

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LVI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR
VOLUME XLV.

Vol. IX., No. 8.

SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 1, 1893.

Printed by G. W. DAY, North Side King St.

—Our venerable father in the ministry, Rev. David Crandall, has passed away. His death occurred on Sunday, January 22, at his home, Springfield, N. B. He had reached the great age of 97 years, and had been for more than 62 years in the ordained ministry, having outlived all his contemporaries. Longer continuance here could not of course be desired. Doubtless the aged servant of the Lord felt that it was better to depart and to be with Christ. Father Crandall was a faithful minister. He fought a good fight, kept the faith, and his, no doubt, is the reward of the faithful. A more extended notice, with some account of the good man's work, will appear next week.

—As a contribution to the literature on the oldest Church question, which has attracted some attention of late, Mr. Gilbert Seaman, of Minville, sends us some notes, which are printed elsewhere in this issue. They give a traditional account of certain matters connected with the early settlement of Sackville and vicinity. It is not clear to us what is meant by some of the statements, but they are given, as Mr. Seaman says, "for what they are worth," and they may be worth something. The statement in reference to Elder Rounds, who is said to have succeeded Nathan Mason as pastor of the church at Sackville, we do not remember to have met with before. We hope the notes may have a value for Pastor Warren as a clue to assist him in further investigations of this interesting subject.

—A CORRESPONDENT asks: "Is it in accordance with the teaching of the Bible for women to vote in church on the occasion of electing a deacon or calling a minister, or is it customary in the Baptist churches to do so? Also, is it right for a minister who has resigned the pastorate of a church to put in a deacon on the Sabbath, thus leaving the church in a disturbed state and making it more difficult for the next minister?" In answer to the above it may be said that the New Testament contains no statement as to those who may or may not vote on the occasions mentioned. It is well known that the general custom in our churches for women to vote on such questions if they choose to do so. Whether a pastor is removing or remaining he should be careful certainly to do nothing unnecessarily to disturb the peace and harmony of the church. There may, however, be instances in which some disturbance is necessary in the interest of permanent well-being.

—The great Panama scandal, by which France is being shaken as by an earthquake, is not the only thing of the kind in the world. It would appear as if fraud were epidemic at the present time among the nations. In England, too, and Germany gigantic frauds have been perpetrated in the handling of public or trust funds, and Italy, according to recent accounts, is to be added to the list. Canada, as is too well known, has been brought into unpleasant notice in a similar way. United States newspapers have congratulated the country that it is not among the naughty nations whose people have disgraced themselves in this way. If these papers were inclined to enquire into the doings of some of the state governments, there is much reason to believe there would be no need to go far from home in search of scandals. Besides it is now said that more than two and a half millions of Panama funds have been corruptly expended in the United States. A resolution has been introduced into the Washington House of Representatives calling for a committee of enquiry and investigation.

—THE Boston Co-operative Building Company, now twenty-two years old, is mentioned by the *Golden Rule* as one of the oldest and most efficient of many institutions that combine the wisest charity with the sound business enterprise that brings in commercial as well as spiritual returns. Its work, the building of better homes for the poor, is in the highest degree philanthropic, and yet it is done in such a practical way that the company pays good dividends on the money invested. As other instances in the same line it is mentioned that one of the noblest of Boston's city missions operates a broom factory, another carries on a saw yard profitably. "There is no reason," the *Golden Rule* says, "why this sort of service done for our fellows should not be managed so as to gain a financial reward, as well as the philanthropic services of great statesmen, educators, physicians and writers. This is an appeal to the lower motives, to be sure, yet not to ignoble motives; and men who begin to work in wise charities, merely because they pay the prize, will soon come to work in them because they pay the soul."

PASSING EVENTS.

