

# Messenger and Visitor.

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**ATTENTION!**—If our brethren intend to help the circulation of the MESSENGER AND VISITOR on their field, now is the time. Hundreds are ready to take the paper if asked to do so. Who will give a day to this work this week?

**FREE CHRISTIAN BAPTISTS.**—We have received the Year Book of the F. C. Baptists of New Brunswick. We call the following facts. There are 49 ordained ministers. The statistics of membership are not given. By baptism there have been added 280, by letter 55, total 335. There has been a total decrease of 394. The churches have paid for support of minister.....\$12,954.38  
Church expenses.....3,647.25  
Buildings, and improvements.....3,961.96  
Total, \$19,563.59

The contributions for the purposes of general denominational work are—  
Conference Fund.....\$371.04  
For Missions.....\$63.03  
Home Missions.....163.10  
Ladies For. Mis. Society.....851.91  
Total, \$2,049.08

**THE PRINCIPLES OF IT.**—The Baptists of Virginia are considering what is to be their attitude toward Ladies' Aid Societies. Prof. Hart, as reported by the *Religious Herald*, made the following statement of principles:

It is axiomatic among Baptists that the only organizations that bear the stamp of divine origin is the local church, and it is equally true that the church is sufficient both to sustain the world and to hold the world. He was earnestly opposed to the formation of these auxiliary agencies to do work which he thought could be so much better done in and by the churches.

The whole question was referred to a strong committee to report upon at the next session of the body.

**SELL ADVANCING.**—The Methodist Episcopal church of the United States has determined to appropriate \$1,150,000 in its varied missionary operations, this year. The income of last year was \$1,644,791, an increase over that of the previous year of \$123,667.

**THE SUNDAY LAW.**—Judge Johnson has given a decision in reference to the Sunday law in Halifax which is causing considerable commotion. A street car driver was convicted before the lower court, and the case was appealed to the county court, and the Judge has quashed the conviction. The whole question turned upon the meaning of the word "servile labor" in the Act. The learned Judge holds that street car driving is not "servile labor." To plain common-sense people who are not accustomed to legal parlance and quibbles, this construction of this expression appears strange. Last winter, when the Sunday bill was up before the Nova Scotia House, its opponents declared this new bill to be needless, because old acts, which the Judge now declares invalid to deal with the case in hand, were sufficient. There is to be an appeal from his decision to the Supreme Court. If this court sustains the Judge's finding, it will be in place to introduce the bill of last winter again. In that event, those who did not care to support the bill because its provisions were covered by existing legislation, will doubtless vote for it. If they should not, it would appear as if the alleged reason for opposition last winter was a pretense.

**THE AMAZING PROGRESS OF ITALY.**—Very few of our people may be aware of the grand strides Italy has made since her release from the rule of the Pope and of the Bourbons. Will may the names of Cavour and Victor Emmanuel be held in loving and lasting remembrance by the Italian people. The following from a correspondence in *Zion's Herald* will give an idea of what Italy was and is: "In 1861, 17,000,000 out of the 22,000,000 people then comprising the Italian kingdom could not read and write. There was 77 per cent. of illiteracy. To-day, with a population of 30,000,000, there is only about 30 per cent. of illiteracy. Thirty years ago there were 31 newspapers and per capita published in Italy, and most of these were organs supported by the church and not by their circulation. Over 1,600 newspapers and periodicals are published in Italy to-day; and only a few of them are subsidized by the church. The newspaper circulation of Rome and Milan is greater in proportion to population than that of Boston. In 1862, 71,000,000 letters were passed through the Italian post-office; last year about 190,000,000 letters, over 170,000,000 newspapers, and over 4,000,000 postal money-orders passed through the Italian post-office. The increase of intelligence in Italy, and especially of political intelligence and political interest, is simply marvelous. A large proportion of the electors vote in Italy than in Massachusetts. She is likewise strong, as the following show: Italy has, next to England, the best navy in Europe. She maintains a standing

army of nearly 200,000 soldiers and sailors; and she has a reserve of 1,550,000 men who have been carefully drilled and are home upon unlimited furloughs. In case of war she could soon throw an army of 1,750,000 men into the field—an army more than twice as large as Caesar ever commanded during the palmiest days of old Rome.

