of separatism and its determination to engage itself in the theological dialogue of the day. It had a new emphasis upon the application of the gospel to the sociological, political, and economic areas of life."

[\[edit\]](#) **Later career**

The first sixteen years of work at Fuller Theological Seminary witnessed the development of two outlooks among staff and students: conservative and progressive evangelicalism. Among the conservatives, such as Ockenga, Henry, Lindsell and Smith, there was some concern that others such as David Hubbard, Paul Jewett and Daniel Fuller held to a different view of biblical inerrancy.

Those who differed with the conservatives held to a vision for progressive thought among evangelicals on theological, biblical and ethical issues. With Ockenga's final departure from the role of president in absentia, the seminary shifted into a different phase of growth under the direction of those identified with progressive thinking.

Much of the history of these tensions between conservatives and progressives are discussed in George Marsden's history of the seminary.

When Ockenga retired from Park Street church in 1969 he was appointed president of Gordon College and Divinity School. His desire was to recreate on the U.S. East Coast something of the essence of what had been planned for Fuller seminary. In the late 1960s, therefore, Ockenga entered into negotiations to merge two institutions: [Gordon Divinity School](#) and the [Conwell School of Theology](#). He collaborated with people such as J. Howard Pew, Billy Graham and [Walter Martin](#) in establishing [Gordon-Conwell Theological Seminary](#). Ockenga served as its president from 1970-79, with figures like Walter Martin sitting on the seminary's board.

[\[edit\]](#) References

[\[edit\]](#) Bibliography

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- *Our Protestant Heritage* (Grand Rapids: Zondervan, 1938).
- *Have You Met These Women?* (Grand Rapids: Zondervan, 1940).
- *Every One That Believeth* (New York: Fleming Revell, 1942).
- *The Comfort of God* (New York: Revell, 1944).
- *The Spirit of the Living God* (New York: Revell, 1947).
- *Faithful in Christ Jesus* (New York: Revell, 1948).
- *The Church in God* (Westwood: Revell, 1956).
- *Protestant Preaching Through Lent* (Grand Rapids: William B. Eerdmans, 1957).
- *Power Through Pentecost* (Grand Rapids: William B. Eerdmans, 1959).
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- *Women Who Made Bible History* (Grand Rapids: Zondervan, 1962).

James S. Stewart

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James Stuart Stewart (1896-1990) was a gifted Scottish preacher who taught New Testament Language, Literature and Theology at the [University of Edinburgh \(New College\)](#). Educated at the [High School of Dundee](#) and the [University of St Andrews](#) from 1913, he took a first in [classics](#) (MA 1917). His studies were interrupted by service in France with the [Royal Engineers](#) (1916–1918). After the war he pursued divinity at New College, Edinburgh, then a [United Free Church of Scotland](#) institution, with postgraduate work at the [University of Bonn](#) (1921–1922) and an assistantship at Barclay Church, Edinburgh. He also served as Chaplain to the Queen in Scotland from 1952-1966, later as extra chaplain, and as [Moderator of the General Assembly of the Church of Scotland](#) in 1963. He authored many books, including *Heralds of God*, *The Strong Name*, and *A Man in Christ*. In 1999, [Preaching Magazine](#) ranked James S. Stewart as the best preacher of the twentieth century, commenting that his books on preaching "have inspired tens of thousands of preachers to strive for greater effectiveness in their proclamation of God's Word." Stewart wrote several books on the art and craft of preaching and co-edited with [H. R. Mackintosh](#) what is still the standard English translation of [Friedrich Schleiermacher](#)'s influential work, *The Christian Faith*.

[\[edit\]](#) Bibliography

- 1) *A Man in Christ: The Vital Elements of St. Paul's Religion* [ISBN 1573832243](#)
- 2) *Walking with God* [ISBN 9781573833806](#)
- 3) *Heralds of God* [ISBN 9781573832113](#)
- 4) *A Faith to Proclaim* [ISBN 9781573832236](#)
- 5) *The Christian Faith* (Der christliche Glaube, 1820–21, 2nd ed. 1830–1), tr. H. R. MacKintosh, J. S. Stewart, editor. T. & T. Clark Publishers, Ltd. 1999 paperback: [ISBN 0-567-08709-3](#)
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John Henry Jowett

1864 - 1923

"I have had but one passion, and I have lived for it-the absorbingly arduous yet glorious work of proclaiming the grace and love of our Lord and Saviour Jesus Christ."

