

Messenger and Visitor

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An Unsafe Guide.

The most unsafe guide that any man can follow are the impressions of the hour. Yet, to many persons these are most commonly followed. So set are some people that this is the only right thing to do, that unkind words are often spoken if objection be taken to such a course.

If a man feels like going off on a vacation, or like sticking to his work year in and year out; if he feels like eating or like fasting; if he feels like going to church, or like staying at home; if he feels like praying or Bible reading; if he feels like being sociable, and meeting friends and neighbors cordially, or like shutting himself up to himself and showing in an unmistakable way that he is disinclined to conversation; if he feels like walking or riding or sleeping,—ordinarily, this seems to be the right and fitting thing to do.

It is not only the most agreeable thing, but it appears as the most proper thing, for the hour. And why cannot an intelligent, right-minded, sensible man trust his feelings in such matters as these? Is he likely to feel like doing that which he ought not to do, or like refraining from that to which duty should impel him? What safer guard can he have, in matters where a choice is open to him, than his own feelings, his inclinations, his impressions of the right and proper course to pursue? How, indeed, can he be himself and pursue any other course than that which at the time for action is what he would like to do?

Whether a man can be himself or not, it is his duty, in every emergency, and under all circumstances, to do what is right, whether he feels like doing it or not, whether, indeed, he can for the moment perceive the right or wrong in the case, and as a great many have done wrong conscientiously, have done wrong under the impulse of the moment, have been unconsciously swayed from the right by their fears, their affections, and their varying personal interests, it is important to every man that he know what is right, and that he is ready to do it unflinchingly, regardless of his temporary feelings, of passing impressions and emotional impulses. As a practical matter those persons who most steadily do and say what is right in the world are persons who are accustomed to do and say a great deal that they do not feel like doing and saying, a great deal that would seem quite unnecessary or uncalled for on their part if they trusted their feelings or their judgments of the hour. The highest order of work is not done by snatches of labor when a man feels like working. In painting, in sculpture, in poetry, in all kinds of brain work, and in handiwork of every sort, there is drudgery to be done at times, when it goes against the worker's grain to set himself to it unswervingly. And in the ordinary, every day habits of life, the man who cares best for his physical well being is he who eats and sleeps and walks and rides, and who takes hold of his work, and lets go of it again, when he ought to, rather than when he wants to. Besides, the loveliest, and most attractive persons in the world—in home life, in business life and in social life—are persons who give their time and attention to others, generously, cordially, with seeming heartiness, and whose words of sympathy and interest are free and timely, when they feel least like anything of the sort, as well as when they feel just like it. And no greater mistake could be made by a con-

scientious person than in supposing that it is better and truer "always to be one's self" and to speak and act just as one feels, according to the impressions of the moment.

The Leaven

It works wonders in the mass where it is used. Marvellous, mysterious, all-pervasive, it does its work in silence, without noise or stir or any such thing.

The gospel is like leaven, as it enters into the great mass of human kind. It is this fact which gives courage to men as they go forth to the great mission fields of the world. Humanly speaking they might often ask, "Who and what are we among so many?" But hush! for a minute. The leaven might well say, as it looks into the great panful of meal, "There is so much of that, and there is so little of me; and I shall be lost if I am thrown into the midst of that."

But the strange part of it all is this, that while the salvation of the meal depends upon the leaven, the salvation of the leaven depends upon it, as well. If the leaven be kept out of the meal, the meal remains dull and sodden and heavy, and the leaven loses the life which can only be preserved by being buried in the heart of the meal.

Think of Carey saying, "Don't send me to India, there are such millions there and I am so few!" Of Judson saying, "Don't send me to Burmah where there are such multitudes and so few of me!" Of Livingstone saying, "Not to Africa, because Africa is so big and dark and there are so many millions, and I am so few."

Would they speak after that fashion? Not so. To them the call came to take their lives "hid in Christ" which is the only leaven in this old world to day, and throw them into the heart of the unleavened millions—the unleavened millions. Will each of you be one of the number to do just this thing, now, henceforth and forever? Then the great mass will soon be leavened.

Some Questions.

Will you ask them of yourselves?

Do we as Christians represent or misrepresent the Christianity of Christ in our world-view?

Do we do this in the main purpose of our lives?

Do you think Jesus Christ wants to save the world?

Do you think that your attitude to that question is a matter of any concern whatever to him?

Have you ever solemnly shut yourself up in a room and kneeled down alone with Jesus for an hour while the tramp, tramp, tramp of the heathen world walked through that room?

