

Messenger and Visitor

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CONSUMPTION.

In our country, as in many others, the ravages of the disease popularly known as consumption are most serious. If you examine any table of mortality statistics, he will find that a large proportion of the deaths recorded are due to pulmonary tuberculosis. An eminent medical authority has said that tuberculosis has caused more deaths than smallpox, diphtheria, scarlatina, measles, typhoid, typhus and yellow fevers, cholera, leprosy and whooping cough combined. It is estimated that throughout the world two million deaths from tuberculosis occur every year and that in Canada alone 8,000 persons annually fall victim to the disease. This is an immense drain upon the life forces of the country, and accordingly upon its wealth also, for it is estimated that each of the 8,000 lives is worth on an average \$1,000 to the state, making a total of \$8,000,000, and besides this there is an infinite and probably still larger item of loss due to the necessary expenditures for the families thus left unprotected. It has indeed been estimated, but the estimate is probably extravagant that Canada is losing \$72,000,000 each year as the result of tuberculosis. And yet medical experts declare that tuberculosis is both preventable and a curable disease. The harvest of death from this cause will doubtless be large for many years to come, but there are good grounds for believing that the harvest will be a gradually decreasing one, and that in highly civilized countries, this terrible disease, which has been called the great white plague, will be in a very large measure stamped out. It is evident that even now some progress is being made in that direction. Statistics lately published by the Provincial Board of Health of Ontario show that the deaths from consumption in that Province have decreased in three years from 1,842 in 1901, a decrease of 25 per cent. Credit for this encouraging showing is due in a large measure, it is claimed, to the educational campaign which for years past has been conducted by the National Sanitarium Association. Within recent years there have been established in regard to consumption some fundamental facts which are of the greatest importance in dealing with the disease both in respect to its prevention and as to its cure. The old theory, once generally entertained, that consumption is hereditary, has been overthrown. It is now considered to be well established that consumption is not hereditary. Persons do not inherit consumption, but they contract it, just as they contract typhoid fever and many other diseases, by having the germs or bacilli of the disease imparted into their systems. It is admitted, however, that in the case of many there is inherited weakness, which accounts for the fact that some persons fall victims to consumption much more easily than others, because they have less power to resist the action of the disease germs. And yet a person having thus a predisposition to consumption would, it is held, be perfectly safe in a country from which the tubercle bacillus had been banished.

Further it is regarded as a well established fact in this connection that the most common and most potent means of contagion is the sputum of consumptive patients. The matter thrown off from the diseased lung is full of the germs of the disease and when dried and pulverized floats in the air with other dust, and is thus breathed into the lungs. When it is considered that the tubercle bacillus is exceedingly tenacious of life and that it is estimated that the average consumptive patient throws out daily in his expectorations more than seven billions of bacilli, it is evident how great a source of danger the dried sputum of tuberculous persons may be to those who, either through heredity or otherwise, have any predisposition toward the disease. Persons of strong constitution will indeed pass unscathed through conditions under which others in reduced health or of a tuberculous tendency will succumb to the disease. But it is in the highest degree important in the interests of safety that the contagious character of the disease be known and recognized, and while it is not necessary that the consumptive patient shall be entirely isolated, it is in the highest degree important that the sputum of the patient be disposed of in a way to avoid

danger from that source. And since physicians tell us that a very large percentage of the adult population is more or less tainted with tuberculosis, though in most the disease may not exist in an active form, it is apparent how important it is that regulations against spitting on the floors of rooms or of cars, or on sidewalks or other places of public concourse should be rigidly enforced.

A better understanding of the nature of consumption has not only done much to suggest means for its prevention but has also led to a more successful treatment of consumptive patients. It has been clearly established that in a great many instances tuberculosis, with proper treatment, is curable. The Sanatoria which within the past few years have been established in this and in other countries have done much to demonstrate this. It is, we believe, an unquestionable fact that many persons are to-day bravely taking their part in the world's work who would have been in their graves, but for the help they have received at these institutions, and many more now attending them are in different stages of convalescence. Some of our Provincial Governments have moved or are moving in the matter of establishing these institutions, but it seems evident that in view of their demonstrated value and of the great interests at stake much more should be done in that direction.

