

The Rev. I. E. Bill having assumed the Financial responsibilities of the "Baptist and Visitor" from this date, and having undertaken to complete the obligations of the present proprietor to his subscribers, all persons indebted to the undersigned for the paper are requested to pay the same due to Rev. I. E. Bill, or his Agents, as soon as possible.

October 1st, 1862.

Our Friends would oblige us by sending in their contributions early in the week as on account of Mail arrangements it is desirable we should, hereafter, go to press on Wednesday evening.

New Brunswick Baptist AND CHRISTIAN VISITOR.

ST. JOHN, N. B., THURSDAY, OCT. 9, 1862

The Happy Land.

It may be that from childhood we have been trained to think and speak of the "land of pure delight, where saints immortal reign," and that for long years we have cherished a hope that when we shall have offered our last prayer, and have uttered our last sigh on earth, we shall cross the flood and go where there shall be no more sorrow, or sickness, or pain, or tears, and where our joys shall know no end.

"Standing in the midst of our darkness, in a world where there is so much misery, where we see so few things with any degree of clearness, we may learn to prize more the descriptions of that world to which we go—the declarations respecting heaven with which the Bible so appropriately closes: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it—and there shall be no night there. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they need no candle, neither light of the sun; for the Lord God giveth them light."

What a glorious career is before the Christian! All his darkness shall yet be made light. Destined to live forever and ever; capable of an eternal progression in knowledge; advancing to a world where all is light; soon to be ushered into the splendors of that eternal abode where there is no need of the light of the sun or the moon, and where there is no night, we may well submit for a little time to the mysteries which hang over the Divine dealings, and with exulting feelings look onward. In a little time—a few weeks or days—by removal to a higher sphere of being, we shall doubtless have made a progress in true knowledge, compared with which all that we have gained since we left our cradles is a nameless trifle; and then all that there is to be known in those worlds that shine upon our path by day and night—all that is to be known in the character of our Maker and the principles of his moral government—all that is to be enjoyed in a world of glory without a cloud and without a tear—all that is beatific in the friendship of God—the Father, of the ascended Redeemer, of the Sacred Spirit, and of the angels—all that is blessed and pure in the goodly fellowship of the apostles and martyrs—and all that is rapturous in reunion with the spirits of those we loved on earth, and the friendship of the "just made perfect," is before us.

Let it be dark, then, a little longer; let the storm alights longer beat around me, and the waves arise; let even the heavens be overcast so that I can see neither sun nor star, I will neither murmur nor complain; for I see the light burn clearly that stands on the shores of eternity, and that invites and guides me there.

The Religious Press a Wondrous Power.

This power has a million tongues, and is speaking to-day by its bibles, its tracts, its books, its journals, to all the nations of mankind. Like the sun in the firmament, it is disposing its enlightening, healing, enriching, and purifying influence throughout all portions of this God-made world. One able writer says in relation to this subject:

"It is the most comprehensive minister of the gospel that ever was ordained. One single man preaching, with one single voice, to a few people, is compared to a society speaking by a million books to a whole continent, what a gardener's watering-pot, in a small garden, in summer's drought, is to a mighty moving rain that wets a whole hemisphere.

"Men grow weary; books never. Ministers grow old and die; books are reborn with every motion of the press. The malaria cannot poison the printed page. Fevers that depopulate districts, leave books and tracts untouched. The printing press is a wondrous womb, whose countless children are born without ailments, without temptation, without weariness, and by its supply without death.

"How wondrous is this engine, the press; confined in some blackened and smothered room its voice but a clatter and noise—the preaching press, never elevating its audience, witness and blind, is yet speaking to the whole world, and to every man in the tongue wherein he was born. Under the pavements in New York, you shall hear a dull rattle to-day, but ere long in Greece, that rattle shall be the living language of that people; to-morrow, that smothered sound shall speak in Italian; on Wednesday, it shall bear back to the nations of the North, in their own tongue, a gospel which has shrouded women's feet, and ceases to be a mystery. Strange miracle, this out of a muffled, subterranean noise, go forth

the clear enunciations of a hundred languages. These printing vaults that jar the sidewalks are the regulated earthquakes that shake down only evil things, and awake the world, not to terror, but to salvation.