Jowett was born in Halifax, England in 1864. "I was blessed with the priceless privilege of a Christian home," he later remarked.

His love for reading manifested itself early as he spent his evenings in the town's Mechanics' Institute, devouring volumes from their library.

Jowett's father had arranged for him to begin working as a clerk for a lawyer in Halifax, but the encouragement of his Sunday school teacher, Mr. Dewhirst, turned Jowett's heart toward the ministry.

After theological training at Edinburgh and Oxford, Jowett assumed the pastorate of the Saint James Congregational Church. His six effective years of ministry brought him to the attention of the Carr's Lane Church in Birmingham, England, on the death of their pastor. For the next fifteen years the church grew and prospered. Their pastor's vision led them to increase their efforts to bring people to Christ. In 1917, the mayor of Birmingham said the church had changed the town with "crime and drunkenness having decreased."

Jowett came to America for the first time in 1909 to address the Northfield Conference founded by D. L. Moody. While in America he preached twice at the Fifth Avenue Presbyterian Church in New York. The church immediately asked him to come as its pastor. Jowett refused, having received a petition, signed by more than 1,400 members of his church in England, begging him to stay. The Fifth Avenue Church called him again, and then a third time. Finally Jowett concluded that this was God's leading for his life. He assumed the pastorate in 1911.

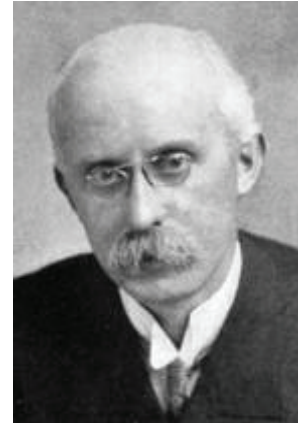
Although his preaching style was not dynamic (he read all of his sermons), the depth of his knowledge, the clarity of his language, and the power of his life commanded respect. Attendance at the church which had dropped to 600 on Sunday morning rose to 1,500. Lines up to half a block long formed, waiting for unclaimed seats. Jowett began preparing his Sunday sermons on Tuesday, following a meticulously detailed schedule.

When G. Campbell Morgan resigned the Westminster Chapel in London in 1917, Dr. Jowett once again crossed the ocean to take a new church. This would be his final pastorate.

Declining health forced him to give up preaching in 1922, and his death in 1923 took from the world one of its most gifted and dedicated preachers.

Books by John Henry Jowett

1. [Brooks by the Traveller's Way](#)
2. [Epistles of St. Peter](#)
3. [Friend on the Road and Other Studies in the Gospels](#)



4. [Passion for Souls](#)
5. [School of Calvary](#)
6. [Silver Lining: Messages of Hope and Cheer](#)
7. [Things That Matter Most: Devotional Papers](#)

Isaac Watts

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Isaac Watts ([17 July 1674](#) – [25 November 1748](#)) is recognised as the "Father of English Hymnody", as he was the first prolific and popular English hymnwriter, credited with some 750 [hymns](#). Many of his hymns remain in active use today and have been translated into many languages.

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[\[edit\]](#) Life

Born in [Southampton](#), Watts was brought up in the home of a committed [Nonconformist](#) — his father, also Isaac Watts, had been incarcerated twice for his controversial views. At [King Edward VI School](#) (where one of the [houses](#) is now named "Watts" in his honor), he learned Latin, Greek and Hebrew.

He displayed a propensity for rhyme at home, driving his parents to the point of distraction on many occasions with his verse. Once, he had to explain how he came to have his eyes open during prayers.

