

# Messenger and Visitor.

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**HYDROPHOBIA.**—It would seem that Pasteur has really found a cure for this terrible disease. A committee of British physicians has endorsed his method of treatment. Of 500 cases treated in the three months prior to March last, but two have died. It is hoped that the science of inoculation may yet be made instrumental in the cure of other diseases.

**MEXICAN MISSION.**—The mission of the Southern Baptists in Mexico continues to be greatly blessed. Recently a young Mexican brother was sent to San Rafael. He held meetings night after night at the ranchos of the region round about. As a result 57 were baptized, and two churches are to be organized. A very fine meeting house has just been opened in the city of Mexico, the gift of two or three wealthy Northern Baptists.

**WHAT TO DO?**—Many a city pastor has many calls made upon him in the interest of moral and philanthropic institutions and objects outside his duties to his own church and people. He often feels he is using up energy that is needed in his own more immediate work. It becomes a question of great difficulty often, how far he is required or even justified in diverting working power from his direct ministerial duties. No reply can be given which will meet all such cases. When pastors, however, are breaking down through the extra strain put upon them by the outside world, it is evident they should call a halt. A pastor's first duty is to his own people, and to their souls. It is true, however, that every minister should be so kind of soul and of sympathy as to take in all that is of good wherever he finds it. A man of this kind will be impelled to throw himself into every worthy work. It may be said, also, that a man cannot do the best service to his church unless he has a high standing generally in the community. Upon this will depend his power to reach the floating, unattached class. Still it is true that the most telling work is in the line of his first duty—in connection with his direct work for souls among his own people, and he should be very careful, indeed, how he engages in any other labor which compels him to come with energies somewhat exhausted by his first and chief work. We are not sure but that it would be a good rule for pastors to abstain from all that would lessen the effectiveness of work for their own people.

**ALMOST INDESTRUCTIBLE.**—A pastor gives in the *Western Recorder* the following instances of meanness which appear almost incredible. Should there be any in our churches who deduct donations from the pastor's salary, they will see that mean people can find company:

"I remember, when a country parson, that I had a very gracious neighbor. He was always insisting that I should send to his house for things that I needed (which I never did). Finally, his kindness runs over, and he sends his pastor some milk occasionally, also a little butter and a few vegetables, and one time his heart was so enlarged that he sent a four-pound ham as a slight token of his appreciation of his pastor. How highly the young pastor appreciated these things! A kind neighbor was a great blessing, which he fully appreciated. At least the end of the year rolls around, and these 'neighborly kindnesses' are charged to the full account of that deacon's subscription to his church. That man's heart was so shriveled and dead that you might get it upon the end of a needle and blow it through a humming-bird's quill. One day after preaching a sermon a Methodist gentleman came to me and said: 'A stranger here this morning says that your sermon has done him so much good that he wants to give you a token of appreciation, and here it is in the shape of a five dollar gold piece.' At the end of the year imagine my amazement when a prominent member of the church declared he gave it, and it must go as this subscription to pastor's salary. Both of these brethren have fallen in every sphere of life, and are now in the midst of bitter financial embarrassment, but the poor preacher whom they defrauded is none the worse off. As a pastor of city churches I have met with clearly to me that the superlatively mean fellow is found in every church and community. I remember I had an invitation to preach for a neighboring church. My deacon said: 'Go by all means. We want the churches in our association to hear our young pastor.' A few days after that these same deacons inquired around until they found out how much the sister church had paid me, and at the end of the month deducted it from my salary. What ought to be done with such brethren?"