"No man can be enough grateful that such a moral power as Christianity has such an engine of propagation and enforcement as the press. And no men upon the earth have such responsibility to God and to men, as those who are authorized by the churches of Christ to preach the gospel to the world through the printing-press."

Home Missions.

The meeting of the Home Mission Board last evening was in some respects more than usually interesting. From the Treasurer's Report it was seen that \$34,000 more would enable us to pay off our debts, and we were greatly encouraged to hope that that sum was forthcoming, as some of our Churches are now collecting funds for the Union, and will soon be able to pay into the Treasury.

In view of these facts, the Board felt that they could no longer see our Missionaries toiling on unassisted and without encouragement. We all felt the importance of doing more than in the past, and that the time had fully come when we should attempt more liberal things.

Brother Harding, from the North Shore, was present. He is intimately acquainted in those northern counties, and with the present condition of the Baptist cause there. He represents the work being done by our Brother, Rev. E. Hickson, as truly hopeful and encouraging. It will be remembered that Bro. H. is a native of Bathurst. Soon after his conversion he felt called of God to preach his gospel. In order to do this properly, he felt the need of a more liberal education. By his own energy and at his own expense, he took a thorough course of study in our beloved institution at Horton, graduating from the Collegiate department in the summer of 1860. Then passing by those larger and wealthier churches, for which he was so well qualified, he preferred to devote his energies to the building up of the cause of Christ in the more destitute parts of his own Province. He went first to Newcastle, Miramichi. Here he was cordially received and invited to become their pastor. The Board on learning the fact, felt that God had sent him to that field, and they with thankfulness and agreed to assist him in cultivating it. This they did until last May, when for want of funds they were obliged to leave him to his own resources, and the scanty assistance furnished by the people. But he, no way daunted by such discouragements, determined to go on in this work. In the meantime he had commenced the collection of material for the erection of a Baptist Church in Bathurst. For this he gave his own time in visiting the Churches to solicit aid; and a lot upon which to erect the house, and when the carpenter was employed, he bound himself to see that he was paid. This enterprise has already drawn from his own private resources, nearly £75.

Brother Harding informs us that the house is now completed on the outside, and has received its coating of paint. He says it is one of the neatest and finest houses of worship in all the northern counties. In the erection of this and other churches, the few Baptists in that region have so nearly exhausted their present strength, as to render them unable to do much for the support of preaching. Under the circumstances, Brother H. must receive assistance from abroad. He cannot long endure such draughts upon his own resources, bodily strength, and spiritual energies. His hands must be held up by others or they will soon become heavy and fall.

The Board, last night, voted to make this appeal to all the readers of the Visitor, and to all the Churches to whom this may come. You are asked immediately to give to the support of your Missionary Society, so that they may now render assistance to Brother Hickson. If any of you wish to give directly to this object, you can do so; but I would suggest that it would be better to give into the Treasury of the Society, and let the Board distribute as they see fit. There are other fields and men who are worthy and needy, to whom we must render aid. Are there not many Churches in the Province who have done nothing or comparatively little for our Union Society during the past year? Can you not, and will you not do something immediately? Is not now the time for us all to devise liberal things? And may we not experience the text, "God loveth the liberal giver?" Let me close this appeal by saying—Brother Harding tells us that Bro. Hickson enjoys the confidence of all classes of people among whom he labors; he is growing in their affections and is constantly drawing larger congregations. Shall such a man leave such a field for want of support and sympathy? God forbid! My Brothers let me ask you what will you do?

Yours truly, Rev. E. C. CADY, Cor. Sec'y. H. M. N. B.

Specimen Copy.

I contemplate issuing a specimen copy of the New Series of the Christian Visitor at an early date, as a matter of information in regard to size, style, and character, &c. As soon as I am able to do this I shall supply our ministers and agents with a number each for distribution. In the meantime I hope those on whom reliance is placed to aid in this matter will add as rapidly as possible to our subscription list. Remember that the new issue will be ONE DOLLAR & FIFTY CENTS, in advance, and that it will greatly forward

our wishes and aid us in meeting heavy weekly expenses, and those who intend taking the paper should do so at once. Two or three months subscription is a small matter for any individual to make up, but when multiplied by the hundred it swells to an amount that is seriously felt by the party who has to meet the weekly expenses. Let none wait for a personal visit from myself. I shall devote all the time I can in the country, but there is much to be done in the city. "A word to the wise is sufficient."

