

Messenger and Visitor

THE CHRISTIAN MESSENGER
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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, MAY 13, 1896.

Removal.—The MESSENGER AND VISITOR again occupies rooms at 85 Germain Street, up stairs, near King Street. Please remember: 85 Germain Street, instead of Prince Wm. street. Old and new friends are always welcome.

—This St. John Baptist minister met on Monday morning. There was a full attendance. Pastors Gates and Gordon entertained the brethren with an interesting account of their work and experiences in Chicago.

—We learn from Professor Tutis, of Acadia, that the class of '96 presented his lecture room in Oct. last, with a case of maps, suspended on spring rollers. The present was very timely and a much needed addition to the furnishing of the room. The cost of the maps was about twenty-five dollars. For years to come succeeding classes will derive benefit from this wise appropriation.

—We had intended to call attention last week to the article by Rev. B. N. Nobles, which appeared on the second page of this issue. The article is well written and substantially the paper presented by Mr. Nobles before the Baptist Institute in St. John last August. It deals with a subject in which many feel a special interest. Mr. Nobles' view as will be seen differs from that generally presented by either pre-millennialists or post-millennialists. Whether or not the reader is able to agree with the writer in the position taken, he will find the article an interesting contribution to the discussion of the subject.

—The remarkable phenomenon of a moving mountain is reported as having occurred in the department of Gard, France, where it is said Mount Gouffre, a mass of rock 650 feet high, suddenly gave way at its base and began moving toward Gardon river on the left bank of which it was situated. The movement began on the 15th of February and continued moving until the end of the month. As a result the machinery in the Grand Combe Colliery and nearly a mile of railway were destroyed and some 600 persons were obliged to leave their houses. The rocks of which the mountain was composed rested on a bed of clay, their strata having a dip of a considerable angle toward the river. The movement of the great mass is thus easily accounted for by its own weight and the action of the water. The movement was accompanied by a terrific noise.

—One of the honored names in connection with the early history of our Baptist churches in these provinces is that of Joseph Crandall. He was one of a number of men, strong in faith and endowed with extraordinary gifts, who, in the providence of God, were raised up to be the founders and fathers of the denomination. A short time ago we received a copy of a manuscript written by Father Crandall giving some account of his early life and ministry. The sketch is not so full and so consecutive as we could desire, but it contains much of interest and value. A part of it appears upon our second page of this issue. Some, perhaps all, of this sketch has been published before, but it will be new to some of our readers, and to others it will be interesting as refreshing their memory of matters half forgotten. Not a few of our older readers, we suppose, will remember Joseph Crandall in the days of his active ministry. We believe it is the unanimous testimony of those who thus know him that he was a preacher of no ordinary power. The account which he himself gives of the beginning and the continuation of his ministry, though quite free from any trace of false egotism, goes to confirm this testimony.

—DEATH came suddenly, and quite unexpectedly it is probable, last Tuesday to Col. North, "the Nitrate King" while sitting in his chair in his London office. John Thomas North began life as a poor boy and as a wheelwright's apprentice in the town of Leeds. Emigrating to South America, he invested his small earnings in Nitrate property in Southern Peru. His venture was highly successful and his wealth grew apace until he came to be one of the richest men in the world. Returning to England, Col. North built for himself a splendid country residence, known as Anery Park, in the beautiful county of Kent. He spent his millions lavishly for purposes of ostentation and luxury. Two or three years ago he created a grand sensation by giving a ball in London on a most princely scale at an expense, it is said, of \$75,000. It does not appear that he had any ambition to use his wealth for the promotion of philanthropic purposes. Among his projects it is said was the establishment of a new Monte Carlo, in comparison with which the famous gambling resort of the Prince of Monaco would sink into insignificance. It had been stated also that he had bought from the King of the Belgians a strip of sea-coast at Ostend, where he intended to build a magnificent marble Casino which was to be managed with princely extravagance. But death has put an end to all this. The millionaire has gone where the wealth of men is not reckoned according to the amount of wealth they have been able to accumulate. Such men are spoken of as "successful," but after all it seems a very melancholy kind of success.