In the meantime great Pope sits in his den and growls.

**TELUGU MISSIONS.**—From the report of the Foreign Mission Society of Ontario Quebec, we gather the following facts: Two new churches have been organized, one at Muramanda and one at Nellurum. On the Coonasa field 40 have been baptized, making the present membership 418. On the Tani field 5 baptized, present membership 57; Akida field 65 baptized, membership 1,330; a total of 110 baptized and membership of 1,905. It will be remembered that the Tani church is Bro. Currie's monument. While there has been considerable confusion consequent upon his lamented death, the new missionary reports a deepening interest and several baptisms since the report was closed. In the girls' boarding school there are 48 boarders. On the Akida field there are about 100 in the various Christian schools. There are also 60 in the seminary at Samueloota for the training of preachers. It has been a year of sifting out as well as of gathering in. Some of the unruly ones, because not allowed to have their own way, have gone over to the Church mission. Owing partly to the want of missionary oversight, through the small force on the field, some have gone back to heathenism. On the whole, it has been a good year. With the additional force of missionaries sent out, the outlook is brighter for next year.

**CHURCH VERSUS SOCIETY.**—At the Baptist Union, Sheffield, England, very earnest words were spoken against the tendency of the time to take christian work out of the hands of the church. The following are some of the utterances:—

"It will be obvious that the gist of this paper (concluded Mr. Aldridge) lies in a certain conception of the church, an opinion of what membership is capable and designed to accomplish. If the church be only a venerable relic, if sixteenth century modes of thinking and living cannot be in any wise controlled, or stimulated, or influenced for good by the system of church membership, if we discern in it a society intended by its Founder for the infancy, not the manhood, of Christianity; then we say, recognize the fact, recognize the whole system to revert to archaic study, and strike out on other lines to effect the improvement for which we yearn. But this is not our way of regarding this Divine Institution. When it has failed, it is because it has not been employed aright; it has been allowed to occupy a subordinate place in the agencies of worship and service."

Mr. Clark said: "As pastors and members our first aim must be to strengthen the church idea, which is in danger of losing its hold and force. Young Men's Christian Associations and other agencies are good in their way—combined and uncombined—but efforts are useful for some purposes, but for deepening the spiritual life of young people, for retaining influence over them at the critical ages when they are apt to slip away, for the development of their own christian character, and for conserving all the energies and freshness of their young lives for the service of Christ, the agencies that seek to accomplish these things must be set on foot, organized, and sustained by individual churches, and for such vital, important, and far-reaching issues every pastor and every church member has and must realize personal responsibility."

"Rev. W. Cuff (London) thought that to some of them the question of church fellowship was most serious. In the East-end of London he was sorry to say there had come upon a very large number of very godly persons a feeling of this sort, that the poor people and the working men were to be reached and brought to God by means outside their church organizations altogether. If there was one thing which he strongly disbelieved in more than another it was exactly that. He grieved over the fact, that there had come upon them—it was coming among the Baptists as well as other sections of the church—a kind of mad-brained passion for mission halls outside the church life. Far be it from him to say one word which would lessen the importance of mission halls in their proper place, but he ventured to believe, after some experience with the working people both inside and outside the pulpit, that if they severed their mission hall work from church life they would do much to lose what hold they now had on the working people, and the lapsed masses in the large towns.

—Dr. A. S. Isaac, a leading rabbi, estimates that there are now 500,000 Jews in the United States.

