

# The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.  
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WHOLE SERIES.  
Vol. XLVIII., No. 12.

## Correspondence.

For the Christian Messenger.  
**Mrs. Spurgeon's Book Fund.**  
EIGHTH REPORT. PRICE 6 PENNY.

The eighth report of the above is as brimful of interest as any of its predecessors, and like them shows what a dearth of books there exists among ministers of the different denominations; but happily, it also shows how by the above Fund Mrs. Spurgeon has watered the parched ground, by distributing over eleven thousand volumes, and made the hearts of over eleven hundred ministers and missionaries of eight different denominations, to sing for joy. Of these volumes, over three thousand were the justly famous "Treasury of David." Besides the above, over thirteen thousand single sermons were sent out for village and general distribution. Notwithstanding Mr. Spurgeon being an outspoken Baptist and Non-conformist, no less than a hundred and sixty-three clergymen benefited by the Fund during the year, and Mr. Spurgeon's own works appear to be most in demand. Sometimes his sermons are more or less made to do duty in Church of England pulpits. Here is what the Poor Pastors' Friend at Westwood says of one case: "If any of my readers recollect my telling them, two years ago, of a clergyman, who for nine Sundays, preached Mr. Spurgeon's sermons in the Rector's absence, to the great delight and edification of the congregation, they will be interested to know that this same gentleman continues his praiseworthy efforts in this direction, and constantly delivers the sermons in parish churches and elsewhere—condensed and epitomized, it is true, to suit the shorter service required in the Established Church, but none the less really and truly the gospel of the grace of God as preached by his servant C. H. Spurgeon. . . . He writes, asking for more books; he wants material to 'arrange and abridge,' not being in the least desirous of concealing the fact that the discourses so shortened will be repeated *verbatim*, nay, admitting with a frankness and simplicity which almost provoke a smile that, 'in fact Mr. Spurgeon's sermons are the only ones which can be really understood either by myself or the congregation.' . . . 'No address,' he writes, 'could have been more attentively listened to, or have given greater joy than the one I delivered on Sunday evening, with very few omissions from the original. I feel Mr. Spurgeon's words have a power in them, and leave an impression on the hearts of the hearers, which other printed sermons fall short of; people begin to enquire about the state of their souls after I have given them one of his discourses.' After further extracts from this, shall I say, honest plagiarist? Mrs. S. naively remarks, 'If these decorous parishioners, these loyal sons and daughters of old Mother Church, who, doubtless, would have thought it mortal sin to step across the threshold of a 'meeting house,' had but known that with attentive ears, and moistened eyes, and opening hearts, they had listened to the utterances of an unordained man, a dissenting preacher, it is quite within the bounds of possibility that prejudice might have hardened their hearts, and robbed them of the blessing which that day had brought to them. But they knew not, 'the Lord being merciful unto them, &c.'" This gentleman, Mrs. S. likens "to a wise master-builder, who, having on his own land no suitable or available quarry, goes cheerfully afar to find choice and costly stones for the building he desires to raise to the 'praise and glory of God.'" To give some idea of the amount of correspondence Mrs. S. has to attend to, in February, '83 she received six hundred and fifty seven letters, or about two dozen a day. Each application requires "careful consideration," and "repeated enquiries tendered necessary by inexplicit writers, the anxious solicitude felt in selecting appropriate books for varying needs, voluminous and detailed entries, all these render the Book Fund, a very grave and pressing business,—one which its manager loves with all her heart, even while her hands can,

sometimes, scarcely sustain the burden which it brings. Will you pray for her dear friends? Who can refuse to pray for such a work and such a worker?