—In connection with the opening of the New Tremont Temple, Boston, Zion's Advocate gives the following facts in connection with the life and work of Dr. Geo. E. Lorimer, the distinguished pastor of the Temple church:

"He was born in the suburbs of Edinburgh, Scotland, June 4, 1838. When thirteen years of age he ran away from home and went to sea, but one voyage satisfied his desires in this direction. At seventeen he came to this country as a member of a theatrical troupe, and while thus engaged at Louisville, Ky., he came under religious influences, was converted, and, leaving the stage, he entered Georgetown College. He soon began to preach. His first pastorate was at Harrodsburg, Ky., where he married the daughter of one of the deacons of the church. In 1861 he became the pastor of the Walnut St. Baptist church, Louisville. In a pastorate of seven years he baptized more than five hundred persons. Thence he went to Albany, N. Y., where he was likewise successful. In 1870 he accepted a call to the Tremont Temple church, Boston. Here he remained until 1879, when he accepted a call to the pastorate of the First Baptist church, Chicago. The church was in financial straits, but in two years it was relieved of its heavy indebtedness. In 1881 he accepted the pastorate of the Immanuel Baptist church, Chicago, of which he was pastor until his return to Tremont Temple in 1892. Dr. Lorimer's work in this last pastorate has been his best, and he preaches to the largest Protestant congregation in New England. A period of unequalled prosperity, we believe, awaits him in the new house."

—There is highly interesting and cheering intelligence respecting the progress of mission work in China. Frank S. Dobbin in the *Examiner* writes in reference to the district of country about Foochow where less than a year ago the fierce passions of the Chinese mob were raging: "It was in this section, up near Kueicheng, that the missionaries were murdered on the first of August. For a while after that the missionaries were held in check by the Consuls of the various governments, who forbade their going into the interior. Some weeks ago that restriction was removed, and the American missionaries and those from England have found, all unexpectedly, a great inclination of the people to listen to the Gospel. The missionaries find such opportunities for preaching the Gospel of the Kingdom as the oldest missionary had never seen. This is a field that has been adjudged the most barren and unpromising in all Eastern China. In one city the chapel has become too small to hold the congregation, and an ancestral temple has been rented. Men have come in from the surrounding villages to Foochow, asking for Christian teachers. Some of the Chinese, artisans and business men, have been found willing to go and preach in these villages without any remuneration. They go two and two, preaching and selling Bibles, books and tracts. Hundreds have applied for admission to the churches, but the missionaries are moving with due caution in admitting them. Mr. Beard, of the American Board, says that the people are ready by thousands to learn the principles of the Gospel. Mr. Goddard, of the same mission, has been up-country, making a tour of the village. It is found everywhere quiet and everybody friendly."

—A LETTER has been received by the officials of the Red Cross Society in Washington from Miss Clara Barton. The letter was written in Constantinople under date of April 18, and it is said discloses the fears which have been expressed that the suffering Armenians would fall on account of the opposition of the Turkish officials. In reply to those who, influenced by the supposed insuperable difficulties, had advised Miss Barton to abandon her relief work for the Armenians, Miss Barton writes: "I have a body of relief on these fields, hundreds of miles away in the mountains, a thousand miles from me, that I could not draw off in six weeks. The best we could do would be to abandon ten thousand poor, sick, suffering wretches to a fate that ought to shock the entire world. Dying, sick, footless, naked, and not one doctor and no medicine among them; whole cities surrounded left to their fate, to die without a hand raised, save the three or four resolute missionaries, tired, worn, drop-servant at their posts until they drop; the civilized world running over with skillful physicians and not one here; no one to arrange to get them there, to pay the expenses, to take special charge and thus make it possible for them to go. And we, seeing that state of things, holding in our grasp the relief we had been weeks preparing and organizing in anticipation of this, to turn back and draw off our helpers, send back the doctors already started, give all up because somebody had said something, the press had circulated it, the world had believed it, our disappointed committee had lost heart and grown sour, struggling with an occupation rather new to them, and the people had taken alarm and failed to sustain them. Was this all there was of us? No purpose of our work of men is not reckoned according to the amount of wealth they have been able to accumulate. Such men are spoken of as "successful," but after all it seems a very melancholy kind of success."