**Snow Water.**  
TRANSLATED FROM THE FRENCH, BY REV. S. T. RAND, D. D., L. L. D.

"As white as snow." I was seated near the bed of a young girl whose days, I may say whose hours, were numbered. Lending over towards her, I had not observed, in the increasing interest which the things of which we were speaking had excited, that some one had entered the room. Judge, then, of my surprise when I heard the following words pronounced in a loud and passionate tone: "Are you not ashamed of yourself thus to deceive a poor dying girl? Is your heart as devoid of all pity that you desire to send her headlong to hell, where you will yourself soon be?"

All started, turning round I saw seated near me, a woman who had evidently heard for a few moments what we had been saying. What had there been in my words that had moved to the indignation of this unexpected visitor? I had read in the 12th chapter of Exodus what relates to the Paschal Lamb, killed on that memorable night when the judgment of God passed over Egypt; the Lamb whose blood upon the houses of the Israelites had arrested the arm of death, at the time when sudden destruction, which no one could escape, had filled every Egyptian house with mourning, and where every family had to mourn the loss of their first-born. I had explained to the young sick girl that the difference made between the Israelite and the Egyptian did not rest by any means upon the fact that the one was better or worse than the other, but alone on the fact that God had said: "When I see the blood I will pass over," and that thus the security of each Israelite had for its foundation the word of God and the blood of the slaughtered Lamb. We had afterwards read in John 1: 29, the testimony which John the Baptist rendered to Jesus as being the one to whom the title referred: "The Lamb of God who taketh away the sin of the world." Then I had cited the passage which shows us that His blood is amply sufficient: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1: 7). Anna, this was the name of the young sick girl, knew well that the blood of Jesus was a sure refuge against the wrath of God on account of sin, but she seemed still to learn how she could be placed in this sure place of refuge. "I have no right to it," she said, "I have done nothing but sin, and so my life is hastening to a close, and I have no time to perform any good works, nor have I any thing to recommend me to God."

Desiring that her soul might rest solely upon the word of God, I had read to her what the Lord Jesus says: "I am not come to call the righteous, but sinners to repentance" (Luke 5: 32), then again, "That whosoever believeth in him—got whosoever performs good works—hath everlasting life" (John 5: 16), and finally what Paul writes to the Romans: "To him that worketh not, but believeth on him who justifieth—not the pious man—but the ungodly, his faith is counted for righteousness" (Rom. 4: 5). After reading this verse I had passed a moment and then added, "The salvation for which you so earnestly long, cost God his only begotten Son, and it cost the blessed Jesus his life; but for you and for me it is without cost. We have only to accept it gratefully at his hand, who passed for us through shame and agony. Is not this a simple and easy way to be saved?" These words were still on my lips when I was so rudely interrupted by the words cited above.

I waited a moment for an answer. The attack directed against myself, however, was of small import; but my distress was great on account of the poor, dying girl. Eternity was opening before her, and she had not yet found Christ as her Saviour. She was under the impression that good works could be a sufficient foundation for salvation, although she had none upon which she could rest. Assuredly Satan had hurled this dart at that moment, and had excited the hatred and wrath of this stranger. It was the testimony rendered by the scriptures, to the fact that "there is no difference," and that all have sinned, and the freeness of salvation aside from all human merit.

With a consciousness of my utter weakness I turned me to him who is all sufficient for help; who knows all our needs, and is able to respond to them, and I entreated him to repulse the enemy, and to snatch from his grasp the prey upon which he had darted. At this moment he gave the calm assurance that he would himself take the case in hand which I was confiding to him, and all fear in the matter vanished. What repose, what peace I experienced when in the depths of my soul I heard his voice urging me to commit all which concerned me into his blessed hands! During this time the woman, whose face and name were equally unknown to me, fixed her eyes upon me with a kind of curiosity: "I then said: 'For it is to deceive anyone to present to them the word of God and the work of our Lord Jesus Christ that her

could may rest on him!" "Yes, this is to deceive a soul," answered she with irritation. "You would make easy the way to heaven; you say that there is nothing to do in order to be saved, and that one person is no better than another. If this is what you believe, and what you say this poor girl should believe, then will you awake from your folly in the depths of hell, where you will meet your victim; but your sufferings will be greater than here."

