

Contributions.

C. H. Spurgeon.

BY JAMES HOLLINSHEAD.

On Sabbath night, January 31, 1892, my beloved president and dear friend, Pastor Charles Haddon Spurgeon, of the Metropolitan Tabernacle, London, England, died in Mentone, south of France, between 11 and 12 o'clock. He had been afflicted for some time, but all effort failed to restore him to good health again, although this had been great and joined with much prayer.

His life work in the ministry has been a glorious one. He commenced preaching when about sixteen years of age. At this time he went to preach at a place near Cambridge, and during his sermon a woman, admiring his gifts and grace, said, "How old are you?" The boy preacher replied in his characteristic manner, "Let me finish my sermon; then I'll tell you." I may say at this early age he had attained to extensive education, and was a tutor in a school at Newmarket. Soon after this he became the pastor of Waterbeach Baptist Church, Cambridgeshire, and his success was indeed remarkable in the short time he was there. Thence he received an invitation to preach, with a view to the pastorate at New Park Street Baptist Church, London, when only nineteen years of age. The congregation was very small. The building seemed large and very gloomy (this was in December, 1853). He preached in the morning from James i. 17. At night the congregation was larger; he preached from the text, "They are without fault before the throne of God." (Rev. xiv. 5.) Being earnestly requested, he agreed to preach again on the first, third and fifth Sabbaths in January, 1854, but before the last of those Sabbaths he had received an invitation, dated January 25, 1854, requesting him to supply for six months upon probation. This six months was never fulfilled, for there was no need. The place was filling, prayer meetings were times of power, and conversions were taking place. A requisition for a special meeting was sent in to the deacons, signed by fifty male members of the church, and on April 10, 1854, it was a unanimous resolution of the church "that we tender our brother, the Rev. C. H. Spurgeon, a most cordial and affectionate invitation forthwith to become pastor of this church, and we pray that the result of his service may be owned of God with an outpouring of the Holy Spirit, and a revival of religion in our midst; that it may be fruitful in the conversion of sinners and in the edification of those that believe." Mr. Spurgeon accepted the call in a letter dated April 28, 1854. Dr. Angus had been pastor of this church, so had the Rev. James Smith, who wrote so many books in olden times. Dr. Gill and Dr. Rippon had been pastors. Mr. Spurgeon was pastor of this church until his lamented death. His congregations became so large that in a short time the Metropolitan Tabernacle was commenced building. This huge building was paid for before Mr. Spurgeon would preach in it. It is capable of seating about 6,000 people, though it is usual for 7,000 persons to be in it at once. His preaching was intensely earnest, plain but exceedingly intelligent. He was a fearless preacher of God's truth. Thousands have been converted through his instrumentality. For years his sermons have been published, and translated into other languages also. The circulation has been and is immense. He has also published a

number of works, the greatest of which is probably "The Treasury of David," a work on the whole of the Psalms. The Pastors' College has also been raised through him, hundreds of pastors having been educated there (it was my privilege to be a student there). In addition an orphanage has been erected capable of having 250 girls and 250 boys in it. Alms houses for aged saints have also been erected and endowed. A Bible Colportage Society has been established also, and many Sabbath schools in connection with the church have been organized. Numbers of churches have been built largely if not entirely by his influence.

His labors were abundant; his piety was deep but honest and free from goody goodyism; his love to Jesus was a passion with him; his generosity was grand; his life was magnanimous; his preaching was bold but full of kindly feeling to those he was addressing. Blessed was he in his life, for he won the love and esteem of the good and great in large numbers, many of whom were not Baptists.

He boldly adhered to the tenets of the theology which he espoused and which he preached even in his youth, and while some changed in points of theology he still clung to that which he commenced to preach when a boy. He was a valiant soldier of Jesus. His last quotation from Scripture was: "I have fought a good fight, I have finished my course, I have kept the faith." Very appropriate indeed.

