

To the Deacons.

You are a kind of cabinet council, to be in frequent consultation with the pastor on things pertaining to the kingdom—a little Aaron and Hur Society, to help hold up his hands. Next to him, you are leaders, to the flock of Christ. You ought therefore to be full of the Holy Spirit, wise, prudent, temperate; in short as nearly perfect as Christians can be this side of heaven. You need even more grace than the pastor, for it is easier to do right when one is first than when one is second. There ought to be at least three of you in every church. Deacon Ready should have a prominent place. The symbol of his office might be a girdle and a pair of sandals, for his is a "going about religion." There are cases of discipline to be looked after. The needy are to be sought out and cared for, and the sick are to be visited. He should also be chairman of the welcome committee, and thus distribute himself about the congregation to greet strangers. He may not have much of this world's wealth, but he knows where Bro. Greatheart and Sister Bountiful live, and he can always find time to take the subscription paper around, so that no needy case or worthy cause is left to suffer.

In a word, Deacon Ready will by hands, feet, lips, and heart, co-operate with the pastor, in all that pertains to the welfare of Zion; you will never hear him complain of doubts, for his active piety will allow no time for these. What he says in the prayer-meeting will have weight because it is ballasted by earnest work for Christ. And it would not be strange if others should catch something of his spirit, for true zeal is contagious.

Deacon Brightheart ought also to have a place in the pastor's cabinet. Religion is not the gloomy affair that many seem to think it is, or that some of its professors represent it to be. It would be no sin if some should laugh once in awhile, or even wear a smiling face. Solomon says, "a merry [cheerful] heart doeth good like a medicine." One apostle says, "rejoice always." There ought then to be at least one Professor of sunshine in the board of deacons.

His heart stimulated with gratitude and hope, and his countenance bathed with the sunlight of God's favor, and perfumed with the oil of his grace, he is ready to say "Lord what wilt thou have me to do?" His cheerful face will reflect its radiance in the sick room and among the sorrowing; the young will be drawn in wisdom's ways by his words and example. The key-note of his exhortations and praise in the prayer-meeting will be.

Come we that love the Lord, And let our joys be known.

His presence, in any circle of the church, will scatter a whole regiment of doubts and despondent feelings. The pastor himself may sometimes be disheartened; even Mr. Spurgeon tells us that he is troubled with what he calls "minister's fainting fits." But a few rays from good Deacon Brightheart's countenance and a fresh application of his compound of faith, hope, grace, and gratitude, will cure the most severe attack.

And no church could do without Deacon Standfast among its office-bearers. He is not as his name might seem to imply, one who plants himself against progress or aggressive work—not willful or obstinate, but who, having put his hand to the plow, holds on. He knows what sound doctrine is, and is not to be shaken from it. He is quick to discern between the chaff and the wheat of a sermon or a profession. He need not sing,

'Tis a point I long to know, Oft it causes anxious thought.

He has left the seventh chapter of Romans and entered into the eighth. His pilgrim song is,

How firm a foundation, ye Saints of the Lord.

Any one will at once know him. There is something in his walk that they will notice—he walks by faith; there is a peculiar kind of company he keeps—he walks with God; his speech will betray him—it is the language as Canaan; you may know him by the path he chooses, he seeks the way of the Good Shepherd; and also by the direction he goes—towards the city whose maker and builder is God.

You need never be in doubt as to where you will find Deacon Standfast. The cause of Christ has the warmest

place in his heart, and the meetings of the church are among his stated engagements. His rich experience of God's grace and faithfulness is a power that all feel in the prayer-meeting. In the Bible Class he studies the Word of God, with the tenderness and humility of the youngest, and when others find these things hard to understand, he draws from the rich mine of his experience and makes it plain. He has good weight in the confidence and esteem of every one, and an open door to their hearts. Ask him about his hope of heaven and he will tell you "I know whom I have believed." Both young and old will miss him when the Master says, "Come up higher."

It would be no harm if the traits of the three I have thus spoken of could be so enlarged that each should possess in addition to his own, something of the other. Happy is that pastor who has such brethren as co-laborers; and happy is that church that has such material for her office-bearers.

SIMON OLD PEAK.