**BY THEIR FRUITS YE SHALL KNOW THEM.**—Prof. Everett, himself a sympathizer with so-called liberal religion, has theology, etc., makes the following frank admission in the *August Forum*, in reference to the evangelical churches:

"If we take the history of our country as a whole, we must admit that it has been the orthodox church, under one or another of its forms, that has stood for religion in the west, and which represents it at the present time. I do not undertake the work and the power of the liberal churches; but when we look at the length and breadth of our history, we may almost be left out of the account. It is true that in a greater part of our country to-day, the strength of

our orthodox churches means the strength of religion, and their weakness the weakness of religion. Much as many of us would prefer to see a form of theology which seems to us purer as well as simpler, prevail, and see a form of religion which seems to us more natural and less artificial, yet we should be bigoted indeed if we failed to rejoice in the strength and to dread the weakness of the existing churches, so long as no other has the power to take their place.

**HOW SPURGEON RISES UP.**—Mr Spurgeon always calls a spade a spade. He does not take much stock in Christians who do not wish it to be known they are on the Lord's side. He thinks that our Lord, when he gives a command, expects obedience. In a recent sermon, speaking of those who are trusting in Christ, he said: "I have to persuade you concerning Jesus that you should avow that trust. The Lord puts it thus: 'He that believeth and is baptized shall be saved.' Be baptized, therefore, in obedience to His command. Come out boldly and say 'I am on the Lord's side.' Do not attempt to go sneaking to Heaven along some back lane; come into the king's highway; take up your cross and follow Him. I would persuade you to an open confession."

**RIGHTLY NAMED.**—One of the most skillful ways of building up a denomination, in the opinion of some, appears to be to deny that the preacher cares for denominational distinctions, and to continually affirm that he considers one denomination as good as another. Meanwhile he is busy inducing people to join his denomination. A fairer method would be to withdraw from all denominations, and establish an independent Church. Many a man would soon discover that it was the denomination which had made him, and not he the denomination.—*N. Y. Chr. Advocate.*

We have known of men pursuing this course in our provinces. To make a public pretense of this kind to serve a purpose, while in private there is action which gives it the flattest contradiction, is the meanest kind of lying and hypocrisy. Any true man would blush at the thought of such sanctimonious masquerading. From our observations of men, it is our opinion that the men who are most outspoken in their loyalty to the causes they hold are the most charitable and liberal, while those who profess to care little for their denominational belief are often double-dyed bigots.

**DELEGATE EXPENSES.**—We are glad to hear that some churches do not intend, hereafter, to permit their pastors to pay their own expenses, while attending Conventions as their delegates. Are there any that have overlooked this matter, which is a small one for the church, but a heavy one for a pastor with a light pocket? Send your pastors, brethren, as your representatives, and give them the means to pay their way. Even at this late date, it may be time for some churches to remedy a neglect.

**ROME EVER THE SAME.**—The Roman Catholic Church does not change in her aims and underlying principles of action. She has ever sought to wrest from her people the word of God, and she does so still. In Protestant communities, she may pretend to a willingness to have her people read the Bible; but its only real purpose is to keep the Protestants from seeing that there are no Protestants. An instance of this has been afforded on our French mission field in Yarmouth. Bro. Rouleau has been circulating copies of the New Testament among the French Romanists. He took care to circulate only the Douay version in English, and that of DeSautel in French, both of these versions approved by the Roman Church. Nevertheless, the priests have commanded the people, both in public, in the chapel and in private, to burn the copies in their possession; and some have obeyed. They fear to have their people read the New Testament; because they are aware that many of their pretences have no support therein, and others are opposed by its teaching.

The same old spirit is also seen in the determination to intermeddle with politics. His holiness the Pope has a very unhalting craving for temporal rule. Emboldened by the submission of Bismarck, the Pope is making most earnest endeavors to get back the Roman domain from which he was excluded when Italy became united by the genius of Cavour and the sword of Garibaldi. It is said that the Pope was inclined to accept a compromise; but the Jesuit College, which really controls him, warned him of fear of death by poison, not to accept anything less than the full demand of Poincaré. The latest news is that a papal party is to be organized throughout Italy, to compel the government, in the end, to meet the wishes of the papal propaganda. This is looked upon as an impossibility; but such annoyances may be used.