PASSING EVENTS.

THE General Conference, the great representative assembly of the Methodist Episcopal church in the United States, has been, for the past two weeks, in session in Cleveland. The Conference meets only once in four years, and its quadrennial session is, of course, to the willions of adherents of the Methodist Episcopal body, an event of large importance, and not without a very considerable degree of interest to the christian people of America generally. The questions which have engaged the attention of the Conference are practical and administrative rather than theoretical and doctrinal. It has had no heresy questions to deal with, we believe, nor has its serenity been disturbed by any efforts of creed revision. In the beginning of Methodism a good deal of the radical element found place. But though in its methods of working it has adapted itself to what was judged to be the requirements of the age and the country, it has not developed any radical tendencies in theology, but has been content in this matter to follow pretty closely in the footsteps of its fathers. Among the practical subjects which have been given greatest prominence, "the woman question" has been the one of liveliest interest. The phase of the question which particularly demanded consideration was, Shall women be admitted to the General Conference? This has occupied the attention of churches and subordinate Conferences for years past, and though the general sentiment of the denomination in respect to the position of women in the church is strongly and increasingly liberal, the proposal to admit women to the General Conference has not thus far prevailed. The question of modifying or abolishing the itinerant system in connection with the pastoral office is another matter which, in the Methodism of the United States as well as of Canada, commands it present a great deal of attention. The itinerant system has great advantages, especially in a new country. In the more settled condition of things which an older country presents, the benefits of the system are not so great, while there are some obvious disadvantages to be encountered. So far it has not been considered advisable to make changes in the itinerant system beyond lengthening the possible period of the pastorate by a year or two, but the tendency is probably in the direction of more important changes.

THE situation in South Africa is not grown less interesting of late. The Matabele forces which were hemming in and pressing upon Bulawayo having been repulsed, appear to have given over their purpose to take the place and have moved away northward. The danger to British interests from the action of the native tribes is therefore less imminent and it seems probable that a condition of peace will be re-established without very great difficulty. With the Transvaal, however, the relations of the British government are still serious. The publication by the Transvaal Parliament of certain cypher despatches having to do with the Jameson raid have caused no little excitement. These despatches are highly damaging to Cecil Rhodes and other officials of the British South African Company, since they show apparently that the movement of which Jameson's raid was a part was undertaken with the cognizance of Mr. Rhodes and those who shared responsibility with him, if indeed they were not the chief plotters. Prompt and vigorous measures on the part of the British government in disavowing any responsibility in the matter and in dealing according to justice with those who are implicated appears imperative. It is suspected and not without probability that what has now transpired was not unknown to the Colonial Secretary, Mr. Chamberlain, and that his endeavor to persuade President Kruger to visit England was largely due to his anxiety to prevent if possible the divulgence of all the facts in the matter of which that astute ruler was in possession.

THE hanging, in Philadelphia last Thursday, of the man Howard W. Mudgett, better known under the alias of H. H. Holmes, brings to a fitting close the career of a man who had attained a bad eminence among the greatest criminals of the century. How many murders the man had committed probably no one knows. The crime for which he was convicted and executed was the killing of Benjamin Pitzel, a partner with him in conspires to defraud insurance companies. It is believed that evidence was obtainable to convict him of the murder of several other persons. According to his own declarations, Holmes was the murderer of many per-

sons. But no faith is to be placed in his "confessions," since the statements explicitly made one day were as explicitly contradicted the next. A short time ago he had a book published in which he confessed to the killing of a score of persons of both sexes, several of whom are known to be still living. Before his death he declared that the only persons he had killed were two women whose deaths had resulted from mal practice. Holmes was evidently a moral monstrosity having little sense of the enormity of the crimes which he committed. To what extent the character he developed was the result of inborn criminal propensities or lack of moral perception and to what extent it was due to wanton abandonment to evil suggestions, it is impossible to determine. Happily for society the development of a human character so diabolically original is comparatively rare.