National Baptist.

CORRESPONDENCE.

For the Christian Messenger.

The Baptists of Prince Edward Island.

No. 3.

FURTHER MISSIONARY SUCCESSSES.

The good work which was in progress on P. E. Island in 1826, was not allowed to suffer from neglect after the departure of Fathers Crandall and Harding. In the months of September and October 1827 Rev. C. Tupper again visited the Island, encouraging the infant cause by words of counsel and comfort. He found the church, which had been organized during the previous year, "walking in love and harmony, and in the fear of the Lord."

During this mission he preached at North River, West River, Lot 48, and Charlottetown. At the last named place he was gratified in meeting a highly esteemed and exemplary Christian who, convinced that Baptist doctrines and practices were accordant with the teachings of Scripture, desired to be baptized. The request was cheerfully complied with; and a genuine New Testament baptism was witnessed for the first time in Charlottetown. Thomas Desbrisay, the newly baptized brother, became a valuable co-worker in the good cause. He was subsequently chosen to the diaconate of the Baptist Church in Charlottetown, and was much beloved by all denominations.

Returning to Tryon, the missionary found six persons awaiting the ordinance of baptism. Their reception into the little church was an occasion of deep interest. The constancy with which the missionary labored, and the appreciation with which his efforts were regarded by the people may be inferred from his own words: "In consequence of detention on the way, and the appointments previously made, it was necessary for me to leave the Island, though strongly urged to remain, after a stay of only fifteen days. In that space of time I travelled about 130 miles, visited many families, preached 18 sermons, attended two Conferences, administered the Lord's Supper once, and baptized seven persons. Brethren and friends there, while expressing gratitude to the Board for sending me, made a full remuneration for my service, and derayed my expenses. It was highly gratifying and encouraging to receive assurance that my former visit, and those of my Associated Brethren, had been manifestly blessed of God to the good of souls."

Late in the Autumn of 1830 there landed on the shores of Lot 49, through unexpected circumstances, a young man who was destined to perform an important part in the work of our denomination on P. E. Island. Benjamin Scott, a native of Yarmouth, and a licentiate from the Baptist Church at that place, had taken passage in a sailing vessel to Port Hood, C. B. Owing to a violent storm which drove the vessel through the Strait of Canso, it was found impracticable to effect an entrance into the port of destination. The seamen steered for P. E. Island, to which they belonged, and soon afterwards anchored off Lot 49 where was the home of Captain Wood. Mr. Scott found many kind friends in that locality. He immediately began to preach among the people, who, though few in number manifested much interest in the young minister, and contribu-

ted liberally towards his temporal comforts. A season of spiritual refreshing soon followed. The next year a church, consisting of fifteen members, was organized there by Rev. Hezekiah Hull who was at that time performing missionary labor on the Island. At a later date, to which we shall presently refer, Mr. Scott was ordained as their pastor. We are in possession of no further particulars in relation to Mr. Hull's mission. He had come from Nova Scotia where he had been laboring in connection with the church at Guysboro.

About the same period to which we have thus been giving our attention, Rev. Samuel McCully, of Amherst N. S., paid a missionary visit to P. E. Island. Through his efforts a church is said to have been organized, in October 1831, at St. Peter's Road. It consisted of about thirty members. Owing to peculiar circumstances, however, that church would seem to have subsequently lost its visibility until 1841, when it was re-organized by Rev. John Shaw. Mr. McCully also founded a church at North River in the year 1831, according to the records of that church. Since the visits of the missionaries, previously referred to, a few friends in this locality had occasionally met together, for worship in neighboring school houses or at the residence of Wm. Dockendoff Esq. Accessions were made from time to time to their numbers, until it was deemed expedient to constitute a church, and, as soon as practicable, to build a place of worship and secure the services of a pastor. Benjamin Scott, who was still a licentiate, spent part of his time in laboring with this church. About the same time Rev. C. Tupper re-visited the Island. His mission met with more than ordinary success. At North River he baptized five, at Bedeque four, at Tryon twelve, at Lot 49 three. Thus, in the course of four weeks, twenty-four persons were added to the churches. One of these deserves particular mention.