The receipts of the British and Foreign and the American Bible Societies from their origin to the present year amount to \$160,875,463. The amount received by these organizations for the last year reached a total of \$5,479,948.

**Manitoba Missions.**  
Some time has passed since I last wrote to your columns concerning missionary work in Manitoba. During that time no one has taken my place in contributing anything in behalf of this work.

So with your permission I will write a few words, just to stir up the pure minds of your readers in way of remembrance of the pressing needs of Manitoba, for more vigorous efforts in mission work. I am very often asked the question, "Is Manitoba ever going to be anything?" Let me say here that Manitoba is something now, and a very great something. And it is becoming more evident continually that this now great country is the very key to the future development of Canada, itself to be at least equally as great as any other part of equal proportion of this great Dominion. Here are set the bounds of the habitation of millions of the race. And the appointed season for the purpose of God to appear plain in what he has reserved this great country for is near at hand. Now the great C. P. R. is completed, and settlers can go directly through Canadian territory into Manitoba and the N. W. Territories, whereas until two years ago they passed through American territory, where many of them settled who intended to go to Manitoba. It was not because it was a better country that they settled in the States, but because it was at that time more convenient. The boom, the frost, the rebellion and the drought, following each other in such close succession, checked for a time the growth of the country; but the rapidly with which it is surviving these combined drawbacks is a strong point in proof of the greatness of the country, and of its extraordinary possibilities. In this country our friends are settling. The boys and girls of these provinces are sharing largely and richly in the good of the country as to its natural advantages. Yet there is room for millions, and "behold they come," and soon millions will be there. With such a prospect of work for the Master, what is our duty as Baptists? We should be there to meet the people when they come and welcome them to the country, and present to them the Gospel. If we are not there then, we are missing an opportunity that will never return—the opportunity of taking an important part in moulding the religious character of the country, of carrying out the commission and organizing New Testament churches, and leading the people in the way of truth. Shall we who love the Saviour and his truth lose this opportunity?

There are only eight ordained Baptist ministers in regular service on the field, and three licentiates and one colporteur. But what are they among so many. A word on each field, and the pastor in charge, may be interesting to many.

Rev. A. A. Cameron is in Winnipeg, laboring with indefatigable zeal. He has a large and intelligent congregation, and a warm-hearted band of Christian workers. This is the first of self-sustaining Baptist churches in Manitoba. Bro. C. edits the *North-West Baptist*, a monthly paper printed in Winnipeg, in the interests of Western Missions. It is a gem. I would like to see it widely circulated among our brethren by the sea. It is always fresh, and contains much of interest besides N. W. Missions.

Bro. Doellittle is holding the fort at Emerson. He does much, and goes far beyond what his name would indicate. He has many discouragements, but is not easily discouraged.

Bro. Whitman has taken up the work in Morden. He is beloved by his people and has a good prospect.

Bro. Gibson is in charge yet at Portage la Prairie, a small little town of nearly 3000 inhabitants. We are sorry to say he has resigned and is about to leave. Manitoba can ill afford to lose him.

Bro. Aake has also resigned his charge at Rapid City. He came to the Baptists from the Church of England, and began his labor about two years ago, in this place. He has had many discouragements since he came among us. He has not had sufficient support, and consequently escapes with his life across the line. Think of it, brethren, and weep. A good servant of God compelled to leave an important mission field and go to another country for support, because nearly 70,000 Baptists failed to do their duty in supporting him, where he was. This is one reason why so many of our men go to the States.

Bro. Best keeps watch in Brandon. He has the best degree, and is best in more than name, at least in Brandon. Great success has attended his labors there. Three years ago there was no Baptist church or church building in Brandon. Now there is a beautiful building clear of debt, a large congregation, and our second self-sustaining church in Manitoba.

Does not mission work pay in this country? Bro. Moyle, who labored so earnestly at Moosomin, amidst many discouragements,

has moved to Strathclair. This is a very important field, and Bro. M. is a good man to take charge of it.