OUR readers do not need to be informed that at the present time there is special activity in political circles. The leaders on both sides are marshalling their forces and from both sides are heard confident predictions of victory in the approaching contest. During the past week Sir Charles Tupper has made a visit to Winnipeg where he has addressed the people in the interest of the candidacy of Mr. Hugh John Macdonald who has entered the reconstructed Cabinet as Minister for the Interior. Mr. Laurier is bringing the power of his eloquence to bear in Quebec. Mr. Foster is in New Brunswick, and during the past week addressed public meetings at Hampton, St. John and Fredericton. A noteworthy event in connection with the campaign is the publication of an open letter written by Sir Oliver Mowat to Mr. Laurier in which the Ontario premier pledges his support to the Liberal leader in the present contest and consents to enter his government if victory should perch upon the Liberal banners. Less is heard of the influence of prohibitionists in the campaign than could be desired. In Kings Co. N. B. however, Judge Merton has received the nomination of the Prohibition Convention and of the Conservative party. In Annapolis County both candidates are said to have given assurances that they will if elected support prohibition. At a public meeting of prohibitionists held on Friday evening, it was resolved not to endorse or support any candidate who would not subscribe to the required pledge of the Convention and publish it in the newspapers.

CERTAIN changes in connection with the Supreme Court of New Brunswick which have been for some time expected have been announced during the past week. Sir John C. Allen, who for thirty years had discharged with fidelity and honor the duties of Judge of the Supreme Court and for twenty years had occupied the position of Chief Justice, now retired and is succeeded in the Chief Justiceship by Mr. Justice Tuck who is a judge of eleven years standing. The vacancy thus created has been filled by the appointment of Mr. Ezekiel McLeod who, in the late Dominion Parliament represented the City of St. John in the conservative interest. Mr. McLeod has a good record as a lawyer, a public man and a private citizen, and his appointment to the honorable position of Judge of the Supreme Court is received with general satisfaction.

The long expected judgment of the Imperial Privy Council on the questions submitted to it touching the powers of the provinces of the Dominion respecting the legal prohibition of the manufacture and sale of intoxicating liquors was handed down on Saturday. A London despatch to the Montreal Star in reference to the matter says: "The three points standing out clear in the prohibition judgment of the Privy Council delivered today are that the Dominion government alone has jurisdiction regarding the importation of intoxicating liquor into a province, that the local option law is inoperative where it clashes in its municipal operation with the C. T. A. adopted by counties as a whole, and that the local governments have the right to pass a prohibition law without suppressing the manufacture of liquor for outside consumption, and being at the same time powerless to stop the importation of liquor into the Province, which is alone controllable by the Dominion Government."

Commissioner Eva Booth, who was sent to America to win Ballington Booth back to the Salvation Army, and after-ward retained the command till Booth-Tucker's arrival, sailed for England on the Umbria. Contrary to the custom of most of the army officers, she took a first-class passage. Miss Booth will return to take the Canadian command.

Tremont Temple.