SELDOM has an announcement caused more wide-spread and genuine sorrow than that of the death of Bishop Phillips Brooks, which the daily papers brought us on Monday last. The blow fell so suddenly and unexpectedly too. He appeared to be a man of so magnificent physique that no one thought of his dying for a score of years to come. His illness was very short; no tidings of it had reached the general public. Only since the Thursday evening previous had he been confined to the house with a sore throat, and his illness was not considered anything serious until Sunday evening, when his physician discovered diphtheritic symptoms. A consultation of physicians was had and the condition of the patient was regarded as serious. Still it would appear that Bishop Brooks himself had not apprehended that death was near. At 10.15, he is reported to have said to his nurse, Katie Hogan: "Come, Katie, it is a quarter past ten; I don't think I shall need you any more. Good night." When she hesitated to leave him the bishop insisted upon it, and she retired to an adjoining room. Shortly before midnight, Doctors Beach and Fitz being in attendance, the bishop's mind began to wander, although he was still conscious. Looking up at his faithful and beloved servant he said: "Katie, you can go now. I shall not need you any longer; I am going home." These, it is said, were the last words of Phillips Brooks. After that he lay quietly, apparently not suffering very much and not entirely unconscious. As the hours passed, his tremendous vitality was evidently giving way to the disease. At six o'clock he was but just alive, and stimulants had been administered to keep up his fast ebbing strength. A half hour later his great heart ceased to beat, the spirit of Phillips Brooks departed and the earthly life of one of the noblest and best of men had ended. It is said that Bishop Brooks' death is directly traceable to a severe attack of the grippé which he had last winter. Immediately after his induction he plunged into the duties of his office with characteristic energy, and the physical exertions told heavily upon him. The grippé seized him and kept him hoarse for some time. He was impatient to be out again, and perhaps resumed work too soon. When his physicians permitted him first to walk about a little he said, in his characteristic impatience of the restraint put upon his activities: "I don't like it, this being made to walk on the sunny side of Commonwealth avenue with the babies and the nurses." William Gray Brooks, a brother of the bishop and a Boston merchant, was with him at the end. The other brothers are Rev. Arthur Brooks, D. D., rector of the church of the Incarnation, New York city, and Rev. John Cotton Brooks, rector of Christ church, Springfield, Mass. Another brother, Rev. Frederick Brooks, met his death in 1874 by falling one dark night from the Charlestown drawbridge.

BOSTON has the honor of being the birth-place of Phillips Brooks. His birthday was December 13, 1835, and he was accordingly only a little more than 57 years old at his death. He came of Puritan ancestry. His father was William Gray Brooks, a hardware merchant of Boston, and a man of intellectual tastes. One of his ancestors on the paternal side of the house, was the Rev. John Cotton, the Puritan minister of Boston. The mother of Phillips Brooks was Mary Ann Phillips, and on this side of the house he could count a long line of Puritan ministers of the name of Phillips, and also the founders of those well-known schools, the Phillips Andover Academy in Massachusetts, and the Phillips Exeter, in New Hampshire. Young Brooks having prepared for college at the Boston Latin School, entered Harvard at 16 years of age, and was graduated four years later in 1855. For his theological studies he went to the old Episcopal Divinity School at Alexandria, Va. His first parish was that of the Church of the Advent, Philadelphia, of which he took charge in 1859. Three years later he became rector of the church of the Holy Trinity in the same city, where he remained about seven years. During these ten years of ministry in Philadelphia, Brooks' intellectual and spiritual forces were developing, and though one of the most modest of men, he had become a recognized power in the pulpit and in the church. In 1869, after declining a call to a professorship in the West Philadelphia Divinity School, Mr. Brooks accepted the call of Trinity church, Boston. The church building

was swept away by the fire of 1872, and the present magnificent structure in Copley square was subsequently erected. As rector of Trinity Phillips Brooks became ever more and more distinctly recognized as the most commanding figure of the Christian pulpit in America, until he was elected bishop of the diocese. His election was not unopposed. There was, and is, no inconsiderable party in the American Episcopal church to which a man so generously Christian and catholic as Brooks, caring profoundly for the vital things of Christianity but little for ecclesiastical forms and methods, was not acceptable. Men of the High church and stratified types of Episcopalianism did not fall to make what opposition they could to his becoming bishop, and even since his election he has not been free from attacks from the same quarter. But the man was of so great a stature that he overtopped all mere ecclesiastical distinctions. The people of all communions saw and loved him as a noble Christian man, a great and faithful minister of Christ. Deep, sincere and wide-spread is the mourning for him.