Bro. Peteret labors among the Germans. He makes Winnipeg the centre, and from there sweeps in his circuit the 13,000 Meunites of Southern Manitoba, and three colonies of Germans near Regina, N. W. T. In Winnipeg he has organized a church of about 60 Germans. The work here would be sufficient for him, but he must divide the loaf among them all. When the Dominion Board took charge of the work they were compelled to drop this important mission for want of funds. So Bro. P. is supported now by private subscription and is continuing the work. Bro. H. G. Sharp, Winnipeg, will be pleased to receive any donation to this object.

Bro. Erving is laboring in Winnipeg during his vacation, and Bro. Gregory at Pilot Mound.

But what shall I say of the important fields without any missionary or pastor? Really, brethren, the time fails me to speak of these here. There are two organizations through which work is being done in the west. The Dominion Board of Home Missions, and the Manitoba Convention. These two boards do not co-operate. The Dominion Board takes up those fields, as far as their funds permit, which the Convention cannot reach. The Dominion Board receives funds from the various conventions of which it is composed, except the Manitoba Convention. I understand that the Convention of the Lower Provinces has pledged \$500 this year on condition that no other canvass be made here for Manitoba Missions, at least until the end of the Convention year; and Ontario gives \$1500 on the same condition. This leaves the Manitoba Convention to die of starvation. A very cruel death within reach of nearly 70,000 Baptists who could save them, and not raise what they had given. In place of \$2,000 we might send five, and that would be small compared with the \$30,000 spent there this year by our Presbyterian brethren. I am sure we could get men who would go out if the means of support were there could be obtained. But if we cannot keep those who are there we need not expect to keep others. Now is the time to help. Your money will bear more interest there than it will in any bank here, and you need not fear the bank will break, for the King of Heaven is president of it. Invest now. No one need sacrifice. Simply give of your abundance, or rather, the abundance the Lord has given you. Think of your wandering boy in the west, and other wandering boys. Help, fathers and mothers, brothers and sisters, by your money and yourselves if you will, to bring the wanderer home to Jesus.

H. G. MELLICK.  
Elmira, P. E. I. July 28th.

**Dumb Affliction.**

Afflictions are generally dumb. We know that by affliction God is speaking, but we do not know what he is saying. We put our ear to them, but we can hear no voice. We fear, so did the disciples when, on the Mount of Transfiguration, they entered into the cloud; but God spoke to them from the cloud, "This is my beloved Son; hear ye him."

So, my fellow Christian, when clouds come over us it is God drawing near, wishing to speak to us.

Contrite prayer is then our only resource. While we wrestle the gracious message comes. Oh, how many examples are given us to teach us the meaning of affliction. Let us then turn our backs upon God, like an angry child, but hear "what God, the Lord, will speak." Some of the richest blessings have been lost "because we knew not the day of our visitation."—*J. W. A.*

**Hungered Thirst.**

Nothing does so much to promote a healthy appetite as labor. They who work hard do not need stimulants and condiments. They enjoy with a keen relish the coarsest food. To the toil-worn peasant his brown bread and broth are sweeter than the richest viands are to the pampered epicure. He who climbs a mountain finds the spring near its summit more refreshing than the coolest wine. And this is true in spiritual things. If a man wants to feel more deeply the need of Christ, and to realize more fully the preciousness of Christ, let him work for Christ. No cure like this for coldness of heart and unbelief. The indolent Christian becomes dyspeptic, and dyspepsia is the most depressing of all diseases. The only remedy for it is diet and exercise. Give up all stimulants, narcotics, and condiments. Feed upon the Word. Drink only at the fountain of living water. Use all the strength you have in doing good. Persevere in this, and soon you will enjoy the blessedness of that hungered and thirsty which Christ promised to satisfy with his fullness.—*The Interior.*