The event of the week at the Hub is the dedication of Tremont Temple. The building of this magnificent structure is a great undertaking, successfully accomplished. It speaks volumes for the energy, skill, and devotion of Dr. Lorimer and his coadjutors, and it will doubtless be for many years to come a very important ecclesiastical centre of the Baptist denomination in New England. From this centre will emanate, through the Home & Foreign Missionary organizations, the Baptist Publication Society and the Watchmen, rays of light which will reach all parts of the habitable globe, and here many of the thousands of strangers who are continually passing through or tarrying in this great city, will hear the Gospel and be brought under its gracious influences. The spacious auditorium is entirely too small for the crowds who seek admission during the dedication exercises, and will be none too large for the ordinary services. The land upon which the Temple stands is valued at \$600,000 and the building cost \$510,000. A strenuous effort is now being made to reduce the debt to \$250,000 which the church corporation can carry for a season without inconvenience. A large income will be derived from rents which will go towards interest and liquidation until the debt is paid, and then all the surplus will be expended for the service of the community. The church, while appealing to the public for aid, does not ask for assistance in any extravagant expenditure. They have undertaken to provide for the convenience, comfort and edification of the worshippers, and the salvation of sinners. These are costly articles which to many may appear superfluous, but these have been donated by parties who have in this way given expressions to their good will and have been thankfully received. No poor man's dollar will go towards paying for the magnificent lectern, flag or anything which appears like needless expenditure.

On Sunday the morning services were repeated in the evening, and no person was admitted to both, and yet some of the neighboring churches had considerable additions to their congregations. On Tuesday evening Dr. Henson, of Chicago, preached a characteristic denominational sermon. Taking for his text Acts II 41, 42, he said that we had here a picture of the ideal church for which many were looking into the future. The church at Jerusalem was a company of baptized believers and the Baptist denomination stands for a copy of that model. We do not lay so much stress upon baptism as some who accuse us of making too much of it. We do not regard it as essential to salvation, but we do insist that salvation is essential to baptism. Those early believers were baptized and united with the church. Nowadays many say, "These things are not essential," and then they find many excuses for standing aloof. The believer has no right to ask "What is essential?" but his motto should be "Whatever he saith unto you do it." They continued in the apostle's doctrine. Their doctrine are ignored. Messes and the prophets are discounted and the apostles are treated in the same way. Men say "The apostles are of no account we want only the teachings of Christ." They forget that Christ himself gave sight to the blind, and the raising of the widow's son.

"After each account, I ask them, how was it Jesus could do this wonderful thing? Who is he? Thus I impress on their minds that he is the Son of God. The women are not accustomed to give attention to anything long, and it is best to stop and ask questions. I then tell them how he taught the people, and that what he said made them angry some times, and they brought him before the Pharisees, who knew that he was innocent, but conspired him to death, to please the people. (One has to explain that in that land criminals were crucified, not beheaded). I explain how he could have saved himself, but would not, that he might save us—for on the cross he atoned for the sins of the whole world—and that by trusting in him we may be forgiven. Then if the women seem to have taken in what has been said, I go on to tell briefly of the resurrection, God's proof that Jesus was innocent—the Son of God, and is now our mediator in heaven. I am glad if, out of a dozen women, a few can answer most of such questions as "Whom should we worship? Must we use candles and incense? What should we pray for? Who is Jesus? How did he die? Was he a sinner? How three days what happened? How can we obtain forgiveness of sin?"

Notes.
Mrs. J. W. Brown, Nitrate Falls, has consented to act as Secretary for Annapolis Co. Secretaries of Aid Societies will please address her as above.

A Mission Band was organized at Nitrate Falls April 14, 1896, with fourteen members. Pres. Mrs. Norman Beckwith; Secy, Miss H. Morse.

Mrs. Foster, Co. Secy for Yarmouth Co., has organized two Mission Bands. One in Acadia with thirty six members, and one in Chebogue, membership twenty. A. E. Jorgensen, Prot. Secy.

W. B. M. U.

W. B. M. U.
We are laborers together with God.

Contributors to this column will please address Mrs. J. W. Manning, 51 John West, N. B. PRAYER TABLE FOR MAY

For Mr. and Mrs. Morse at B. Millipant that health may be continued and the work of our prayer in their hands. That Mr. Morse's letters to the children may be a reality blessed to their hearts. For our Aid Society and Mission Bands that the spirit of consecrated giving may be theirs.