NATURALLY when a great man passes from the earth, it is asked what were the sources and what the instruments of his power? The question is perhaps never an easy one to answer. We have no space at present to command to discuss the question at length in reference to Bishop Brooks. Every one knows that the man was far greater than his office. Being made bishop added nothing to his stature. If his aim had been popularity probably he would have declined the office. His nature was not only great and generous, but marvellously well-balanced and complete. In his physical manhood he was a commanding figure, towering magnificently above his fellows. Men of ordinary stature looked like boys beside him. As he passed upon the street people turned to look at him. His head was superbly shaped, and the great, kindly eyes and noble countenance fittingly clothed and revealed the strength and light and sweetness of the soul within. It was not in this case, as it has sometimes been, that a great soul was handicapped in its expression by physical weakness or deformity; soul and body were fittingly united. Phillips Brooks was a man of great, commanding intellectual force. Those who listened to his preaching never felt that their intelligence had been insulted or ignored. Yet it was not his vigorous and cultivated intellect that chiefly attracted men. He was not, in the ordinary acceptance of the term, a theologian, nor was he regarded as a very profound or original thinker. Nor can we say that, in the ordinary acceptance of the term, he was a great orator. On "the graces taught in the schools and the studied ornaments of speech" he placed no dependence. His exceedingly rapid utterance was the despair of stenographers and made almost wearisome demands upon the attention of his hearer. This rapidity of utterance was necessitated, it is said, by an impediment in his speech, which made it impossible for him to speak more slowly. Whether he spoke from manuscript, as he usually did in the pulpit, or whether he spoke without it, it was the same vehement torrent of speech that he poured forth upon his hearers. His imagination was strong and chastened, but this faculty was never put on exhibition in his discourses. He never employed it to please or to entrance his hearers, but caused it to take the place of a servant in order to increase the vividness and effectiveness of truth. It has been said of his public speech that it was "like a stream—endless, exhaustless, rich and strong, with great depths beneath, like the rapids of Niagara above the Falls; . . . so tremendous, so resistless, so impossible ever to forget, so inspiring to remember. Reporters could not copy his talk, but souls could absorb it." But however grand Dr. Brooks was in intellectual force, developed, disciplined and cultured as these were by study, travel and experience, his greatness was not merely or chiefly in his intellectual stature. Measured by such a standard, many others were as great. To understand the charm of that rare personality, we must take account of the broad and generous human sympathy of the man, his profound faith in God, his profound faith in man, his profound faith in the love of Christ that like a mighty stream surged through his soul ever seeking and finding expression in word and deed. Few men have better loved their fellows; and the sympathy which he felt was no mere matter of sentiment that evaporates in fine phrases uttered in public places. It was a sympathy

like that of Jesus, visiting the poor and afflicted in their troubles, and giving himself daily and hourly in living, active ministry for those in need. Back of all the wealth and fluency of his eager speech men saw and felt the personality which gave character and power to the utterance. They recognized in him not a man who came in his own name and sought great things for himself, a man filled with human conceit and selfish ambitions, but a true minister of God, who spoke to them in the profoundest conviction of the divine truths he uttered—a brother man built after a somewhat larger pattern than themselves, whose great heart was moved with sincerest sympathy for them in their struggles and sincerest desire for their highest welfare. To many thousands to-day the world seems immeasurably poorer for the death of Phillips Brooks. Men of all classes and creeds are sorrowing for their loss. For such a man rises above all middle walls of partition and all the Christian world claim part in him. He is recognized as a prophet of the Lord and a gift of God to a sinful world.

ALLUDING to the attack of Senator Vest, of the U. S. Congress, upon General Morgan, late Commissioner of Indian Affairs, and the Senator's assertion that the Jesuits have done more for the advancement of the Indians toward civilization and Christianity than all other agencies, the Washington correspondent of the New York *Examiner* declares that there is "not a word of truth in the claim," as he is able to affirm from personal study of the work of the Jesuits among the Indians, which is simply propaganda. The correspondent alluded to further remarks in this connection: "The design of the public school system among the Indians is to make them independent bread-winners, to teach them good English and to look out for themselves, to inculcate patriotism and love for the flag, to instill the principles of honor, fidelity and practical morality, to destroy false notions of the inferiority of women by co-education, to create a love for our public school system, to blend many tribes together and to engender a wide sympathy and co-operation which will be helpful in the future." This is the kind of work which General Morgan has been endeavoring to accomplish on behalf of the Indians of the United States, and this policy, if properly supported by the government, would be attended by the best results. It is strongly opposed by Roman Catholics, who have hitherto had the larger share of the money which has been granted for denominational schools among the Indians. The Protestant denominations have now all adopted the principle of conducting their work for the Indians independently of any support from the state, but this is a principle which the Catholics have no disposition to adopt, and General Morgan is roundly denounced as a bigot for having sought to do away with a system which puts between two and three million dollars of money annually into the hands of the Roman Catholics to aid them in their work—not of educating the Indians and fitting them for useful citizenship—but of making them obedient children of the church of Rome. The government of Canada has the same duty as that of the United States to educate its Indians in such a way as to make them useful and intelligent citizens. The system which General Morgan has been seeking to carry out in his country is, no doubt, the true one for Canada as well, and it will, of course, meet with opposition from a corresponding quarter in this country.