**How Some of the "Earth's Great Ones" Were Wont to Unbend.**

Swift we are told, relieved his tense and tragic moods by harnessing his servants with cords and driving them up and down the stairs and through the rooms of his deacons. Peter the Great sought to unbend himself by being wheeled over the flower-beds, and parterres of his host's garden in a wheelbarrow as poor Sir William Temple found to his cost. Cardinal Mazarin is said to have been fond of strutting himself up in a room and jumping over the chairs, arranged in positions varying according to the degree of difficulty in clearing them. Of this weakness on the part of his Excellency, an amusing anecdote is told. On one occasion while engaged in these athletics, he forgot to lock the door. A young courtier, inadvertently entering the room, surprised the great man in his undignified pursuit. It was an embarrassing position, for Mazarin was, he knew, as haughty as he was eccentric. But the young man was equal to the crisis. Assuming the intensest interest in the proceeding, he exclaimed with well-feigned earnestness, "I will bet your Eminence two gold pieces I can beat that jump." He had struck the right chord, and in two minutes he was measuring his leaping powers with the Prime Minister, whom he took care not to beat. He lost his two gold pieces, but he gained, before long, a mitre. Samuel Clark was accustomed to seek relaxation in the same way, and on one occasion seeing a pedantic fellow approaching, said to the pupil who was sharing his amusements, "Now we must stop, for a fool is coming in." Old Burton, the author of the "Anatomy of Melancholy," the "only book, we are told, which got Dr. Johnson out of his bed two hours before he intended to rise, found his chief recreation in going down to Folly Bridge at Oxford and listening to the rindality of the barge-men, "which did clear away his vapours, and made him laugh as he would die."—*Selected.*

**The Power of Habit.**  
The passer by on a country road need to pause sometimes and wonder to see an old white horse in the pasture travelling round and round in a circle. Hour after hour he kept up his tramp, though entirely free to go and come as he pleased. This shows the power of habit. For twenty years he had been daily harnessed to the end of a long sweep, and travelled in just such a circuit, until too stiff and blind for further service; then a good kind master gave him his time and a good pasture. Twenty years of steady industry had made work a necessity. When life was all holiday, there was no holiday; so he kept on, from choice, in his own rind.

Habit, good or bad, clings to us. I remember what a blistering winter-morning it was when Allen resolutely buckled his overcoat up to his chin and drew on his fleecy gloves.

"You are not going to church such a morning as this, Allan?" said a brother medical student.

"To be sure I am," said the other decidedly. "I was brought up to attend church, and I should as soon think of going without my breakfast as of staying at home." It is one of the best habits a youth can form, and a great safeguard amidst the temptations of a city, to attend the house of God.

The habit of patient industry is a grand one to form very early, for all of one's success in life must hinge upon it. "The idle soul shall suffer hunger." There are bad habits, too, which seem to blend into one another as naturally as the waters of the river. Idlers love the saloon and the shady porches of old tavern-stands, and the company they meet there. They fall an easy prey to the rum-seller; and when the habit of tasting his samples is once formed, it is not easy broken. All manhood goes down with it as into an awful whirlpool.

How happy a boy should be who finds a good habit of any kind growing stronger every day! It is easy for one to tell for himself just how he stands, if he will only look sharply at his goings and comings, and see with what feelings he goes about his daily duties. "He that has clean hands shall be stronger and stronger." One cannot have his hands clean from sin unless the thoughts flow in right channels. They do make channels for themselves, in which they habitually flow just as surely as the water courses.—*Youth's World.*

**Joy of Soul-Saving.**  
Amid all the pleasures of life there is one that is finer than all, and amid all the joys that bloom in the landscape of our days, there is one whose flower stands permanent, whose beauty is seen afar, and whose fragrance fills the air. It is the pleasure of bringing back some one that has gone astray; the joy of knowing that you have led one sinner to repentance.