I have read to her not my own words but the words of God, I replied. Have you a Bible? "No, and it would be much better for you not to read it, the ignorant would it to their own destruction. No one can understand it except those whom the church has appointed for this purpose, and I thank God that I have been better taught than you as to its contents."

"Ah, well, I answered, will you explain these verses: 'Being justified freely by his grace through the redemption that is in Christ Jesus.' I know that I am very ignorant, but I cannot understand by 'freely,' except as meaning that we have nothing to pay for it. Because if we must pay for it we cannot have it gratuitously. 'Gratuitously, gratuitously,' is the French word used for 'freely,' and 'by his grace' signifies, as I understand it, by His favor; but that cannot be a free favor if I have to deserve it 'by the redemption which is in Christ Jesus,' has always seemed to me to be the immense price which has been paid by another, that salvation might be to us gratuitous. It was a too vast task for me to be able to accomplish the smallest part of it, and for this reason God has accomplished it himself, and so it is perfect, and any effort of mine to perform the smallest part could only soil it.

"Do you say that you have nothing to do towards your own salvation?" she replied. "I said the Lord Jesus Christ said, 'It is finished,'—John 19: 30,—and I believe it, and as for yourself, would you not repose upon a work that is perfect and finished?" "No, indeed," she replied, "what multitude would obtain heaven could they go thither in your easy way?"

How, then, I asked, do you suppose any one can get there? "Oh," she answered, "it is necessary to perform good works, to repeat passages constantly, to do penance for your sins, and to continue this course till death; then your soul must still be purified and you must wait till the day of judgment to find out whether your good deeds, your prayers and penitences, have been proper and sufficient." Shuddering at this gloomy prospect, I replied, God has said, "To him that worketh not, but who believeth in him that justifieth the ungodly, his faith is counted for righteousness." "Yes," she answered, "but the apostle James says, 'Faith without works is dead.' I know that, I replied, but he does not contradict Paul who has written, 'Being then justified by faith we have peace with God' (Rom. 5: 1). Faith justifies before God, but works justify before men. He who believes has eternal life. Works can neither purchase nor produce life, but they are the manifestation of life. God looks at the heart and sees faith; man looks at what appears without, and if he sees no evidence of faith, he says, 'This man is dead. There is no movement about him, no breath, no sign of life.'

"To save me, what have I to do?" "Since Christ has all things done; yet saved from sin and sorrow too, I live to him alone."

"My religion," she replied, "teaches me that a person should be purified and become white—yes, as white as snow, before he can enter heaven." Yes, I answered, white as snow, it is necessary to be before you or I can present ourselves before God, as Job has said, "Though I wash me with snow-water and cleanse my hands in purity, yet will thou plunge me into the ditch and my own clothes will make me abhorred" (Job 9: 30, 31). Snow-water, which is a type of what is the purest thing on earth, is not sufficient for purification. David says, "Wash me, and I shall be whiter than snow" (Psalm 51: 7). You see as I do the necessity of being purified, but the difference between us is that you expect to become pure by your own works, and I believe that the blood of Jesus Christ alone purifies me. And more than this, I believe that it has already purified me, and that the hell of which you have just spoken will never be my portion; no, never, for the word of God who cannot lie, and the blood of his Son are between me and hell, and Satan cannot overleap those barriers and reach me to snatch me from the hands of the Lord Jesus.

Again her eyes flashed with anger and hatred. "Speak not in the ears of this poor girl such horrid blasphemies," said she; "your presumption can only add to your sin and folly. The greatest saint cannot know his holiness before the day of judgment."

