

History of the Falmouth Baptist Church.

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In 1759 Shubael Dimock fled from Mansfield, Connecticut, driven away by relentless persecution, and came to Falmouth, Nova Scotia. His son, Daniel Dimock, had at that time embraced Baptist sentiments, but had not been baptized. After spending a year in Falmouth the family moved to Newport. Their coming to Falmouth was only four years after the expulsion of the Acadian French. Daniel Dimock was therefore the first Baptist who was known to be in this place. In 1763 the Revs. James and John Sutton visited Newport and baptized some converts. The connection between Falmouth and Newport was intimate in those days. The Newlight element brought over from New England by the Dimocks was fostered by the preaching of the Suttons. Shubael Dimock and his son Daniel, labored as lay preachers in that region of country. Baptist Sentiments and the Newlight fire continued there. Thirteen years after the visit of the Suttons it broke out in a revival in Falmouth in which John Payzant and Henry Alline were converted. Thirteen years after this another revival occurred under the labors of Rev. John Payzant and the Rev. Harris Harding. In this revival the two Mannings, James and Edward, were converted. Eight years afterwards T. H. Chipman baptized James Manning; and the next year Edward, his brother, was also baptized by Mr. Chipman.

Through these facts we can get a glimpse at the history of Baptist Sentiments in this part of Nova Scotia. Henry Alline organized a Newlight church in that region of country, called the Congregational church of Newport and Falmouth. This was about 1777. Daniel Dimock was appointed an elder in it to represent the Baptist element in the church. It is now impossible to tell how many of this church had been immersed. We know that Shubael Dimock and his son Daniel were immersed members. Daniel had been immersed by John Sutton in 1763, and he immersed his father about the time this church was formed.

That church, like others in the Province by a process of evolution, at length took the character and form of a Baptist church.

A Baptist church was organized in Falmouth and received into the Association in 1830; the Rev. Robert Dickie was ordained its pastor. He was ordained about the time the church was organized. Bro. Edward Manning was one of the ordaining council. He speaks in the highest terms of Mr. Dickie. Mr. Dickie remained with the church five years. In 1833 he baptized 25 converts. Rev. David Harris was pastor for about a year after Mr. Dickie. While Mr. Dickie was pastor the membership ranged from 34 to 82. Rev. John Cogswell followed Mr. Harris in the pastorate. For a time the church was without a pastor. From 1835 to 1838 the number of members varied from 82 to 86. In 1839 the Rev. James Stevens became pastor. Six were baptized in the first year of his pastorate, and 41 in the second year which raised the number of members to 134. In 1842 there were 17 baptisms and a membership of 147. In 1843 the Rev. Benjamin Vaughan became pastor. In the first year of his pastorate he baptized 56 converts. This raised the membership to 204. In 1844 the membership dropped to 179, 20 having been dismissed to form the Second Falmouth church. For a time the original church was called the Falmouth church; and the new organization the Second Falmouth church. But this lasted but for a short time. The old church took the name of the Hantsport church and the new one the Falmouth church. At first the territory extended from Upper Falmouth to Hantsport. Now the Falmouth church is chiefly confined to the region south of the railroad.

The history of this church begins in 1844. The Rev. T. S. Rand, pastor at Windsor; Rev. George Dimock, pastor at Newport, and the Rev. Benjamin Vaughan were the council to organize the church. The Rev. Mr. Vaughan preached for the church from the date of its organization, 1844, for half the time until 1849. From 1849 to 1854 the church was supplied with preaching from the College and elsewhere. During this time regular prayer and conference meetings were kept alive. The church mourned the loss by death, Aug. 26, 1854, of Deacon Payzant. He is highly spoken of in the church records. December 2, 1854, the Rev. William Barton accepted the pastorate. June 6, 1856, D. G. Shaw was granted a license to preach the gospel. In December, 1857, the Rev. A. D. Thompson, agent of Acadia College, preached in the place, and there was an extensive revival of religion. The total number of baptisms in this revival was 43. Mr. Barton was pastor at this time. January 24, 1860, D. G. Shaw was ordained as an evangelist. On the 9th of May, 1860, Mr. Barton resigned his pastorate. His labors were closed with a warm testimonial to his faithfulness and success as a pastor among them. "We commend him," says the church record, "for his pious, amiable and affectionate disposition, excellency of character and faithfulness in preaching the gospel." In 1860 the total membership

was 52; Sabbath School 70 scholars, with a Bible class from 12 to 14.