I. E. BILL.

For the Baptist and Visitor.

Temperance Tea Meeting.

St. MARTIN'S, SEP. 18, 1862.

I am happy to inform you that the Sons of Temperance in St. Martins are making a noble stand against the desolating influence of Intemperance. Their numbers have recently been rapidly increasing, and a brighter day begins to dawn on our temperance cause here. The flag of intemperance that has too long floated in the breeze of the Western section of St. Martins, begins to quiver before the onward march of the banner of the Sons of Temperance. The rapid progress of intemperance in the West has compelled our Sons of Temperance to make a gigantic effort in St. Martins, to save our young men from the sweeping whirlpool of intemperance which was carrying large numbers of them into its cruel, debasing, and ruinous consequences. It is truly said in the Word of God "the love of money is the root of all evil." Our rum-sellers in St. Martins, and everywhere else, are bartering away the bodies and souls of men for a little perishing gain, they extract from them; they regard not the hungry and naked children of those they ruin,—but the sobs of broken-hearted mothers, and cries of ruined children, will come up to heaven before God, and will be witnesses at the bar of God against them, which will bring down the vengeance of a righteous God on their guilty heads. His judgments may linger for a season, like the lull before a storm, but when the clouds of his vengeance begin to gather, then the rum-sellers may begin to quake; they shall not escape, for the mouth of the Lord hath spoken, "we saith the Lord, to the man that putteth the bottle to his neighbor's mouth." Do men really think that the Lord speaks merely to frighten them? By no means! God always speaks truth; he always says what he means to do, so that rum-sellers and rum-drinkers will as certainly meet in hell, if they repent not of their evil deeds, as the saints will meet God in heaven. They may turn up the lip of scorn at being told the plain truth, but it is much better for them to listen to the truth now than to meet the burning wrath of God in hell hereafter. It will be seen then, who were the best friends to the poor deceived drunkard,—the rum-seller or the Temperance man; the rum-seller dragging him into perdition, the temperance man trying to pull him out. The one enticing him to evil, the other persuading him to good,—the one holding out the trap to catch his peace and ruin his soul, the other holding out the brotherly hand of peace, purity, and fidelity, which will be a shield of protection to him to defend him from the dens and haunts of iniquity. The guilt, the ruin, the debasement, the misery, the shipwrecks, the robberies, and the murders that are constantly fostered under the influence of the liquor traffic, will only be known on the judgment of the great day, and the revelation of it will then astonish the world. The rum-sellers (i. e. all the impenitent ones) will then be arranged at the left hand of the Judge, and the black catalogue of crimes appended to each case of liquor they have sold, these crimes perpetrated through their influence, will then fall like a thunder cloud upon their guilty heads and they shall not escape the just vengeance of God for the ruin of the souls of their fellow men. Woe to them, for their day is coming; sad and dark will that day be. Let our rum-sellers and rum-drinkers take the warning before the Lord shower upon them his treasured up wrath.

St. Martins Division of the Sons of Temperance, gave a Tea Meeting, which was held on the 18th Sept., in their hall, when a large and respectable community was in attendance, to join the social hand in their efforts to do good to man. After all the tables had been tastefully arranged, and abundantly supplied with all the delicacies of food prepared on such occasions, and the blessing being craved from the great Patriarch above on the bounties of his providence, all began to enjoy themselves, which was abundantly manifest by the rattling of tea-cups, and the hum of loquacity that was diffused through the entire hall. When tea tables, and their appendages, were removed, Mr. Arnold Lockhart was elected to the chair, who gave the opening address, which was distinguished for its sharp-pointed, penetrating remarks, calculated to stir the human mind, and draw forth, (shall I say) the approbation of the ladies of St. Martins.

The Rev. Mr. Washburn gave, on the occasion, a very instructive and eloquent address, in which he showed the ruinous consequences of the liquor traffic; Dr. Ruddick, Mr. J. Duke, of St. John, and Rev. Mr. Hart, all followed with stirring appeals, which displayed both warmth and talent in the Temperance cause, which was highly appreciated by the attentive audience there convened.—Com. by J. Rows.

FIRE.—A fire broke out in a building in rear of the St. John Hotel at an early hour on Tuesday morning, but was subdued without much damage.—New Brunswick.

Acadia College Agency.

LAKEVILLE, Sept. 24th, 1862.