Pardon me, I replied, God has said that it is the privilege of little children in Christ, and God has taken pains to say positively

in his Word, that every poor sinner who confides in his Son, can even now have the assurance that he is saved, and have the joy of this assurance. Hear the words of the Bible: "These things have I written unto you that you may know that you have eternal life; you who believe in the name of the Son of God" (1 John 5: 13). Is it, then, blasphemy to believe God? On the other hand, I would greatly prefer to enter heaven having as my only right and title the blood of the Son of God, than to go there by means of my own good works, even if that were possible. I would sooner go as invited freely by the grace and the love of God than to have to pay for my entrance. And as to yourself, would you not also? Forsake your own righteousness which God designates as "filthy rags," and trust alone in the precious blood of Christ.

She made no reply, but rose up and walked slowly towards the door muttering something which I did not understand. When the door was closed after her I turned to the sick girl. Great tears filled her eyes and rolled down her cheeks; but the unquiet look, full of anxiety and despair, had disappeared. She placed sweetly her emaciated hand in mine. I fear, I said, this has been too much for you; I am very sorry.

"Oh, not for me," she exclaimed, "do not regret it on my account! The long and sombre night has passed. I see it all. God has given his Son; Jesus has shed his precious blood that I might be saved; and he has written a letter that I may be sure of it now! It is for the one that has done so good works! Oh what love! The only thing that troubled me was that any one should have spoken thus to you. I was afraid you would not come again, and yet it is precisely what has occurred that has made it all so clear. Every moment it seemed to me that a new light came, to dissipate the obscurity of my thoughts!"

I assured her that I would be happy to return. My whole desire, I added, was that the Lord would give me the most suitable passages of scripture, and keep me perfectly calm for your sake.

"And he did so," she replied, seriously. "By degrees, as you read these verses," he showed me by his word that all that I had formerly believed was false, that Satan had deceived me in making me believe that God was rigorous in exacting our labors, our efforts and our tears, and even then he was not satisfied. But now I see that it is 'free and gratuitous,' and 'by grace' that we obtain everything, in the place of acquiring it painfully by our own works. Will you kindly read that verse to me again?"

The Lord had touched her heart. She now saw clearly that the ransom needed to deliver her soul was infinitely greater than she had imagined; but she knew also that it had been paid, even to the last farthing by another, and that she had absolutely nothing to do to clear herself of the debt, and this discovery had given her perfect repose, a profound and permanent peace.

It was a great comfort for me to visit her after that day. It was evident that she was daily growing in grace and in a personal knowledge of him who had redeemed her. Every portion of the word of God was for her full of freshness, in fact, altogether new to her, for hitherto she had been totally ignorant even of the letters of the scriptures.

It was touching to observe the effects which the Word produced upon her, especially when I read to her the pages which describe the sufferings of Christ, and the bitter cup which he had to drink, and his being forsaken of God, all which he endured because of our sins. More than once covering her face with her hands, while the tears flooded her cheeks, I heard her utter in a low voice: "For me! for me! I have lived twenty years and I never knew this before! Lord, thou hast suffered for me—even for me!"

The history of the resurrection and ascension of the Lord; the recital of what is related of Paul's seeing him in the glory, and the return of the Lord were for her favorite passages. No doubt, no cloud came to cross her soul or to trouble her peace. The passages she particularly delighted in were rather those that spoke of the Lord himself than those which refer to the blessings enjoyed by those who believe in him.

The disease that wasted her caused her intense sufferings, and yet when I spoke to her of what she had to endure a smile would light up her face, and more than once I heard her repeat in a low voice: "Jesus can give us sweet relief. When pain and anguish seize us, No Satan's power can cause us grief; From fear in death he frees us."

Every day, also, shortly after my arrival, the woman who had appeared so much irritated at first, glided softly into the chamber the moment I began to read, and sat down behind me, and the moment I closed the book she went out without speaking a word. As she seemed to be desirous of no being observed I never spoke to her, fearing she would not return should I seem

to notice her. I was happy to have her hear the penetrating and life-giving word of God.