My Sisters: Did it ever occur to you that if your own courage and enthusiasm were a little stronger your Missionary Society would be lifted to a higher standard? Have we not limited God's power and almost hindered his work by our low aims? In many cases there seems to be perfect content with the plan of gathering from each woman a dollar a year. That annual gift admits a woman to membership in our beloved Society. Having become a member, is she not bound to work and give and pray for the objects of the Society as the world would quit outside of the organization? Being a member too often means paying a dollar and dropping all responsibility. Ought it not to mean paying a dollar for the privilege of joining a blessed sisterhood banded together to bear the burdens of a suffering world?

You are a member of the Woman's Baptist Foreign Missionary Society for this year. What shall that mean to the Society and to the work it is pledged to do? You are a busy, hard working woman, but if you know that just beside you there were people living in absolute ignorance of the living, loving Christ, dependent entirely on you for any knowledge of him, would you not spare one hour a week in which to tell them of him?

There are hundreds of millions of women further away who wait for the hand which shall open the gates of life to them. You cannot go. Will you pay for one hour's work each week? Your washerwoman has ten cents an hour. How many women would be willing to pay as much as that every week for the enlightenment of the women of other lands. If this is beyond your resources will you devote an hour each week to interest those who have means?

Saving Truth.
The question has recently been asked of the missionaries on foreign fields, "What is saving truth in its briefest, most easily comprehended form?" The question was felt to be of importance, as often the missionary knows that she must put in one brief half hour's talk all that the hearer is likely to hear of Christianity.

As the result of this question, experiences and methods were given—one of which we give. The writer says, "At first I thought it necessary to tell of creation and the fall, and lead up to the gospel by telling of the Jewish sacrifices, but soon found the time too short for this."

"Now, I speak of the true God, on whom we depend for food (to lighten our understand most readily if God is spoken of in that way, for they all acknowledge trust in God for food) then I explain that we can worship God anywhere, tell them how we pray, and how, in answer, God's spirit will influence our hearts and cause us to desire to be good. (They always admit the need of forgiveness; and are interested in knowing about atoning for sin.)"

I give a short account of Christ's life, omitting names of people and places that only confuse them at first. Tell them of two or three miracles as proving his divinity. Perhaps they are most interested in the cleansing of the leper, giving sight to the blind, and the raising of the widow's son.

"After each account, I ask them, how was it Jesus could do this wonderful thing? Who is he? Thus I impress on their minds that he is the Son of God. The women are not accustomed to give attention to anything long, and it is best to stop and ask questions. I then tell them how he taught the people, and that what he said made them angry some times, and they brought him before the Pharisees, who knew that he was innocent, but conspired him to death, to please the people. (One has to explain that in that land criminals were crucified, not beheaded). I explain how he could have saved himself, but would not, that he might save us—for on the cross he atoned for the sins of the whole world—and that by trusting in him we may be forgiven. Then if the women seem to have taken in what has been said, I go on to tell briefly of the resurrection, God's proof that Jesus was innocent—the Son of God, and is now our mediator in heaven. I am glad if, out of a dozen women, a few can answer most of such questions as "Whom should we worship? Must we use candles and incense? What should we pray for? Who is Jesus? How did he die? Was he a sinner? How three days what happened? How can we obtain forgiveness of sin?"

PERSONAL.
Rev. J. Clarke, who has for a few years past served the church at Turner's Falls, Mass., has returned to Nova Scotia and accepted a call to the Bass River and Potapouque field in Colchester County. Mr. Clarke is very favorably known both in the Western and Eastern parts of the Province. We hope that such good may be the result of his labors on his new field.

Mr. Owen N. Chipman has accepted a call to the church at Great Village, Col. Co. N. S. Mr. Chipman, who is a son of A. F. Chipman, of Berwick, and a grandson of the late Rev. William Chipman, is a graduate of Acadia and is about completing his theological studies at Rochester. He is a man from whom faithful work may be expected and we trust that he will be greatly blessed in his ministry.