JAMES GILLESPIE BLAINE died at Washington on Friday last. Though the event could not cause much surprise, it having been expected for weeks, the announcement of Mr. Blaine's death has evidently made a very considerable impression on the public. The President has announced his death to the nation in a public proclamation in which the ex-Secretary is eulogized, and it is directed that, for the period of thirty days, the Department of State be draped in mourning. Mr. Blaine was, within a few days of having completed his sixty-third year, having been born Jan. 31st, 1830. He was a Pennsylvanian by birth, but shortly after his marriage, and while still quite young, removed to Augusta, Me., which continued to be his home. Mr. Blaine received his education at Washington College, and started out in life as a teacher, but soon developed a taste and a talent for journalism and politics. In 1862, as representative for Maine, he entered the United States Congress, where his fine abilities soon won wide recognition,

and for more than a quarter of a century he has been one of the foremost public men in the country. In many respects Mr. Blaine was adapted for political leadership. His intellectual powers were great. His fine personal presence and the possession of those magnetic qualities which attract and hold men enabled him to attach a great host of friends very strongly to himself. He was versatile and brilliant, possessing the gift of oratory in no ordinary degree. He was a thorough American, sharing deeply in the anti-British prejudice of his countrymen, and he was not too great, when occasion offered, to appeal to this prejudice for his personal advantage. In leadership Mr. Blaine was bold, dashing, masterful, quite realizing the Yankee ideal of "an awfully smart man." It cannot be said that the political reputation of Mr. Blaine was stainless; but whether he was or was not guilty of "boodling," as was charged against him, is a question which even now would probably receive different answers, according as they came from political friends or enemies. It was doubtless the grand ambition of the man from Maine to reach the presidential chair, and his disappointment at the result was correspondingly keen. If in the presidential contest the race were always to the swift or the battle to the strong, Mr. Blaine, no doubt, would have realized his ambition. But as it was, men of mediocre parts, like Hayes and Harrison, attained the coveted distinction, while the really eminent man of the party dies disappointed. As to Mr. Blaine's claims to statesmanship, it is a question which may be left for the future to decide. But in recent years he had encountered influential opposition from men who had previously supported the Republican party. From this quarter it has been charged that Mr. Blaine was dominated by an overweening personal ambition, and that his conduct has not manifested that sincerity of purpose which should distinguish a real statesman.

On looking over your issue of the 11th Dec., I notice some account of the early Baptists of the Maritime Provinces. Some years since I was gathering the record of the early Seamans of this country and applied to a Mrs. Read for her knowledge of the same. Mrs. Read is still living, and is in her 84th year. I thought perhaps you might wish to have her account, and in referring to my scrap book I find I have a copy of it, which I now give you for what it is worth.

RECOLLECTIONS OF THE EARLY SETTLEMENT OF WESTMINSTER COUNTY, N. B., AS TOLD BY MRS. JOSEPH READ, BEING THE RECOLLECTIONS OF HER GRAND-MOTHER.

"The first Baptist settlers of Sackville, N. B., were: Gilbert Seaman and family, Charles Seaman and family. Some time about the year 1789 (?) the first Baptist church was organized by parties arriving from Providence, R. I., who were members of Roger Williams' church. In 1788 a number of the members of this church emigrated to Sackville, N. B., viz.: Seamans, Easterbrooks, Hicks, Barnes, Elphalest Read and family, and his brother Joseph; also Charles Sims and wife. Nathan Mason, their pastor, came with them at the same time; also Captain John Thomas and family; also three other families—Perry, Salisbury and Lawrence.