In November 1860 the Rev. William Hall was engaged for one year as pastor. John T. Tooker, who followed Mr. Hall, was at his own request released from the pastorate, September 27, 1862. December 27, 1862, Rev. E. T. Poshay was engaged as pastor. Mr. Poshay gave the people one sermon a fortnight. On November 21, 1863, the church unanimously invited their former pastor, the Rev. Wm. Barton, to take charge of the church again. He departed this life April 27, 1867. He was followed in the pastorate by the Rev. J. E. Balcom on the 24th of July, 1867. The Rev. Jos. Murray succeeded Mr. Balcom, September 17, 1870. On the 25th of December, 1870, a new meeting house was opened. On the 10th of December another meeting house was dedicated. Dr. Clay preached the dedication sermon.

On the 15th of July, 1876, the Rev. J. A. McLean became pastor. He closed his services with the church May 18, 1878. In the winter vacation of the College in 1878-79 Mr. Roscoe preached to the church. October 1, 1881, Rev. Jos. Murray is again pastor. He resigned July 17, 1884. December, 1886, a parsonage costing \$1,500 was purchased. J. W. Brown was ordained over the church in 1886. He closed his labors May 25, 1888. There was then a time of supply by Mr. McC. Black. May 1, 1889, Rev. Jos. Murray took the pastorate for the third time. Deacon Andrew Shaw, well and generally known as a sterling servant of God, lost his life by a fall, December 31, 1888. Mr. Murray closed his labors in June, 1897. Mr. Stackhouse supplied for a time. He was followed by the Rev. H. S. Baker, who closed his labors with the church early last spring. Rev. S. Spidle is now serving the church as pastor. Its present membership is 159.

Pastors and Deacons.

BY J. B. GAMBRELL.

I have many times heard a discussion of the relations of church and pastor, and the mutual obligations growing out of those relations; but never have I seen a discussion on the mutual relations of deacons and pastors, and the obligations growing out of the same. This article is an attempt to discuss, in a very brief way, that subject.

In the 6th chapter of Acts, we get an idea of the work of the preacher and the deacons. In the development of the work of the Jerusalem church, the preachers found themselves overburdened with the material interests of the church, and they were subject to criticism because the Grecians felt that their widows were neglected in the daily ministrations. Under the guidance of the Spirit, the apostles instructed the church to look out seven men "of honest report, full of the Holy Ghost and wisdom," whom they might appoint over that business. The object of this is stated in the fourth verse of the 6th chapter of Acts: "But we will give ourselves continually to prayer and to the ministry of the Word." This was the supreme business of preachers then. It ought to be the supreme business of preachers to-day. Deacons were then appointed that they might further this supreme business. Deacons exist in the churches to-day to the same end. It is not at all according to the mind of the Spirit that deacons should exist to give preachers a good time, but that, being relieved of other matters, they may devote themselves with greater efficiency to their own appropriate work.

In First Timothy, 3d chapter, the character of the preacher and also of the deacon is delineated. I will not dwell upon the features of the character of the one or the other. Suffice it to say, that they are delineated very much after the same fashion. A sound preacher is a spiritual, strong, reliable man. A strong deacon is after the same order. There are some variations, which fit each man to his place; but in character, as in work, the two stand close together, and, unitedly, they strive for the same thing. The mission of a church is the same as the mission of Jesus Christ. What he did while in the flesh in the way of preaching, relieving the poor, helping the needy, a church ought to do. A church is his body. He is the Head. He uses the heart, the hands, the feet, the thought, the tongue, the ears of the members of the church, as he used his own body while in the flesh. Under Christ, who is the chief Shepherd, the pastor is the head or overseer of the flock. He is to proclaim the Word and direct the flock. His functions are of the highest order; his mission just as important as the mission of Jesus Christ among men. The greatest man who ever lived cried out: "Who is sufficient for these things?" It is so important that the Spirit of all wisdom thought it not meet that men, who are to feed the souls of the people with the bread from heaven, should have their strength overtaxed by secular cares and their energies diverted from their supreme work.