"One of the persons baptized at North River was James Walker. In the time of Bonaparte's wars he was in the British service on board a frigate at the bombardment of Copenhagen in 1807. Being indisposed he staid on deck while the men in general were taking their breakfast, when a bomb, thrown from the city, caused the frigate to be blown up. Of course those who were below perished; but the deck, thrown to a distance, alighted on the sea, and he remained on it. Though one of his eyes was seriously and lastingly injured, yet in this catastrophe he was graciously preserved from death. The life thus providentially and marvellously preserved has now been for many years devoted to the gospel ministry; and our valued Brother Walker's faithful and zealous labors, principally in New Brunswick, have undoubtedly been blessed of God to the good of many souls, and furtherance of the Redeemer's cause."

The year 1832 found Revs. Edward Manning and T. S. Harding engaged in missionary work on the Island. They were pleased to observe the rapid movements which had been made within a few years in the spread of Baptist principles throughout the country. It was evident that the time had fully come for the ordination of settled pastors over the small but growing churches. God had raised up the men for the occasion. It only remained to set them apart formally to their chosen work. Within two months three faithful laborers were ordained by Fathers Manning and Harding. These were Benjamin Scott, over the church at Lot 49, on September 18; John Scott, at North River, October 7; John Shaw, at Three Rivers, Oct. 14. These were the first Island Baptist pastors. To their earnest and unremitting efforts the churches owe much for present prosperity. Two of these ministers have passed away to their heavenly reward; whilst Bro. Shaw still remains to witness the pleasing results of his former usefulness.

In May of the following year the little staff of Baptist ministers on P. E. Island was re-inforced by a valuable accession. Rev. C. Tupper became pastor of the church at Bedeque and Tryon. Revivals followed; and cheering prospects presented themselves on every side. In the Autumn of the same year Revs. Wm. Chipman and I. E. Bill of Nova Scotia paid the Island a short missionary visit. "It had appeared to our aged and experienced Brethren Manning and Harding desirable that

certain churches on the Island, regarded as Scotch Baptists, should be associated Churches; and Brethren Chipman and Bill, having visited some of them, concurred in this view." A special meeting was accordingly convened at Lot 48 on Oct. 1, 1833, at which these brethren and delegates from the churches interested sat in council on the question of union. The chief obstacle in the way of such a union appeared to be what is known as the "Marriage Question." The desirability of having believing consorts of the same denominational persuasion was conceded by all present. The N. S. Brethren held however, that the marriage of a church member with a person belonging to another denomination or making no profession of religion may be tolerated; whilst the Scotch brethren maintained the necessity of exclusion in such cases unless genuine repentance should be manifested by the offending member, in which case the penitent was allowed to retain the unconverted partner. Neither party yielded to the views of the other. The latter, however, were willing to enter into the proposed union on the condition that they should be allowed to exercise discipline in the matter under discussion in accordance with their own convictions of duty, and to decline admitting to their communion all such persons as had married unconverted or heterodox companions, and had not been restored to fellowship on confession of their fault. The way was thus opened to a solution of the difficulty, and a final agreement was concluded on these terms. The union effected under these circumstances was in some instances genuine and permanent; in other instances it was superficial and short-lived.

The N. S. Association, at its session in 1834, received into its fellowship the church which had been organized at East Point in July 1833 by Rev. J. Shaw; and also the Church at Three Rivers which Elder Alexander Crawford had founded in 1812, and which was re-organized in 1832. In reference to the history of this latter church, during the intervening period, the following paragraph occurs in a letter from one of its members:—"It appears that there was no ordained Elder or Deacon in it; but one of its number, William McLaren was by common consent the acknowledged leader. He administered the Lord's Supper and baptized. It seems that the church was close in communion, for Rev. John Shaw, then a school-teacher and an Independent preacher, sometimes preached for them; and after the services were ended, the church proceeded to break bread, whilst Mr. Shaw either looked on as a spectator or else retired. Sometimes, too, Mr. McLaren used to repair with the congregation after preaching, to a certain brook to baptize such as wished to unite with the church, whilst Mr. Shaw would be looking on from the highway."

