

Obituary

MR. JOSEPH REYNOLDS BACCARO, Was born at La Tour, Barrington, in the year 1785 and died at Lacrosse on the 5th of May, 1868.

Bro. Reynolds was first brought to a saving knowledge of Christ when about twenty-three years of age. A powerful religion at the time, but it was while attending school, and in the act of reading with his class-mates the inspired account of the conversion of Cornelius, that conviction fastened upon his conscience and led to the anxious and prayerful inquiry, "what must I do to be saved?" His deep and keen distress was soon relieved by the joys of pardon, and for a time he lived as became one who had been made alive from the dead.

Such a life and character as Mr. R. deserves to be exhibited for general instruction and imitation. The most prominent and shining element therein was his piety. This was uniformly earnest, solid and unimpeachable. The word of God was the grand rule of his life, and he was diligent in the study of its contents. The most careful and pious were constrained to admit the sincerity of his religion. No thought of compromising with sin, or of trimming between God and the world ever entered his honest heart. Simple, firm, and earnest in his purpose and decisions, he cared not for the praises of men, but sought only to please and glorify his God. His devotion to religious duty was remarkable. Favored with every advantage, but blessed with abundant understanding and much natural energy, he was chosen to fill some of the most responsible and useful offices in connection with our Church.

He was the first Society-Steward in his native place, for over fifty years a church trustee, at the time of his death the oldest class-leader on the Barrington Circuit, and for about thirty years sustained the position of Sabbath School Superintendent. In all these situations his zeal and fidelity were most exemplary. When about eighty years of age he was asked a distance of ten miles to attend the quarterly meeting of the Circuit, and was ever ready to assist by his counsel and influence, maintaining and carrying out Methodist discipline. As a prayer and class leader he was equally faithful and zealous—watching over those placed under his care with loving concern and untiring patience, and striving constantly to lead them, as a wise under-Shepherd, in the Christian path, and to abide with them in the same. His stability of character and his piety were doubtless largely owing to his assiduity in this department of his toil.

But the Sabbath School was the scene of his most arduous labours. Chiefly instrumental in its formation, and unremittingly engaged to promote its interests, he had the satisfaction of witnessing the prosperity and success of that institution in his own neighbourhood, to a much larger degree than could at first have been anticipated. He truly loved the Sabbath school, and manifested a deep interest in its youthful charge; nor were his affectionate efforts wholly unappreciated by those for whose benefit they were designed. A short time before his death, all those residing in that locality who had been members of the school during the period of his superintendency, visited him at his dwelling, and after appropriate religious and social exercises, each took his hand and received a paternal blessing, and retired. Who can tell what were the results of that simple but impressive scene?

Bro. Reynolds' piety and love for God's cause were also manifested by his conscientious and liberal support of the financial interests of the Church. Though far from being wealthy, and obliged for a considerable portion of his life to labour hard for the maintenance of his family, he had for the various benevolent and religious enterprises of the day, were seldom made in his early years. His hospitality to Christian ministers, and especially to those of the Methodist denomination, was unbounded; for many years his home being their home when they visited that section of the Circuit.

Up to the last year or two of his life, this venerable man continued to enjoy a most unimpaired health; but signs of failing strength and vigor began to appear. In the autumn of 1867 these symptoms became more serious; gradually he had to relinquish his attendance upon the public meetings of grace, and soon was confined entirely to his dwelling. Now was displayed the power of that religion which had animated him and the activities of life to sustain and cheer him in the time of weakness and suffering. Most delightful and alluring were the expressions of hope and trust in the Great Redeemer and the Spirit of all grace, which fell from his lips during the last few months of his earthly sojourn. "Oh how I admire the plan of salvation; I have no choice either for life or death, only let God's will be done,"—such were the expressions by which were indicated his strength of faith and serenity of mind, in view of the speedy termination of his mortal pilgrimage; and his confidence and joy continued unabated until the last.

He had expressed an earnest wish to receive the sacrament of the Lord's Supper before his departure, and after that ordinance was administered to him by the Rev. T. Smith, on Sabbath evening, May 3rd, he gradually sank into a state of unconsciousness and on the following Tuesday morning peacefully breathed his last and entered into the rest remaining for the people of God.

A funeral sermon on the occasion of his death was preached by Mr. Smith from the appropriate text, "An old disciple." (Acts xxi. 16). Barrington, Nov 10th, 1868.

JOSEPH N. B. ELDERKIN, Esq., PORT GREVILLE. We are directed by Holy Writ to mark the perfect man, and behold the upright, for the end of that man is peace. In obedience to this injunction, we have reviewed the consistent life, and marked the triumphant death of Bro. J. N. B. Elderkin, as another witness of the faithfulness of God's word.