"On their arrival they proceeded to organize themselves into a church body—this being the first Baptist church in the Lower, or what is recognized as the Maritime, Provinces.

"Parson Nathan Mason returned to Taunton, Mass., on account of his wife's ill-health. The year following, Elder Rounds came from the States to fill the position lately occupied by Rev. Nathan Mason.

"On account of the hardships endured by the first body of emigrants, many of them left and returned, viz., Job Seaman, who became a Baptist preacher and settled in New London, Conn.; Joseph Read, who became a Baptist minister and settled in Horton, N. S., where he organized a church, this being the second Baptist church organized in the Maritime Provinces.

"Mr. Read only lived two years after leaving Sackville.

"Five years after the arrival of these first emigrants, a number of families arrived from England and settled around Sackville, viz., the Fawcetts, Burnhams, Bowers, Thompsons and Balmers. About the year 1781 a number of Loyalists settled in and around Sackville."

Hackmonore cures colds and coughs.

W. B. M. U.

PHOTO FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 9: 41.

PRAYER FOR THE YEAR.
For Mrs. Churchill, that she may be speedily restored to health, and her heart made glad because of showers of blessing on the Sabbath field.

The eighth annual report of the W. B. M. U. lies before us. It comes to us this year in an entirely new dress, and for style, neatness of finish and general make-up, little is left to be desired. We notice a few typographical errors, but these are not of sufficient importance to detract much from the quality of the work. The contents of the little pamphlet, too, are of a most interesting character. As the reports have been sent out by the provincial secretaries to the societies, and have, doubtless, been fully distributed and read, we need not detain our readers with a lengthy review of the work reported, but simply call attention to a few important items.

We note first our president's address. Those who were privileged to be present at the annual meeting, know how helpful and inspiring it was. We commend it to the careful perusal of all our sisters, assuring them that in it they will find much food for reflection and inspiration to larger endeavors in our grand work. The corresponding secretary's report is full of interest and encouragement.

Our provincial secretaries call attention to the hopeful fact that Mission Bands are increasing in numbers and enthusiasm. Surely this calls for rejoicing on the part of the toilers who have for years "borne the burden and heat of the day." These youthful recruits will do grand service for the Master in the years to come.

All along the line our foreign work is being well cared for, and the interest therein increasing. Our sisters are making more effort, practicing more self-denial, that we may give the Gospel to the Tulegus.

But while we rejoice in this we must call attention to the fact brought out in our annual report, that home missions are not receiving the attention that the importance of the work demands. Our provincial secretary for N. B. says (p. 53): "We deeply regret that home missions have not a better showing in our contributions." The report of the Home Mission Committee contains these suggestive words (p. 83): "Our hopes have not been realized; the sum sent into the treasury falling short of that pledged by \$484.65." Of the 202 societies reporting, 121 show blanks in the home mission column.

Women of the Aid Societies, this should not be. Five months of the year are gone. Has every society made some effort along this line? Let us have no blanks when our next report shall be sent out, but every society show something contributed in order that the demands of the work be met, and the \$2,000 pledged by the union at its last meeting be fully raised.

Want of space forbids our mentioning other items of interest, but we commend this report to the careful reading of all who have received them. Do not lay it aside as something to be glanced over at some future time when there is nothing else to do, but take time now, read it carefully so that every one may have an intelligent idea of the work done during the past year, and the work expected of us as a union during the year which will close in August.

Acadia Seminary Alumnae Society.

This society was formed—as all readers of the *Messenger and Visitor* know—in June of '92. It was hoped then that a large number of the present and former students of the school would avail themselves of the opportunity to become members of the society and lend to it their influence and pecuniary aid. The membership enrollment has not increased in numbers so rapidly as the friends of the Alumnae would wish, and it is thought that possibly all do not understand the terms by which they may become members. Under the present constitution all graduates of Acadia Seminary, Grand Pre Seminary and the female department of Horton Academy may be admitted to full membership in the Alumnae Society upon payment of one dollar per year. All undergraduates of the above named institutions may become non-voting members, not eligible to office, upon payment of the same sum—one dollar per year.

Communications may be addressed to Miss Minnie Chipman, Wolfville, N. S., treasurer of the society. Any persons for membership will be gladly and gratefully received.

HARRIET E. WALLACE,
Secy. of Alumnae.