Dear Messenger,—I have somewhere read of a young ministerial aspirant, on making his first grand effort, went firmly up to the stand, and passed through the preliminaries with much apparent self-complacency, and took his text. Then came the tug of war,—his skeleton, body and bones, life and soul, (if it had any), had quietly withdrawn, without giving its propriety timely notice, he raised his eyes as if in search of the absconding runaway; he looked downward thoughtfully, he pressed his brow to start an idea; but all resources failing, he addressed his audience with very much less confidence in himself than when he began to ascend. "Friends," says he, "if any of you think it an easy matter to preach, just step up here and try."

Now, dear Messenger, if among all your numerous readers, any of them think it an easy matter to be a College Agent, let them take my place and try.

Now, sir, it was not by way of complaint after all, that I commenced this short note, but rather to let my numerous friends know something of my whereabouts, and what has befallen me.

The Pastors very generally claim a lift from me, as I pass along. Some will only ask for half a day's work, others insist on the whole. I don't say I dislike these brethren any the less for this,—perhaps a little more; indulging the thought, that perhaps they in some way appreciate the labour. Be that as it may, all pastors like a little slackening of the bow-string, and perhaps that is the principal ingredient in the matter.

I consented to take a small part of Brother Hunt's labour on Sabbath before last,—our Bro. cultivates a large, interesting and fruitful field very successfully. My lot was to preach at Lower Canard late in the afternoon; I did so, under embarrassment, from circumstances not worth naming here. After service, I drove across the marsh, as far as Church Street, perceiving, as I rode, a sensible change in the atmosphere, inclining to cold.

I accompanied Bro. John Lyons and family to their comfortable home, where dwell his wife's parents, far advanced in years, true Christmas Evanties. The evening was spent devotionally, in which I took an active part. Those worthy old pilgrims being, from their age and feebleness, deprived of public worship, always appreciate the visits of God's servants; and I felt it my duty and privilege to do what, under the circumstances, I could, to comfort the people of God. We sang, read, commented, and prayed. While we spoke the fire kindled, and we were all happy.

The following day I began to feel a slight sensation of pain in my throat; I winked at it, and only first mentioned it on Tuesday evening at Bro. Lyons, but waned an application,—(I dislike, sir, the fussy propensity I have seen in some people, and I have consequently frequently declined somewhat necessary courtesies). In this I carried my peculiarities too far, and was forced at last to make application. It was too late to arrest the progress of disease. It had become a settled fact, that I had an attack of sore throat, of what type,—whether diphtheria, or putrid, or a milder form,—I could not tell. This began to be a grave question with me. I was about 300 miles from home, unable to travel. I had heard of the devastation made by the diseases of the throat. A family a few miles from me were suffering therefrom; the father and some children were borne to the grave as its trophies. My affairs were not in every particular as I could wish to leave them. The doctor was talking of using a sharp instrument to my disease, what I had not been used to before on that part. I had got so bad, and that so rapidly, that the doctor said I must have watchers. They were soon provided. The brevity of space in which this disease does up its work, left me but little time to reflect, if it should prove fatal.

When I first came to the place, and told Bro. J. Parker my trouble, he replied, in his brief and frank way, "Bro. Thomson come here, we will nurse you while you are sick, and take care of you when you die." I thought it all might come out somewhat so,—and then my family! To die and be buried away from them! But I will be cease this tale of woe, by telling you that the Lord has turned our sorrow into joy. In the midst of all this distress, my complaint took a turn; the affected part broke, and I am rapidly recovering, and will (D. V.) soon be at my work again.

Before closing, I wish to say here that I consider it among the mercies of God, that I was, in my trouble, within the reach of my worthy and skillful Brother Doctor Payzant, formerly of Hantsport and Wolfville. His knowledge of the fearful malady, and strict attention, under God, has brought me out of trouble, I would from my experience of his skill, confidently and cheerfully recommend the afflicted to seek his aid. I had occasion between four and five years ago to apply to him in Hantsport, for relief from pain in the side and breast, the application was the most sovereign remedy of anything I ever applied.

Yours,

ADAM D. THOMSON.

THE CENSUS.—We have received from the compilers the Census returns published by Mr. G. W. Day. To give an honest opinion of the merits of the work would require more time for investigation than we can spare at the moment, but it appears to be lucid in its details and quite sufficient in its scope for general purposes. The printing is very well executed considering the low price which it has been done for.