Thus in the year 1834 there were six regularly constituted Baptist churches on P. E. Island, and four resident pastors. Rev. C. Tupper, however, soon afterwards returned to Nova Scotia, leaving three laborers to cultivate the inviting field. Our denominational principles were now fairly established in the country. Their general dissemination involved only the question of time.

W. H. W.

Yarmouth, May 30th, 1876.

For the Christian Messenger.

A voice from a death bed.

Last week Mr. D. F. Curry wrote to me, and enclosed a letter reporting the death of his daughter, who died a few days ago in Boston; and as the letter is from a good deacon of Chamber's St. Church, and contains the dying utterances of a young woman, my desire is to allow her, though dead, to speak in the following extracts:

"When first visited I found her very low, suffering much, but not a murmur escaped her lips. I sat down by her bedside, and opening my Bible read from John iii. 14-17, and asked the sick girl if she remembered the Old Testament narrative of the judgment sent upon the Israelites in the fiery serpent, and who when death was staring them in the face, were saved by looking to the brazen serpent lifted up? She replied in the affirmative.

I then drew the parallel between the brazen serpent and Christ upon the cross. I questioned her as to belief

with reference to Christ being sent into the world to save sinners, and of His being the only way of salvation; of her own need of Christ, and of her willingness to accept Him as a personal Saviour. With earnestness she drank in every word.

'Were you ever a member of any Church?' I asked

'No Sir.'

'Did you ever make a profession of religion?'

'No. Mother was a member of the Baptist Church when she died.'

'Then if you should not live, it would be pleasant to meet your mother in heaven?'

'Yes and my brother and sister.' 'If I should get well, I will lead a better life.'

'But if you should not get well; will you try now to rest your hope in Jesus as your Saviour, and commit your will wholly to His will?'

'I will try.'

'You want to give yourself to Him, and feel that He is indeed your Saviour, and leave all things in His hands as you rest in His forgiveness and love.'

'Yes I will.'

'And will trust Him as your friend and Saviour?' 'Yes I will.' She declared she felt that whatever God willed would be best.

'When dying, she called the family around her, and in a strong clear voice said, 'If I had got well, I should only have had to go through all this again, and I may as well go now. If I had known how happy I was to be, I should have been glad to have gone long ago.' She calmly bid them good-bye, and said, 'Don't cry for me, I shall be so much better off. O why don't I fade away!' Again she said, 'I see mother, brother and sister, and I hear such sweet songs.' 'O come to Jesus! I don't wonder the ministers urge you to come to Jesus!'

Reader these are her last words, 'Come to Jesus.' Let me say, 'do not delay, but come.' And dear Christian friend, remember a bereaved father in your prayers.

J. F. AVERY.

P. S.—Since writing the above I have learned from her cousin, that 12 months previously, this young woman's heart was stirred by a Saviour's love.

For the Christian Messenger.

Of Missions.

Mr. Editor,—

The time is at hand when the collectors of "Associational money" will be again upon us in their annual dunning round, and as if that were not enough, we have been loudly called on through your columns, by the Hon. Judge McCully on behalf of Foreign, and by Rev. Dr. Day for Home Missions, to come down handsomely with our "donations, legacies and contributions," not to mention Prof. Welton's appeal for the "New Academy Building."

In the face of all this may it not be advisable to offer a word of caution, and prevent, if not too late, what may become a too profuse and promiscuous liberality.

Prudence is one of the virtues most highly commended in Scripture, and its exercise in this regard is to be urged on many grounds. Most of these are so obvious as to recur at once to every reflective mind, so that I need mention only two or three of the less apparent.

Our orthodoxy in all points of the christian faith clearly exempts us from any obligation to observe a very strict adherence to the less important principles which have respect to the commonplace matters of every-day life. True, we read that "we are not our own, for we are bought with a price," but a stringent application of that principle might prove so menacing to vested rights and even to the basis of property itself, that clearly we cannot entertain anything so disturbing to the feelings with which we regard our hard-earned and dearly-loved estates. It is cheering to note the force which this consideration must have exerted on the minds of those wise and venerable fathers who drew up our well-known "Covenant." In that document the observant reader has doubtless noticed the absence of the word "property," among the things which we are said to devote to the Lord's service. "Time, strength, talents and advantages" are named, but "money" never.