*"A little mouse for want of stairs
ran up a rope to say its prayers."*

Receiving [corporal punishment](#) for this, he cried

*"O father, do some pity take
And I will no more verses make."*

Watts, unable to go to either [Oxford](#) or [Cambridge](#) due to his Non-conformity, went to the [Dissenting Academy](#) at [Stoke Newington](#) in 1690, and much of his life centred around that village, then a rural idyll but now part of [Inner London](#).

His education led him to the pastorate of a large Independent Chapel in [London](#), and he also found himself in the position of helping trainee preachers, despite poor health. Taking work as a private tutor, he lived with the non-conformist Hartopp family at Fleetwood House, [Abney Park](#) in Stoke Newington, and later in the household of Sir [Thomas Abney](#) and [Lady Mary Abney](#) at Theobalds, Cheshunt, in Hertfordshire, and at their second residence, [Abney House](#), Stoke Newington. Though a non-conformist, Sir Thomas practiced occasional conformity to the [Church of England](#) as necessitated by his being [Lord Mayor of London](#) 1700–01. Likewise, Isaac Watts held religious opinions that were more non-denominational or ecumenical than was at that time common for a non-conformist, having a greater interest in promoting education and scholarship, than preaching for any particular ministry.

On the death of Sir Thomas Abney, Watts moved permanently with his widow and her remaining daughter to Abney House, a property that Mary had inherited from her brother, along with title to the Manor itself. The beautiful grounds at Abney Park, which became Watts' permanent home from 1736 to 1748, led down to an island heronry in the Hackney Brook where he sought inspiration for the many books and hymns he wrote. He is likely to have attended the nearby [Newington Green Unitarian Church](#), as "in later life [he] was known to have adopted decidedly Unitarian opinions"^[1].

He died in Stoke Newington and was buried in [Bunhill Fields](#), having left behind him a massive legacy, not only of hymns, but also of treatises, educational works, essays and the like. His work was influential amongst independents and early religious revivalists in his circle, amongst whom was [Philip Doddridge](#), who dedicated his best known work to Watts. On his death, Isaac Watts' papers were given to [Yale University](#), an institution with which he was connected due to its being founded predominantly by fellow Independents (Congregationalists).

[edit] Watts and hymnody

Sacred music scholar Stephen Marini (2003) describes the ways in which Watts contributed to English hymnody.^[2] Notably, Watts led the way in the inclusion in worship of "original songs of Christian experience"; that is, new poetry. The older tradition limited itself to the poetry of the Bible, notably the [Psalms](#). This stemmed from the teachings of the 16th century [Reformation](#) leader [John Calvin](#), who initiated the practice of creating verse translations of the Psalms in the vernacular for congregational singing.^[3] Watts' introduction of extra-Biblical poetry opened up a new era of Protestant hymnody as other poets followed in his path.^[4]

Watts also introduced a new way of rendering the Psalms in verse for church services. The Psalms were originally written in [Biblical Hebrew](#) within the religion of [Judaism](#). Later, they were adopted into Christianity as part of the [Old Testament](#). Watts proposed

that the metrical translations of the Psalms as sung by Protestant Christians should give them a specifically Christian perspective:

"While he granted that [David](#) [to whom authorship of the Psalms is traditionally ascribed] was unquestionably a chosen instrument of God, Watts claimed that his religious understanding could not have fully apprehended the truths later revealed through Jesus Christ. The Psalms should therefore be "renovated" as if David had been a Christian, or as Watts put it in the title of his 1719 metrical psalter, they should be "imitated in the language of the New Testament."^[2]

Marini discerns two particular trends in Watts' verses, which he calls "emotional subjectivity" and "doctrinal objectivity". By the former he means that "Watts' voice broke down the distance between poet and singer and invested the text with personal spirituality." As an example of this he cites "[When I Survey the Wondrous Cross](#)". By "doctrinal objectivity" Marini means that Watts verse achieved an "axiomatic quality" that "presented Christian doctrinal content with the explicit confidence that befits affirmations of faith." As examples Marini cites the hymns "[Joy to the World](#)" as well as "From All That Dwell Below the Skies":^[5]