But if for any reason a consumptive patient cannot avail himself of the advantages of a sanatorium, public or private, that is no reason why he should not keep up a hopeful and successful struggle against his dreaded enemy. For most persons the essentials of the most approved treatment are right at hand. Any honest and intelligent physician will say that there is little or no value in medicine for the treatment of this disease. The essential conditions are to build up and sustain the general bodily health by an abundance of good and nourishing food, to breathe day and night the pure fresh air, to keep up a cheerful spirit and not to overtax the strength. The old way of treating consumptive patients by jealously guarding them from every cold breath of air, keeping them shut up in close rooms at night, dosing them with many medicines and feeding them on light delicacies, meant certain death to the patient and frequently contagion and death to other members of the family. There appears to be no reason why any person—especially any young person—who is otherwise in fairly good health, should die of consumption. But the conditions mentioned above must be bravely accepted. The patient must have fresh air day and night, summer and winter, storm or sunshine. When it is cold he must put on clothes enough to keep him warm, but at any cost he must have the fresh air. Then he must have plenty of milk and eggs and other nourishing food to keep up his strength and resist the wasting nature of the disease. He must be careful not to overtax his strength either in work or play and he must understand that any wanton dissipation of his mental or physical forces means death. There are, we believe, a good many persons in this country to-day who are thus intelligently waging a successful fight against this dreaded disease, and this article is written that others who may be in its incipient stages may be encouraged to do like wise.

KING AND TEMPLE BUILDER.

Solomon had a two-fold calling. He was to be King over Israel and he was to build a temple to the Lord. It was a high position and a great work to which the young prince was called. To wield wisely and well the sceptre placed in his hand by his illustrious father, to fill honorably the throne which David, by the favor of God, had established in Israel and to build a temple to Jehovah, a temple which should stand in Jerusalem as a visible and splendid declaration of Israel's faith in the true God, and as a monumental protest against the idolatries and iniquities of the heathen nations, was a work which might well satisfy the largest and noblest ambition.

This calling of the young Solomon may justly be considered typical of the calling of God for all men. Every young man who has ears to hear the voice that is ever speaking to us from above will distinctly hear God's call to him to be a ruler and a temple builder. And that call to rulership and to temple building is no imaginary and unreal thing. It is indeed in the highest degree significant and true. Man was placed upon the earth, not that he might be a fugitive or a slave cowering in fear in the presence of the great and mysterious forces of nature and the brute creatures which have their home upon the earth. He was placed here that he might rule. "Thou madest him to have dominion over the works of Thy hand, Thou hast put all things under his feet." More than this, he was called to the lordship of self-control, to exercise authority over his desires and appetites and to keep the lower elements of his animal nature in subjection to the will of the spiritual man. This call to lordship over self represents man's highest and hardest task, and here his most frequent and most disastrous failures have occurred. And failure at this point is decisive. Man has indeed exercised a large measure of authority over earth and sea and all that inhabits them. He is able in a measure to control the elements and forces of nature so as to make them serve his will, he has attained to mastery in the dominion of knowledge and filled the world with the products of his brain and hand. And yet, if with all his acquisitions and his honors, he has failed at the

point of self conquest, so that instead of being a ruler in his own home he is the slave of his own passions; he has fallen short of true kingship and nothing can atone for the failure. One may stand, a king unequalled in wisdom and wealth and learning and splendor. The magnificence of his capital and his court may be the wonder and the envy of the world. And yet, if he has not learned in the highest sense to rule himself, if he is a slave where he should be most a king, then there is a cloud upon his name and fame which not all the wealth and wisdom and magnificence of a Solomon can dissipate.