In considering the relations of these two officers in the church, let us first dwell upon the functions and the duties of the deacon to the pastor. The discussion goes entirely on spiritual lines. Nothing is said of the duty of a deacon to the pastor from the common standpoint of humanity, man to man, but from the higher stand-

point of religion. The deacons of a church ought to have a care, constantly, that the pastor be not hindered in his special work, to which he has been divinely called. There are any number of ways for deacons to help the pastor, if they be men of wisdom, as the scriptures require. They will see to it that his living is provided. They will see to it that he is not so straitened in his living as that he cannot read and improve himself. They will have a care that he be so provided with the necessary things of life as that he can utilize every possible occasion for his work. This is the special care of deacons, to look after all the time. They should relieve him of the burden of looking after the church building, the sexton, the small bills of the church and all matters of that sort. Of course, they will look after the widows and the orphans and the poor of the church, that all the more they may buttress and strengthen the teaching of the pastor.

Referring, again, to the 6th chapter of Acts, we get another idea that is worth looking after. There are a great many disagreeable things to be done in a church. All church members are not reasonable. Serious complications arise in the distribution of funds, as in the case of the Grecian widows. Now, just as far as possible, the deacons will so stand about the pastor and so handle all of these difficult matters as that he be not blamed. If there is to be a chopping-block in the church, it ought not to be the pastor, but the deacons, and generally this is so.

What an unspeakable blessing to a pastor is a body of faithful, intelligent deacons, spiritually instructed in the Word, and true to him as God's messenger and true to the church which they serve. Such a body of deacons will immeasurably increase the usefulness of a pastor. All of these things, and more, will they do for Christ's sake, if need be bearing reproach, but in all things so standing round about their pastor and so helping him as that the Word of God be not hindered. Such deacons are a choice lot. Using the office well, they purchase to themselves a good degree and great boldness in the faith.

The office of deacon has been much cheapened in many places, but it is a great office and necessary to the highest usefulness of the ministry and to the edification and strengthening of the church. All this is said as to the duty of deacons to their pastor, because he is pastor, and because he is Christ's servant.

A few words may be said as to what are not the duties of the deacons. It is in no sense their duty to manage the pastor, nor the pastorate. They are no more charged with that duty than any other persons in the church, and it is a grievous mistake for the deacons to assume that they stand between the church and the pastor. They do not. The pastor is the overseer of the flock and the heaven-appointed leader, and the deacons are only his helpers in secular things, that he may the more and the better lead.

Let us turn now to the other side of the question—the duty of the pastor to the deacons. The pastor must adjust himself to every part and parcel of his work from the standpoint of leadership, and that, too, a divinely appointed leadership. He is to be a preacher, all that—and the best preacher he can be, with all the help he can get; but, more than that, he is the shepherd of the flock, under the great Shepherd, as the divinely appointed overseer of the flock. This place he can give to nobody. If he yields it, sooner or later, confusion and trouble come to the church. It can never be relegated to deacons nor to the "leading brethren." It is a function he cannot yield to anybody, so long as he remains pastor of the church.

But, from this standpoint of leadership, he is not to lord it over God's heritage, nor is he, in any measure, to lord it over the deacons nor consider them simply his servants. The very word deacon means servant, but these are the servants of the churches, and they are helping in their place to do the work which the whole church is to do, but which necessarily demands administration. The pastor is the pastor of the deacons. These offices are not co-ordinate, but the deacon's office is subordinate to the pastoral office—distinctly made so by the Head of the church himself. The pastor owes it to his deacons to hold them in very high esteem for their works' sake. That is a divine rule regulating the conduct of all saints to each other. It is not abrogated as between pastor and deacon, and when we come to think of the work of the deacons, it is of such nature as to demand the highest consideration. It is a gratuitous service, often thankless, difficult, trying the spirit of good men to the last degree. The pastor who does not show a tender solicitude for the men who are so marvelously helping him and the church, shows an astonishing and grievous lack of the right spirit.

Certainly, as these two officers are to work so close to each other, the deacon and the pastor should be on the most intimate terms, and counsel freely with each other for the common good. Much can be said as to the duty of the pastor before the congregation, to rightly honor the deacons. If, before the great congregation, the deacons are pushed aside and regarded as men of small consequence, and their work little recognized and never well spoken of, the deacons will have a real cause of

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