*From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.*

[[edit](#)] Significant cultural or contemporary impacts

- One of his best known poems was an exhortation "[Against Idleness And Mischief](#)" in *Divine Songs for Children*, a poem which was famously parodied by [Lewis Carroll](#) in his book *Alice's Adventures in Wonderland*, in the poem "[How Doth the Little Crocodile](#)," which is now better known than the original.
- In the 1884 [comic opera](#) called *Princess Ida*, there is a punning reference to Watts in Act I. At Princess Ida's women's university no males of any kind are allowed, and the Princess's father, King Gama, relates that "She'll scarcely suffer Dr. Watts' hymns".
- Isaac Watts is commemorated as a hymnwriter in the [Calendar of Saints](#) of the [Lutheran Church - Missouri Synod](#) and [Evangelical Lutheran Church in America](#) on November 25

[\[edit\]](#) Other works

Besides being a famous hymn-writer, Isaac Watts was also a renowned [theologian](#) and [logician](#), writing many books and essays on these subjects. Watts was the author of a text book on [logic](#) which was particularly popular; its full title was, *Logic, or The Right Use of Reason in the Enquiry After Truth With a Variety of Rules to Guard Against Error in the Affairs of Religion and Human Life, as well as in the Sciences*. This was first published in 1724, and its popularity ensured that it went through twenty editions.

Watts' logic text book was written for beginners of logic, and the book is arranged methodically. He divided the content of his elementary treatment of logic into four parts: [perception](#), [judgement](#), [reasoning](#), and [method](#), which he treated in this order. Each of these parts is divided into chapters, and some of these chapters are divided into sections. The content of the chapters and sections is then subdivided by using some combination of the following devices: divisions, distributions, notes, observations, directions, rules, illustrations, and remarks. Thus, every contentum of the book comes under one or more of these headings, and this methodical arrangement serves to make the exposition clear.

In Watts' *Logic* there are some notable departures from what one would expect to find in a text book of logic from Watts' time, and there are also some notable innovations. Detectable throughout the work is the influence of British [empiricism](#), and in particular, the influence of [philosopher](#) and empiricist [John Locke](#). For, Locke was a contemporary of Watts, and in the *Logic* there are several references to Locke and his *Essay Concerning Human Understanding*^[6], in which Locke espoused his empiricist views. Another departure from most other authors of logic is that Watts was careful to distinguish between [judgements](#) and [propositions](#). According to Watts, judgement is "to compare... ideas together, and to join them by [affirmation](#), or disjoin them by [negation](#), according as we find them to agree or disagree"^[7]. However, he continues by saying, "when mere ideas are joined in the mind without words, it is rather called a judgement; but when clothed with words it is called a proposition"^[8]. Watts' *Logic* follows the [scholastic](#) tradition and divides propositions into universal affirmative, universal negative, particular affirmative, and particular negative. In the third part, Watts discusses [reasoning](#) and [argumentation](#), with particular emphasis on the theory of [syllogism](#), which was a centrally important part of the [classical logic](#) which Watts' was treating in his work. According to Watts, and in keeping with the common practice of logicians of his day, Watts defined logic as an art (see [liberal arts](#)), as opposed to a [science](#). Throughout the *Logic* Watts revealed his high conception of logic by stressing the [practical](#) side of logic, rather than just the [speculative](#) side. According to Watts, as a practical art, logic can be really useful in any of our inquiries, whether they are inquiries in the arts, or inquiries in the sciences, or inquiries of an [ethical](#) kind. It is Watts' emphasis on logic as a practical art which distinguishes his book from others. For, by stressing that there is a practical and non-formal part of logic, Watts was able to give rules and directions for any kind of inquiry, including the inquiries of science and the inquiries of [philosophy](#).

These rules of inquiry were given in addition to the formal content of classical logic that one would expect to find in a text book on logic from that time. Thus, Watts' conception of logic as being divided into its practical part and its speculative part, and therefore containing more than just formal logic, marks a departure from the conception of logic of most other authors. Instead, Watts' conception of logic is much more akin to that of the later, nineteenth century logician, [C.S. Peirce](#).