Deceased was born at Apple River, Cumberland County, June 17, 1824. When he was quite young, the family went to reside at Windsor, where, during a gracious revival under the labors of Rev. Wm. Gomboc of sainted memory, he was deeply convinced of his need of salvation, and united with the people of God. He did not, however, experience the full assurance of sins forgiven, until some time subsequent, during a revival at Lockhartville, when he found peace with God, and was enabled to cry, "Abba Father." From that time, until his death, his light shone before men, so that many were led to glorify God on his behalf. During the latter years of his life, he resided at Port Greville; and rarely has that community suffered so great a loss, as in the early removal of Bro. Elderkin to the spirit world. In the temperance cause, in the Sabbath school, and in the Church he occupied a prominent place. Though rather retiring in his manner, he shrank from no duty. As a business man he had the entire confidence of the public; and as a neighbour he was obliging; and as a husband and father he was most affectionate. He was always ready to enter into anything which was for the good of the community; and was especially the poor man's friend. In short, he carried the principles of religion into every walk of life. While ardently attached to the church of his choice, his views were not circumscribed by any feelings of sectarianism. His death was caused by malignant ulcer in the neck. His sufferings were very painful, were borne without a murmur. As his end approached, he was enabled to testify in the presence of death, as he had been enabled to do in life, that the sting of death was removed, through the power of Jesus' blood. He bade his weeping wife, family, and relatives good bye, saying, "I shall meet him in heaven, and will be sweetly fall asleep in Jesus, on the 10th of Sept. last, aged 44. If the chamber, where the good man meets his fate, is privileged beyond the common walks of life, quite on the verge of heaven;" then the chamber where Bro. Elderkin died was privileged indeed. The solemn occasion was improved by the Rev. R. Tweedy, who delivered a very impressive discourse from Isaiah xxxv. 1. "Set thy house in order, for thou shalt die, and not live. We commend his supporting wife and family to God, and trust that they may meet him in heaven, according to his dying request.

These remarks have been suggested by the appeal that is about to be made to the Methodist societies throughout the country. Twice a year, at the quarterly visitation of the classes, in addition to the accustomed quarterly, our members are invited to contribute to special objects—to the Home Mission Fund, and to the Worn-out Ministers and Widows' Fund. Other Churches are beginning more fully to see the justice and propriety of making appeals on behalf of their aged ministers and widows, but surely there is no body of Christians which can make such an appeal with the force which the Methodist churches can. The general claim for sympathy possessed by all aged ministers who have left a widow, and the service of the Gospel in the past, are backed up by personal recollections and associations of the most sacred kind. While those associations lasted, what pleasure was felt in ministering to the necessities, or to the comfort, of the servants of Christ!—witness the parting gifts when they were removed to other spheres of labour. For a number of years they labour on in various circuits, but years pass away, and one by one they become the survivors of their former flock to add some small quota toward their support, when, as superannuates they are dependent on the Worn-out Ministers' Fund.—Will our readers once more remember the claim that all such ministers have upon them, and if tempted to think that they have done enough when they have laid down the regulation sixpence, to raise and to look over the list of retired and resting brethren, and then they say whether less than half a farthing per week will give all the claims upon them of all the men in that list who are former ministers retired from their office? Before this fund was established ministers were not unfrequently in actual destitution. Even now, we are sorry to say, the amounts granted are not sufficient, unless there be private means in addition, to procure the ordinary comforts of life, even upon the most frugal scale. There is a gradual though a slow increase in the annual receipts of this important fund, and the "sixpence per member" on the average, is somewhat more than met. Of course there are those who have not even this small sum to give, and of whom it would be wrong to ask it. By looking at the general condition in which our people live—we do not now speak of instances of great wealth—and considering that many who are not church members would do doubtfully add their mite to a cause to which there can be no possible reason why they should not belong to subscribe, we see nothing visionary in the project of raising the average sixpence to an average shilling. Not indeed by enactment of Conference. To this course we should be strongly opposed. But if the willing offerings of the people double the existing fund, the allowance which could then be granted to annuitants would be barely sufficient for even the most moderate provision for the closing years of life.

Super'y. Ministers and Ministers' Widows' Fund. DEAR MR. EDITOR.—All acquainted with the Institutions of our Church, will concur that the above mentioned Fund must rank among the foremost, not only because it is essential to the success of our Ministry by relieving from the full pastorate such members of Conference as are disqualified by age or infirmity, but also because it appeals to the benevolence of our people as the name indicates on behalf of the deserving classes of individuals. My experience thus far leads me to believe that on any Circuit but little needs be said to make apparent the reasonableness and feasibility of the Conference requirement to raise a minimum average contribution of ten cent per member, and yet as the result reached hitherto has fallen considerably below this amount, there remains an obvious necessity "to stir up" pure minds by way of remembrance, even though it seem to be "time upon time." At the Financial Meeting of the Halifax District under the head of "Miscellaneous Business," a lucid and exhaustive statement of the present state and prospects of this Fund was given presented by Rev. D. E. Bortwell its efficient and esteemed Sec'y, for which the cordial thanks of the Dist. were tendered to Mr. B. with the request that his experience he would prepare an article for the next issue embodying the substance of his address and hand it to the Fin'l Sec'y for publication. This Paper will be found to be peculiarly opportune at this season of the year, and is now submitted to your readers, in hope that it will receive the careful consideration it deserves.

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