From the London Freeman.

DEACONS.

It is said that a celebrated preacher and pastor did once upon a time put forth a riddle, "Why is a deacon worse than the devil?" His auditors were utterly unable to discover any relation between these dignitaries, and soon said they would "give it up." The solution was then applied by the interrogator himself; "Because," said he, "if you resist the devil he will flee from you, but if you resist a deacon he will fly at you."

Now, we do not believe this to be true to the universal and unqualified extent in which it is here affirmed. Diotrephes, loving to have the pre-eminence, and Alexander, doing much harm, are not unknown characters in our churches; and, when invested with authority as deacons, they may find great scope for the indulgence of ambition and the perpetration of mischief. A Gathercole could doubtless rake up a considerable amount of diabolical misdeeds; and hurling his missiles in his own appropriate mode, he might annoy and frighten weaker brethren, who cannot distinguish between the wrong use of an office, and the disproof of its Divine authority. We are not therefore about to attempt the hopeless task of vindicating the whole class of deacons, as though they were invariably wise in action, or as humble, courteous, and considerate in spirit as they might be. We may question indeed whether they have always been met by their pastors with all the meekness of wisdom by which assumption and arrogance are often most effectually rebuked. On the contrary, we have observed, or at any rate we think we have, that in some cases they have been met with a superciliousness, or attacked with an indiscreetness, which, if it has not occasioned, has aggravated the disposition to oppose and dictate in the maintenance of their office. The consequence has been that the errors and mistakes of the man have, in his view, needed to be persevered in and upheld, lest the claims of the office should be abandoned. It is an unlovely spectacle to look upon, a deacon giving himself airs in office; not at all unlovely is that presented by pastor, or members, opposing and thwarting him, because they think he over-estimates the official position to which they have called him. Subserviency to a Lord Deacon is despicable; surmise and suspicion, censoriousness, cavilling, and condemnation, on the part of a pastor, because a deacon does not always fall in with his opinion, is hateful. Well would it be if pastors, deacons, and members always bore in mind the words of the Lord Jesus, "One is your Master, and all ye are brethren." The Lord Deacon and the Lord Bishop would then be known only as extinct races, whose characteristics were to be ascertained by researches in the pages of the spiritual naturalist, or in the cabinet of ecclesiastical fossils. The more we study the history of our churches, and the more familiar we become with their present state, the deeper becomes our conviction, that they owe a debt of gratitude to the honoured brethren who hold office as deacons among them. That there are exceptions we do not deny. This is evident from the remarks we have already made, and will be still more so in what we shall have to say by-and-by. But many of these brethren have "used the office of deacon well," and have "purchased to themselves a good degree." We do not speak merely of the attention and labour which they have bestowed upon the affairs of the Church in ordinary times; but cases at once occur to us in which, had it not been for the cool, calm, determined, yet thoroughly Christian spirit in which deacons have acted, churches that are now happy, united, and prosperous, would have been rent in factions, and would have fallen into anarchy, if they had not become the prey of despotism, not at all to be deprecated because it did not possess the influence, and was not moderated by the sense of the responsibilities of office. Churches have sometimes suffered from the misconduct of men bearing the name, though unfit for the office of deacon; but in our judgment, they have far oftener been served, and saved, by brethren sustaining this office, when those services have been ill appreciated, and have not met with the gratitude and confidence that they had merited.

Entertaining these sentiments respecting brethren standing in this relation to our ecclesiastical bodies, we shall not be suspected of hostility or unfriendliness in our approach to the subject named at the head of this article. And if we point out certain things in which, in our judgment, the diaconate, as discharged among us, fails to meet the necessities of the case, and is wanting in agreement with the New Testament representation of its design, we shall not be accounted as enemies by the honoured brethren who have been called to that office.

The defects and the evils which obtain here, we think, to be traced mainly to the want of a right understanding of the nature of the office itself. We are not now speaking either of the origin, or of the Divine authority of the office, nor of the mode of election to it, but of the purpose which it is intended to answer.