Mrs. S. keeps names of persons and places a profound secret of course, but occasionally she lets the readers of her report into her confidence. She tells (p. 53) of a young man who evidently wanted Mr. Spurgeon's "Lectures to my Students," "but" says Mrs. S. "being either misinformed on the subject, or having evoked a whimsical conjecture out of his own brain, he asked me deliberately and emphatically, to give him MY LECTURES! 'The Lectures written by you,' explained he, underlining the words lest there should be any mistake about such precious productions. My husband made the richest fun of this blundering request. 'Oh!' said he, 'they're not published yet.' That is a pity! They are first rate, but they are only orally delivered.' I let him go on in this style" says Mrs. S. "for ever so long, enjoying it to his heart's content, and then I triumphantly produced another letter, saying, 'Well now, we will hear the other side of the question, for the writer of this letter asks me the price of MY MASTER'S 'Treasury of David!' Here was sweet revenge for me, and I duly exulted in it, 'turning the tables,' gleefully upon dear John, who is very fond of calling me 'the Missis'; and having a real merry time over the innocent insinuations, which, by a most curious coincidence met in the same post. We laughed till we almost cried, and since then have made our friends laugh too; and now I seek to provoke a quiet smile on my reader's face by the repetition of the droll little story, but it strikes me very forcibly that if there had been any bitter truth in either of the two suggestions, no one would have had the chance of laughing at its inclosure. Ah! but there is, thank God, only love and peace in this, 'Home, sweet home,' of course 'John Ploughman' is the master, as he ought to be, and my master too; I am proud to confess his dominion and my sweet thralldom; but equally of course, I am 'the Missis,' and if I do sometimes yearn to give a 'lecture,' I try so to fashion it that dear 'John' shall think he is listening to a 'lyric,' and like it immensely. And he does. But it couldn't be printed.

A Baptist minister in Sweden appealing for help from the Book Fund, his salary being \$265 a year closes his letter thus, "I am almost ashamed of troubling you again with my begging, especially when I am not belonging to your grand country; I have no right, but if you deal with me in mercy, I will feel myself a happy and thankful beggar indeed." Mrs. S. asks "Need I say that the humble petitioner had his request lovingly granted?" An invalid who has "tried to avoid other men's line of things," gets help from the Fund and sends sermons to six hundred lighthouse and lightship keepers on the British Coast; eight hundred to Canada and the United States, "extending from Lake Superior to the Gulf of St. Lawrence; from Newfoundland to the borders of Mexico; and from California to British Columbia. In that way says this thoughtful man to Mrs. S. "Mr. Spurgeon's discourses have been placed within reach of fourteen hundred English-speaking families in both hemispheres, whose temporary abodes,—the storm-beaten tower, or the tossing lightship—quite isolates the occupants from the privileges of the sanctuary." Sermons are also "sent to Station employees on the Canadian Pacific Railway; to some of the Hudson's Bay Ports; Canadian Frontier Police, and new settlers in Manitoba." So it will be seen that this goodly tree whose seed was sown at Westwood and the growing plant so carefully and prayerfully watched and tended by the Tabernacle Pastor's wife, is spreading its fruitful branches over land and sea. It is to the credit of both Mr. Spurgeon, (although it's just like him) as well as his publishers that "they relinquish the profits which are justly their due, thus enabling me says Mrs. S. the more generously to respond to the appeals of poor bookless ministers."

A young minister thanking her for the "Lectures," among other things says, "I have carefully read the 'Lec-

tures," and I believe they have done me good. My wife says I have not so many silly ways as I used to have: I don't look at my watch so much while speaking, or use my handkerchief so vigorously." Further on "comes testimony to higher influence; 'Mr. Spurgeon's lecture on 'Attention,' benefited my delivery; but when I read the address on 'Earnestness,' my soul was led into the very presence of God; and, after a day spent in holy joy, I preached at night as I never did before, and two souls were brought to Jesus!"

I had marked several other pages to quote, from, but I find I have already overdrawn my credit on your space, so I shall wind up with the closing lines of the Report: "Dear friends, at this moment I gather up the last thread of my twelve month's task, and tie the finishing knot! Help me to thank the Lord for the happy completion of my little piece of brodered work! This is the eighth record of the Lord's love and faithfulness to me in the Book Fund; help me to pray that it may be approved and accepted of him, and allowed to tell the story of His grace and goodness with irresistible power. If it may but show forth His honour and glory, I will thank Him for ever!"