So we come to see why men are called not only to be kings but to be temple builders and how it is that the man who is not a temple-builder cannot be a true king. The true temple is not a material, but a spiritual creation. That temple of Solomon, magnificent in its greatness and its wealth of costly stones and gold, was after all only a type and shadow of the true. The dwelling-place of God on earth is not any temple built with hands, it is the heart made receptive to the Divine Spirit, and the true temple builder is the man who works together with God to make his heart a place where God may dwell and reign supreme. It is the man who has renounced his pride and all his sin and who, through his repentance and faith has come into loving fellowship with God, who thus becomes a priest and a king, a real vicergerent of God on the earth. Such men have the nobility of true kingship, for they bear witness to the truth. They may not sit on ivory thrones or be attended by the splendors and pomps of earthly monarchs. Their thrones may be a dungeon, a scaffold, a cross. Nevertheless they are the real kings, and through them God's kingdom comes in the earth. "Take heed now, for the Lord hath chosen thee to build a house for the sanctuary; be strong and do it." It is a great thing when a young man heeds this call from on high, and makes it his supreme life purpose to obey. It is a call to something greater and nobler than any merely temporal and earthly rulership. God's call means service, and all true kingship means that. It is service which means a fellowship with Christ's sufferings, but it also means a working together with God. It is a call to rulership, authority and final victory. Young men are sometimes tempted to believe that evil rules, and therefore to make Satan's choice, and say, "Evil be thou my good." This is the supreme delusion. It is not mammon and lies and lust and hypocrisy that rule God's world. If men want to be on the winning side let them make haste to ally themselves with God and goodness. When the clouds and mists which now hang over the great battlefield shall have been lifted, it will be seen that the victorious host is that which marched under the banners of righteousness and truth and love.

Editorial Notes.

—King Victor Emmanuel and Queen Helena, of Italy, visited England last week. Their welcome on the part of King and people was a very cordial one. There is talk of a treaty of arbitration between Great Britain and Italy similar to that lately concluded between Great Britain and France.

—The *Sunday School Times* some months ago offered a prize of \$25 for the best article on "Christmas Giving in Sunday School work." We are much pleased to know that Rev. C. W. Corey, pastor of the Liverpool N. S. Baptist church, was the successful competitor. The *Times* of the 21st inst., contains the prize essay, entitled, "What the Gift Service Did for Us." The MESSENGER AND VISITOR extends Bro. Corey its congratulations.

—At the time of the meeting of the Baptist Congress in Philadelphia two weeks ago, a meeting, not connected with the Congress was held to consider whether or not something might be done to emphasize the unity of the Baptist denomination in the United States. As the result of deliberations in this connection it was resolved that an attempt should be made to hold the 1905 May anniversaries of both the Southern Baptist Convention and the Northern Baptist Societies in Washington, D. C., and that after the business of these bodies has been completed, a joint meeting of Baptists then present in the city should be convened to consider some of the great interests of the denomination.

—Our Baptist churches in St. John are now all furnished with settled pastors, except the Tabernacle church, and we learn that Rev. P. J. Stackhouse has accepted a call to return to the Tabernacle and will resume his labors there in January. For the present the church is being acceptably supplied by Rev. I. B. Colwell. The Brussels St. and Main St. churches, after having been for some months pastorless, have now, as the readers of the MESSENGER AND VISITOR know, secured ministers. Pastor Cohoe at the former, and Pastor Roach at the latter, have entered upon their work with earnestness and with good promise of success. The other Baptist churches of the city, with Fairville, are well cared for. It is to be hoped that the relations now so happily subsisting between all these churches and their pastors may long continue and that the present prospect for harmonious and successful work may be richly realized.

—Statements recently made by Dr. Bernard Grenfell, at the general meeting of the Egypt Exploration Fund in London, in reference to the recovery of papyri buried since