The office of deacon, is beyond all question, AUXILIARY IN ITS DESIGN. And that, not merely as to secular or pecuniary matters. These fall within its range, but they do not constitute the whole of it. It is the

province of deacons to attend to the money matters of the Church; but that province includes much more than these; more in number, and more in importance too. Their office was intended to release the public minister of the Word from the anxieties and difficulties attending pecuniary affairs; but the principle on which this was done involves his release from many other things beside those that are pecuniary in their character. The particular form which it took was that of the distribution of charitable contributions; but the rule laid down applies to other things beside the dispensation of alms. "It is not reason," said the Apostles, "that we should leave the world of God, and serve tables; look ye out seven men, whom we may appoint over this business, but we will give ourselves continually to prayer, and to the ministry of the word." These seven men were appointed to this service, not merely because of the nature of the service in which they themselves were to be employed, but because of the nature of the service in which the ministers of the Word were engaged. And this, it is plain, would have applied to any other case that interfered with that ministry, as to the charitable distribution then required. The connection of the office with the particular act of charitable distribution was owing to the case then in hand. The genius of the office is the release of the public minister from private and individual duties by the employment of other agents. Whatever therefore of a private nature would interfere with the public ministry falls within this rule. All private, personal, individual services that would hinder the preacher of the Word, are assigned to brethren who, in the discharge of them, would become emphatically the DEACONS of the Church.

Any extended argument in vindication of this view of the deacon's office would not be in keeping with the character of these articles on ecclesiastical matters. Of this, however, we are assured, that the more this principle is brought to the test of Scripture, the more it will be sustained; that it agrees with all the statements and representations of the office which are to be found in the New Testament; and, more than this, that any lower or narrower view of it will not agree with those inspired and authoritative records. The qualifications insisted on by the Apostle Paul have, in this view of the office, a fitness and force which they cannot have if any lower interpretation is to be accepted. Intelligence, integrity, and impartiality would be needed in a merely secular office. The established reputation, the eminent and enlightened piety, the seriousness and sincerity of character, the temperance, the generosity of spirit, the well-ordered domestic discipline, together with the wisdom and prudence which he declares to be required in the deacon, will become a man whose very office is to be auxiliary to the ministry of the Word.

We claim then, for the brethren who bear this office a high and honorable place in the Church of Christ. Let them be equal in number, and fitted in character, for the duties belonging to their office, and we shall have all the advantages said to be found in certain organisations that obtain in other sections of the Church; and we shall have these secured, not by the origination of an office as the dictate of human expediency, but by the maintenance of that which is Divine in its appointment.

But how we come to the question—How is this office discharged? Here we would not be understood as asserting that there are no exceptions to the statement we are about to give; such, doubtless there are; we speak only of that which commonly obtains.

We shall not then be chargeable with misrepresentation if we say that, in practice, the minister or pastor is expected to undertake all those private, personal, and individual duties which belong to the deacon, in addition to the public engagements which belong to him as a minister. On the other hand, the deacons have the chief if not the entire distribution of the charitable offerings of the Church, but do not perform those duties which constitute the very genius of the office they bear. The consequence is that the pastor is often burdened with a weight of care he can but ill support; the deacons do not obtain the honour they ought to enjoy, or render the service which they were appointed to give; the members of the church are not superintended as they need to be, and do not receive the spiritual help which many would gladly have; and the contributions of the Church are doled out as "charity" only,—it may be in the vestry, just after the Lord's supper has been observed, to which vestry some of those communications come, as paupers come to the parish table, merely to receive a money payment, so that that which ought to be made an occasion of Christian counsel, instruction, consolation, and prayer, is lowered in its character, and comes to be regarded only as a mere "money due," or, if even taken to their dwellings, it is by the hand of the wife, or the daughter, or the servant,—welcome visitors if they went as fellow Christians,—but in this case, regarded only as the messengers of one who, though a deacon in the Church of Christ, has calls of another kind too important to allow of the personal discharge of those that belong to the character he thus sustains. Thus the deacon dispenses the alms of the Church, and the pastor is expected to fulfil the duties of the deacon. Now, even on the very lowest ground, this transference of duties and retention of charities, is manifestly wrong. If the pastor must do the deacon's work, then, commonly straitened as he is in private resources, let him by all means have the deacon's privilege as

well as the deacon's. We have been several times asked to furnish, in this column, an article on the Deacon's office. The following remarks on the subject have been furnished at our request by a respected ministerial brother of large experience, and to his remarks we have pleasure in directing the attention of our readers.—Eds.