I lay the offering at His feet, asking Him to accept it for Jesus' sake, and then I turn to you—with empty hands, but a full and happy heart—and I say, once more—  
"O MAGNIFY THE LORD WITH ME AND LET US EXALT HIS NAME TOGETHER."  
To this request of the Founder of the Book Fund, thousands of ministers and missionaries will readily and heartily respond; and many thousands more who, if they did but know it, have been indirectly benefited by the Fund, would gladly join to "magnify the Lord," and would also sincerely pray that His richest blessing may rest upon one who has been a means of great blessing and refreshment to many of His servants, and one therefore to whom they owe a life-long debt of gratitude. Are there any two living persons to whom the ministry and the church owe a greater debt of thankfulness and gratitude than to Charles Haddon and Susie Spurgeon? Through many long, useful and happy years may the Lord spare them to bless the ministry, the church, and the world.  
Melksham, Wilts. J. Brown.

For the Christian Messenger.  
**Redemption in and through the Christ.**

The redemption, the salvation that is in the Christ, the Truth and the Life of God, is a deliverance from the bondage of sin, the doom of sin, the dominion of sin. Through the whole transcendent and universal mediation of the Christ, we are brought into a condition of willing and loving service to the law of righteousness, to the eternal moral law of God. The redemption that is in Christ Jesus, the Divine and saving forces that are in and through Him, are for the deliverance of our race from evil, rather than from the consequences of evil. "For this purpose the Son of God was manifested that he might destroy the works of the devil." (1 John iii. 8.)

"See, I have set before thee this day Life and good and death and evil." (Deut. xxx. 15). The principle herein announced runs through the whole of our Sacred Scriptures. The manifestation of the Christ has been for the fulfilment of the true and eternal being of man, "God was in Christ, reconciling the world unto himself." (2 Cor. v. 19). This was not a reconciliation of light and darkness, of good and evil; it was a reconciliation of the world unto God. Herein is the only true freedom of the children of God, in the life of the Spirit. And this freedom is one with righteousness. The suffering, the death, the resurrection of the incarnated Christ did not take away the wrath of God against sin. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the Truth in unrighteousness." (Rom. i. 18.) And again addressing those in Christ St. Paul says: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh, shall of the flesh reap corruption; but he that soweth unto the Spirit, shall of the Spirit reap eternal life." (Gal. vi. 7-9.) There was in the Christ the strongest assertion of the awful consequence of sin in men and in nations of men. There were in

Him the most sad and solemn warnings of the woe that is to follow sin, of the woe that is in sin. There is everywhere brought to light in the Christ the righteous judgements of God. There was the full manifestation of the eternal order of God.

The redemption of the world is from sin unto righteousness. It is a redemption into the glorious liberty of the sons of God. The central principle of the whole mediatorial work of the Christ is none other than the central principle of the whole Revelation of the will of God. There is the satisfaction of justice by the establishment of justice. There is the condemnation of sin by the veritable dethronement of sin in the deepest law of our being. "For Christ is the end of the law unto righteousness to every one that believeth." (Rom. x. 4.) The Christ is no contradiction of the Law, but rather indeed its splendid aim, end, fulfilment unto righteousness carrying on that grand purpose of the law, the establishment of righteousness in the earth, emphasizing and illuminating that Divine purpose in the law, Holiness unto the Lord. And this righteousness as the deepest law of our moral and spiritual being is to become a universal reality. *Herein is the life of the believer in Christ.* God could not bestow the Holy Spirit on a being at war with Himself. Through the whole redemption work of the Christ, the Truth, the Life, there is the reconciliation of man to God, the replacing of man in God. And one of the supremest experiences that ever come to a man in all the processes of his spiritual life is that of the perfect harmony existing between the Christ in the holiest of his conscience and the Christ revealed in the Word. Herein is henceforth manifold strength and inspiration and rejoicing. And yet the light in the holiest of the conscience is but partial and incomplete, always looking towards the fulness of the Light in the Word and the accompanying Spirit of Truth declaring the hidden riches of that Word.

In the universal and Divine Order of our world, the service of sin means death and the service of righteousness means life—and the grand purpose of the incarnation of the Christ, of his unwearied manifestation through all the ages, has never failed of its accomplishment. More and more, since the earliest dawn of human history, has our world been led into the actual realization of the life in God which is the life of holiness.