Isaac Watts' *Logic* became the standard text on logic at [Oxford](#), [Cambridge](#), [Harvard](#) and [Yale](#); being used at [Oxford University](#) for well over 100 years. [C.S. Peirce](#), the great nineteenth century logician, wrote favourably of Watts' *Logic*. When preparing his own text book on [Logic](#) entitled *A Critick of Arguments: How to Reason* (also known as the *Grand Logic*), Peirce wrote, 'I shall suppose the reader to be acquainted with what is contained in Dr Watts' *Logick*, a book... far superior to the treatises now used in colleges, being the production of a man distinguished for good sense.'^[9] The *Logic* was followed in 1741 by a supplement, *The Improvement of the Mind*, which itself went through numerous editions and later inspired [Michael Faraday](#).

The earliest surviving built memorial to Isaac Watts is at [Westminster Abbey](#); this was completed shortly after his death. His much-visited chest tomb, in its photogenic setting at [Bunhill Fields](#), dates from 1808, replacing the original that had been paid for and erected by [Lady Mary Abney](#) and the Hartopp family. In addition a stone bust of Watts can be seen in the non-conformist library [Dr Williams's Library](#) in central [London](#). The earliest public statue stands at Abney Park, where he lived and died before it became a cemetery and arboretum; a later, rather similar statue, was funded by public subscription for a new Victorian public park in the city of his birth, Southampton. In the mid nineteenth century a Congregational Hall, the Dr Watts Memorial Hall, was also built in Southampton, though after the [Second World War](#) it was lost to redevelopment. Now standing on this site is the Isaac Watts Memorial United Reformed Church.

One of the earliest built memorials may also now be lost: a bust to Watts that was commissioned on his death for the London chapel with which he was associated. The chapel was demolished in the late eighteenth century; remaining parts of the memorial were rescued at the last minute by a wealthy landowner for installation in his chapel near [Liverpool](#). It is unclear whether it still survives.

The stone statue in front of the [Abney Park Chapel](#) at Dr Watts' Walk, Abney Park Cemetery, was erected in 1845 by public subscription. It was designed by the leading British [sculptor](#), [Edward Hodges Baily RA FRS](#). A scheme for a commemorative statue on this spot had first been promoted in the late 1830s by [George Collison](#), who in 1840 published an engraving as the frontispiece of his book about cemetery design in Europe and America; and at [Abney Park Cemetery](#) in particular. This first cenotaph proposal was never commissioned, and Baily's later design was adopted in 1845.

[\[edit\]](#) Works

[\[edit\]](#) Books

1. *The Improvement of the Mind - first three chapters as text from Wikisource - 1815 Edition* [\[1\]](#)
2. *The Improvement of the Mind* [Vol 1](#) [Vol 2](#) at [The Internet Archive](#)
3. *Logic, or The Right Use of Reason in the Enquiry After Truth With a Variety of Rules to Guard Against Error in the Affairs of Religion and Human Life, as well as in the Sciences*[\[2\]](#)
4. *A Short View of the Whole Scripture History: With a Continuation of the Jewish Affairs From the Old Testament Till the Time of Christ; and an Account of the Chief Prophecies that Relate to Him*[\[3\]](#)

[\[edit\]](#) Hymns

Some of Watts' more well-known hymns are:

1. [Joy to the world!](#) (arranged by [Lowell Mason](#) to an older melody originating from [Handel](#))
2. [Come ye that love the Lord](#) (often sung with the chorus [and titled] "We're marching to Zion")
3. [Come Holy Spirit, heavenly Dove](#)
4. [Jesus shall reign where'er the sun](#)
5. [O God, Our Help in Ages Past](#)
6. [When I survey the wondrous cross](#)
7. [Alas! and did my Saviour bleed](#)
8. [This is the day the Lord has made](#)

Many of his hymns are included in the Methodist hymn book [Hymns and Psalms](#). Many of his texts are also used in the American hymnal [The Sacred Harp](#), using what is known as the [shape note](#) singing technique.

[\[edit\]](#) See also

CONTINUED – SEE PART 3