Have you let them walk over your heart through the long night until the gates of dawn were open in the morning, while you wrestled with him on behalf of them?

Do you think you have discharged your debt to the heathen world that knows not Christ, when you have said a prayer for the heathen, or sent a dime to the heathen, and have forgotten them, and lost them out of your lives? What say you?

An Appeal from Cape Breton

We gladly give space to the appeal for assistance in the erection of a Baptist church at Sydney mines. We understand this appeal is endorsed by the Cape Breton Quarterly Meeting and the Home Mission Board. This is as it should be. The latter body is on the lookout for every promising opening for the prosecution of mission work in Nova Scotia and Prince Edward Island.

This is their business. But the Home Mission Board represents the Baptist denomination in this matter and can only "go forward" as funds are placed at their disposal. There can be no doubt that Cape Breton at the present time affords the most promising field for Christian work that is to be found anywhere in Nova Scotia, at least. The phenomenal growth of the Sydneys and surrounding communities, is indeed a "trumpet call" to the denomination, to take such steps as may be deemed wisest and best in "lengthening the cords and strengthening the stakes" of our Baptist Zion in that part of the country. The Sydneys are centres

of population and hives of industry. People are flocking thither. Homes are being erected. There are Baptists among the new comers. These should be supplied with church privileges, if possible. A forward look should be given. What prospect in the future is there for the establishment of a church where our principles can be set forth and our people instructed in "the ways of the Lord?" We do not want to begin and in a few years find that we have made a mistake. Let us start right. Then push with energy and determination until the new interest can stand alone and become a centre of light and blessing to others. We are not familiar with the conditions which obtain at the "Mines" but we have confidence in the brethren who compose the "Quarterly Meeting" and the Home Mission Board. It is in just such cases that a wise and judicious Superintendent would be of great benefit to the work of planting new interests and fostering feeble churches.

"And Who is My Neighbor?"

My neighbor is every human being on the face of the earth whom I can reach personally or through another.

It makes no difference whether we see him or not, our duty to him is exactly the same. If we go through life caring only for ourselves, our families and our businesses, we give no proof that we are followers of Christ. He came into this world to live for others and to die that they might not die. The sign and mark of a Christian is in his doing as his Lord did. Professions are not as potent as doings. All the religious observances in the world will not amount to the value of the smallest deed done to a needy soul. Indeed, the most acceptable worship which we can offer is in doing just such deeds.

Editorial Notes.

—A good prayer to offer every day.

Dear Lord of Thee
Three things I pray;
To know Thee more clearly,
To love Thee more dearly,
To serve Thee more nearly
Every day.

—It has been going the rounds of the press that Rev. O. W. White of Weymouth, evangelist, has severed his connection with the Baptist denomination. Mr. White's name is not found among the Baptist ministers as published in the Year Book and the question arises when did he become a Baptist minister? It is not often that a Baptist who knows why he becomes one, is found turning his back upon the principles for which the denomination has stood for so many years.

—It is stated that during the last seven months of 1902 the Presbyterian Board of Foreign Missions sent out 130 missionaries, the largest number it ever sent in the same length of time, and probably a larger number than any board in the United States ever sent in any year. This advance is largely due to the fact that there are so many churches, Sunday Schools and individuals that are supporting missionaries on the foreign field. And this accounts in part for the growing interest in world-wide evangelization. A pastor in the home church—a missionary abroad. An ideal condition.

—The article on 'The Temple of Fame,' followed by a sketch of the poet Longfellow is from the pen of Charles F. Myers, M. A., M. D., a former graduate of Acadia, and at present a physician in the city of New York. Dr. Myers is deeply interested in the prosperity of his Alma Mater. He has been able to accumulate considerable property in the city of his adoption. He will no doubt, be inclined to add to his already generous gifts to the funds of Acadia—Others, beside our own pushful president are having interviews with Dr. Myers—Some of the older graduates—those from 1865 to 1870 will read this article with particular interest.

—"It is more blessed to give than to receive," so said the master. This is what He said. Is this what His people affirm? Do they not say, 'get as much as you can and give as little as you can.' Does not this seem to be the principle which governs many in the churches as well as in the world? It is a great mistake, the Master was right. It is blessed to get, but it is more blessed to give, and the more you give the greater the blessing, God's blessings to us come in through the same door that our gifts go out to others, and largely in the same proportion. Our mission treasures afford a good illustration—Brethren heed Christ's words!

—There is one doctrine of election in which the children of John Wesley and the children of John Calvin and all others of God's children will accept without question,—that God's election to service and not to