What a finish to a grand life! He had been a sufferer for years, and yet he labored when able with zeal in the work he loved so well. He once said in the tabernacle services when suffering with gout, "I have not gout in my tongue."

May we not say: "Blessed is he now, having died in the Lord; for he rests in the Lord from his labors, and his works shall follow him"? If great places are in heaven he will be in an exalted position. His love to Jesus is now enjoying the loving Master's presence. I had the pleasure of his friendship and had tokens of his kindness many times. May it be our happiness to know Jesus and the great and good ones who shall be with him in heaven when we have died in the Lord.

Aurora, Feb. 11, 1892.

That Question.

Mr. Edron.—In your issue of Jan. 15th, you call attention to and invite correspondence from our "wise men" on the question propounded by Bro. Lediard regarding union with denominations in work. It may seem like presumption for many of us to attempt to write when only "wise men" are invited, but noticing the fact that a "large number" is asked to contribute and that our number is not enormous at best we find a loophole for many with undergrade wisdom to display their talent, and thus by your extended leniency enter the competition with our "wise men." Bro. Lediard has asked two questions instead of one, viz:—

1. In what manner and to what extent may the Disciples of Christ work with the denominations around them? and, after enumerating different ways in which this is done, asks:—

2. "Is it right or wrong to do so?" Briefly let it be said, if it be wrong, the "manner or extent" is dispensed with and all discussion ended, but if it be right or justifiable, then we may consider the first question.

We are well aware that many will argue from the fact that Christ and his apostles were found often teaching in Jewish synagogues, that we

have a precedent authorizing us to engage in such work among the denominations, but this argument is quashed when we have before our minds the following truths.

- 1. Jesus lived and died a Jew.
2. The apostles were Jews, and during their recorded labors in the synagogues there were no Christian churches, but notice, as soon as Christian churches were organized and established, their every effort was expended there, not in the synagogues.

Still it may be urged "the denominations are not Jews." Certainly not; but many of them are more troublesome and vastly more injurious. They have more truth and put it to a worse use.

But is it wrong? Yes and No. This fact remains unchanged: It is always "their work." They get all the gain. We suffer the loss.

They would not unite to preach the plain gospel truths concerning man's salvation in a meeting for the Disciples of Christ, neither would they lend their influence toward bringing anyone to obey the gospel in its primitive simplicity.

This is eminently true in holding a series of meetings, hence I would say with John in his second Epistle, verses 10 and 11: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that bideth him God-speed is partaker of his evil deeds."

Still it will not be an inconsistency to say that in some cases, among some people and under some circumstances, opportunities may be given when we may accomplish good. For instance in methods of S. S. Work, etc., while in other cases, among other people in other places, the powers of darkness could not bring a greater calamity upon the cause we plead and all so dearly love than any united effort between us and them.

Having now left room for uniting or holding aloof, let this be said in concluding: the brother who may have opportunity for united effort with denominational churches should have and exercise a ton of discretion with an equal quantity of solid common sense, in deciding his course and line of action, and surely our "wise men" having intelligence to merit such an epithet will be under all circumstances "as wise as serpents and as harmless as doves."

Hoping to read many judicious articles on this question, I contribute in hope and furtherance of the Gospel. W. G. C.

Is It Consistent?

Is it consistent for Christian parents to pray for the salvation of their children and neglect their religious education?

Is it consistent for parents to expect their children to form habits of church-going, when they rarely take them to the Lord's house?

Is it consistent to condemn Sunday excursions, and to encourage the children to "run off and play now," while a friend is entertained?

Is it consistent to condemn the Sunday sports, and allow the boys to play all day on the lawn?

Can we consistently expect the rising generation to honor the Lord's day if we teach them to dishonor it? A.T.

[These are timely questions. They come from a worker, and will find a response in the hearts of many thoughtful brethren and sisters. We should be glad to give considerable space in THE EVANGELIST to a discussion of these matters.—EDRON.]

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