In a very real sense, by a life long ministry of sacrifice and humiliation the Christ of History bore our sins: he purchased for man freedom of conscience as to the sins of the past and freedom of will as to the service of the future. And this supreme idea was distinctly emphasized by the Saviour, when, in His last loving words to his disciples, he prayed the Father, not that they might be taken out of the world, but that they might be kept from the evil of the world. And he also said: "Herein is my Father glorified that ye bear much fruit: and so shall ye be my disciples." (John xv. 8.) In order to glorify the Father, in order to be a true disciple of the Christ, there is to be the bringing forth of the peaceable fruits of righteousness. In the Sermon on the Mount of the Beatitudes the Christ makes declaration concerning Himself. "Think not that I came to destroy the Law or the Prophets: I came not to destroy, but to fulfil" (Matt. v. 17.) The coming of the Son of Man has always been for the preservation of the true moral import of the law, for the freeing it from its earthly and temporary limitations, and the establishment of it in the hearts and consciences of men. The Christ again says: "And for their sakes I sanctify myself, that they also might be sanctified in the Truth." (John xvii. 19.)

The true faith in the Christ signifies a vital union with the spirit that was in the Christ. And by all the laws of the spiritual universe this oneness of spirit cannot exist so long as we are walking in darkness and not in the light. And therefore it is that the true Christian faith and obedience are one and inseparable.

All the redemption that is in and through the Christ has always been in the eternal counsels of God. There has been a working through universal laws,

The Divine life that is in the Christ comes to us through the direct action of His Spirit on our souls and it comes to us through the thousand indirect ways of His providence. I think it ought never to be forgotten that this spirit of the Christ is supremely felt in the holiest of the conscience. It forms in a certain sense a part of our inheritance from the generations past. We cannot escape it: it is in all our environment. But in great and ineffable fulness of manifestation it is in the regenerating and enlightening Word. It were well for us all to acknowledge in reverence and gratitude the one everlasting source of all our moral and spiritual life. It is not of ourselves. It is not of humanity apart from God.

And yet this Divine life which comes to us in and through the Christ, comes to us through the co-operation of our wills with the Divine Will, comes to us through the processes of our overcoming the evil which is in our natures, in the world. As individuals and as nations we must grow gradually into the realization of the life in God. *There is a parallelism of the lines of our patient continuance in well doing and of the active grace of God.* There is a working out of our own salvation with fear and trembling and there is a working of the Spirit of God in us, willing and doing of His own good pleasure. And there is an infinite necessity for this co-operation of man with God. For this is on the very Order of the Divine and Eternal Being.

I think it ought never to be forgotten that through the Incarnation of the Christ there came the Word of our New Testament Scriptures. I think it ought not to be forgotten, that through the life and death of the incarnated Christ, through his assumption of our humanity, there came the Holy Spirit with all its blessed influences, that is, the universal Christ-Spirit in conjunction with the life of our humanity, in vital union with the souls of men. For in the Old Testament I think we nowhere read of the prophets speaking from the Holy Spirit, but from Jehovah God. And we do read in the Gospel of St. John. "For the Holy Spirit was not yet glorified." (John vii. 39.)

In the love of the Truth,  
E. M. CHESLEY,  
Boston, March, 1884.

For the Christian Messenger.  
**Home Missions.**

The Murch meeting of the Home Mission Board was held, yesterday.

RECEIPTS.  
The treasurer, Rev. C. Goodspeed reported the receipts of the month \$350 58.

Reports were received from Brethren McGregor, Spencer, Coy, S. J. Archibald, Fillmore, McLeod, R. W. Kinlay, Richan, I. E. Bill jun. and I. Wallace.

Remarks: Rev. I. Wallace general missionary reports a gracious revival at Port Medway, 16 baptized; Brother Coy reports additions at different stations in York Co.: Brother Richan is encouraged by additions at Woods Harbor.