There are pleasures that last but an hour. There are joys that fill but the circle of a moment. There are delights that rise with the sun and go down with the same, leaving darkness, and it may be a darkness that has not a star. But the pleasure of bringing a man back from his evil ways lasts with our lasting; and the joy of finding one who has wandered far off, been bitten by wolves, and lies dying—the joy of finding that wanderer, lifting him to your bosom, and bringing him back to the Father's fold, is a joy that neither rises nor sets with the sun, but stands fixed, like an orb that moves not, and whose beams never fade in the firmament of life everlasting. For this is the joy of heaven, and those that are heavenly.—*Selected.*

**This, That and the Other.**  
—The London, England, Baptist Association gives \$5,000 towards building a new church every year. The one this year is to be built at Highgate, and is to cost \$32,500.

—It has been thoughtfully said by the American, that "the true Anti-Poverty League is a temperance society."

—A new Orleans banker, who was fond of using Latin to enrich his conversation, was asked one evening by a young lady in a hotel, where he had been, "Oh, just outside, walking pro and con," he replied.

—In Ethiopia.—It is a remarkable fact, not generally known, that in Ethiopia a people numbering about 200,000 have the Old Testament in Ethiopic version and still adhere rigidly to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants who in the time of the great dispersion settled in Abyssinia and married wives of that nation.

—The following are the receipts of some of the great religious societies of England as reported at the London May meeting, for last year: Wesleyan Missionary Society, \$375,000; Baptist Missionary Society, \$350,000; British and Foreign Bible Society, \$583,805; Church Missionary, \$1,173,195; Religious Tract Society, \$1,115,900; London City Mission, \$314,000; Zenana Missionary Society of the Church of England, \$115,000.

—Once upon a time, there was a discussion between a Baptist and a Presbyter as to the advice they should give a young convert. At last the Baptist said, "Well, let's give him the Bible and let him read that." "Umph," said the other, "you might as well tell him to be a Baptist at once."—*Baptist Weekly.*

—One of our Southern exchanges reports that on a recent Lord's day, a Baptist minister passed in his discourse and surprised the congregation by saying, "Brethren, I see you are looking at your watches; I will look at mine." And after doing so, he "went on" preaching!

—According to the *Book Buyer* the \$494,000 which Mrs. Grant has received from the sale of her husband's work, represents 70 per cent, of the gross profit on the publication, which has thus far amounted to about \$705,000. The gross receipts from the sale of the work have amounted to not far from \$5,000,000.

—The Drink-bill of Great Britain shows a slight decrease in 1886 as compared with 1885. In the year 1885 the expenditure in drink amounted to £123,268,906 sterling. In 1886 the amount was £122,905,795. Not a large decrease certainly, yet it is a fact that there is no increase signifies much. The expenditure on beer in 1886 was £73,262,108—a slight increase on the previous year. The chief decrease was in wine and spirits. Very soon the British Isles will be ahead of the United States in regard to Temperance.

—The late King of Sherbro, West Africa, when on his death-bed, committed his son to the American missionaries to be sent to this country for a Christian education. Having obtained this, he later returned to Africa with his wife as a Moravian missionary. He proposes to translate the Bible into his native tongue and to publish a journal, having learned the printer's trade while here.

—The first sure symptom of a mind in health is a rest of heart, and pleasure felt at home.—*Young.*

—Be pleasant and kind to those around you. The man who stirs his cup with an icicle spoils the tea and chills his own fingers.

—I will tell you a proverb. I wish you will remember it. "God has given me eyelids as well as eyes." Do you understand it? What are eyelids for? Not to see. Your eyes are to see with. Your eyelids, not to see. Remember, there are a great many things in life—bad things—and God has given us eyelids that we may not see them, as well as eyes to look at the good things. Use your eyelids. Do not see bad things. Do not see them!

—One of the hardest sorts of people was asked to subscribe to some worthy object. "I can't," he replied; "I must be just before I am generous." "Well," said the one who made the request, "let me know just before you are generous, and I'll try you again."