For many weeks (a time of real blessing to my friend) things moved on in much the same way; one of these souls was rapidly ripening for glory, the other bearing at least the words of life. The strange conduct of the woman never varied. She never came in before the reading had commenced, and she invariably quitted the room as soon as I had finished. Her presence tended to keep me much more dependent upon the Saviour, for I ardently desired that the word might be to her "a savour of life unto life," and I asked that he would guide me as to the portion of scripture that it would be proper to read, as also to apply it to her conscience and her heart.

Every week brought to Anna new sufferings, and less strength to bear them; but, in measure, as her body grew weaker, it was manifest that her joy increased; as the thought of being with her Saviour.

Death for her had been despoiled of all his terrors. "It is but a short passage," said she, "to be with him who has loved us so much, and though the way be rough, I do not perceive it, and there is no darkness, for his hand sustains me and his presence sheds around a glorious light. And he does all things in infinite wisdom." I was with her the very morning of the day she died. As usual on unknown female visitor came to hear the reading, and immediately after it was over she went out and left me to pass this last hour with Anna alone.

We enjoyed it much. I had no idea, however, that this was to be our last interview on earth, for she seemed unusually strong. She appeared, too, so unwilling for me to go that I seated myself a second time after having risen to go, and remained a few moments, her hand being clasped in mine, without a word being exchanged on either side. And even after I had reached the door I saw her following me with her eyes so full of affection and regret at seeing me leave, that I turned back and said to her: "Dear Anna, do you wish to ask me anything?" "No," she replied, "I was only thinking how eagerly I wait every morning to see this door open to let you in, and I may add that should this prove to be the last time that I am permitted to see you here below, I shall see and recognize you when you come to the house on high. Oh, what will it be to meet you there with Jesus! I do think that even it will cause a thrill of joy to see you enter."

A ray of sunshine lighted up her face, but the light that shone there was brighter than that of the sun. I recalled the words of scripture: "The glory of God doth illuminate it, and the Lamb is the light thereof." Involuntarily I pronounced these words in an audible voice. "Yes," said she, "the slain Lamb—slain, slain for me. I shall see him soon! I shall see his marks! Oh, what amazing love was his!"

We both remained silent for a moment; then, bending over to her, I kissed her once more. Although she did not seem to me any worse than usual, I had the impression that this was for the last time. When I went out I tried to banish the thought that I should see her no more here below, and I succeeded in a measure in doing so; but on the following morning I made my call at an earlier hour than usual. On the door step stood our strange female visitor. Her face was pale and bore the marks of recent tears. She paused a moment, cast a furtive glance around and said rapidly, as if half afraid, "Snow water is not sufficient for cleansing nor filthy rags for clothing; but the blood of the Lord Jesus Christ is sufficient for all things." She at the same moment went away, and I never saw her nor heard of her again.

Totally surprised, I entered the house. As I ascended to Anna's room, her friends met me and said that she had gone to be with the Lord. "It was yesterday, after you left," they said. "When we went into her room she had in her eyes a look and upon her face a smile which had nothing earthly in them. 'What is it?' we asked her, but she only smiled and murmured in a low voice, 'Jesus! Jesus!' She did not speak again, and none of us knew the exact moment when she breathed her last. Do you wish to see her?"

Thus the Lord had drawn her to himself here below and had afterward taken her to be with himself above, and during the interval he had enabled her to render such a testimony as made such an impression on those who had cared for her and loved her, as will never be effaced.

Suddenly, dear reader, as the unknown female visitor said: "Snow water sufficeth not for purification, nor filthy rags for clothing, but the blood of Jesus Christ our Lord is sufficient for all things."

Yes, for time and for eternity. I would like to know how many of our readers have been able to see the light of the life-giving word of God.

—The sin and the soul be free, Christ and the soul cannot be one.