A. COHOON,  
Cor. Sec'y.  
Hebron, March 11, 1884.

For the Christian Messenger.  
**Student Missionaries.**

The Home Mission Board are undertaking to give employment to our Ministerial Students at McMaster Hall, Acadia and St. John, during their approaching vacations. Most of them will be able to commence work the first of May, and continue till September or October.

Churches and Mission fields desirous of securing the services of the Brethren will please write me at once, describing the field and the amount of compensation they can give.

A. COHOON, Cor. Sec'y.  
Hebron, N. S., March 15th, 1884.

Collectors of Capital Fund to Baptist Book and Tract Society, will kindly effect amounts promised in their district and remit soon as possible.

The Box of Donations for the Missionaries is now on its way to India, via, England. It left in the *Polynesian* on Saturday last. There were nearly a hundred small boxes and parcels enclosed. The following sums have been received from the W. M. A. Societies towards the expenses connected with its transmission. The whole freight charges will not be known till we hear of its arrival in Liverpool:

Halifax Granville St. Church.....	\$9 00
"North.....	6 25
Windsor.....	7 00
Great Village.....	0 50
Moncton, N. B.....	0 50
Dartmouth.....	3 00
St. John, N. B.....	1 50
Wolfville.....	1 00
Total.....	\$28 75

James Morrow Esq. of the firm of S. Cunard & Co. kindly interested himself and secured from the Allen Company, a free passage for the case to Liverpool, G. B. Thanks are tendered for this favor.

**In Memoriam.**

DEACON JAMES GRINTON.  
James Grinton, the senior deacon of the Baptist Church at Bridgewater suddenly departed this life on Saturday the 8th day of March, in the 86th year of his age. Our departed brother was the son of John Grinton, of Carstophen, near Edinburgh, Scotland, at which place he was born on the 31st December, 1798, and was early and thoroughly indoctrinated in the principles of Presbyterianism. In the year 1819 he came to Nova Scotia, and after a time settled down at LaHave. In June, 1842, he was united in marriage to Mrs. Ann Eliza Jones, a widow, whose maiden name was Mosher, by Rev. D. Fraser, then Presbyterian Minister at Lunenburg. About two years afterwards, both of them having conscientiously examined the scriptural nature of baptism, became convinced of their duty to submit to immersion in imitation of the example of Christ, and of the Christians of the first two centuries. They therefore presented themselves to the then infant Baptist Church at Bridgewater, and were accepted and accordingly immersed by Rev. Mr. Parker. A few years later he was elected to the office of Deacon, which he held from that period until his death. In the year 1868 he was called to part with his beloved wife, but was subsequently united in marriage to Catherine Caroline Koch, of LaHave, who now mourns her loss by the removal of her husband. The deceased was one of the oldest residents of our town, and for many years held the office of Justice of the Peace, which he filled with credit to himself, and with satisfaction to the community. He has come to his grave full of years, and leaves behind him the respect and esteem of all who knew him. When attacked suddenly with pain, he was asked if the Physician should be called. He simply replied, "No, for he is my Physician, I believe I am dying," and in a few moments he quietly breathed his last. By his removal the church has lost a highly esteemed and useful member, for although for the last two years of his life unable to attend the preaching of the Word, he took a lively interest in the welfare of the church, and often manifested practically his regard for it by helping forward every thing which in his judgment would tend to its prosperity. He was for many years one of the Trustees of the Church, and his demise has left a blank in the Board of Trustees. Until advancing years prevented, he was ever a constant attendant at the Prayer and Conference meetings, and was in this respect an example well worthy of imitation by many of his younger brethren. May the widow be supported by Him who all men afford her the sustaining grace she needs in her hours of loneliness and sorrow. It may be said that our brother was a constant and faithful reader, and subscriber to the CHRISTIAN MESSENGER from its very inception, and highly appreciated its regular weekly visits.

S. M.  
In Mr. Spurgeon's fund of illustrative stories is one of a man who used to say to his wife:—"Mary, go to church and pray for us both." But the more he prayed one night that when he and his wife got to the gate of heaven, Peter said:—"Mary, go in for him." How he loved and made up his mind to go to church to become a Christian.