

An Epitome of the History of Germain Street Baptist Church.

As in looking over a landscape, our gaze rests chiefly upon those objects which rise above the surrounding plain, so in taking any retrospect, those deeds and circumstances which were the more conspicuous alone catch the eye of our mental vision. It moreover is especially important that in our epitome of a history, in order to perform the proper relation of events, only those of chief importance be largely noticed. In this Epitome of the History of Germain St. Baptist Church, it will therefore be the aim to deal solely with the phases of the church's life which seems to be the chief peaks in its chain of events. And since the character, disposition and talent of every pastor has much to do with the prosperity of his church during his pastorate, it seems desirable to trace the development of the Germain St. Baptist Church with reference to the term of service which each of its ministers has filled.

On the 23rd of May, 1810, the church was organized by Rev. Henry Hale, of the Massachusetts Baptist Missionary Society, and called the First Baptist Church of St. John. It consisted at this time of twelve members, seven brothers, and five sisters. Mr. Thomas Pettingill, a man full of religious fervor was chosen deacon, and Mr. N. Garrison was chosen clerk. Among the members was Mr. George Harding, who was the first person baptized in the city of St. John.

For three years the infant church remained without a regular pastor, until in the year 1814, a Frenchman, named Rice, came to the city. His had been a remarkable conversion. Intent, like many of his countrymen on deriding Christianity, and leading a ball in a house just opposite the place where revival meetings were held, like Saul he was struck down by the power of God, and in intense soul agony, cried aloud for mercy. He became a Baptist and was called to the first pastorate of the Germain St. Church. He preached with power. Sinners were converted; and the church was edified. A place of worship, occupied first by the Episcopal, and later by the Methodist Church, was procured by the Baptists, and made use of for two years, during which time the church grew so rapidly that it became wise to erect a new house. A worthy Brother Stenning in conjunction with Mr. Thomas Harding, superintended the building of the house to have his funeral discourse the first sermon preached in it.

In 1818, the new house was opened for public service, and about this time Rev. Thomas Griffin was called to the pastorate. He was succeeded in 1821, by Rev. Richard Scott, at which time the church numbered sixty-five members. On July 1st, the Baptist Association was first held in St. John. Elder Harris and Miller protracted their visit and were instrumental in producing a revival. Elder Miller was subsequently chosen pastor and continued about two years. In 1826, Elder Chas. Tupper was called to the church; and the next year Elder Joseph Crandall. In 1828, at a second meeting of the Association in St. John, Mr. Frederick Miles was baptized, and in September was ordained the seventh pastor of the church. Members were added to the church through his labors.

Rev. J. G. Naylor next occupied the pulpit, though not as pastor. He was succeeded by Rev. Thomas Curtis, whose sermons were rich in evangelical truth. And in June 1835, Rev. J. D. Caswell, a man of splendid pulpit qualities, became pastor for two years. His health giving way, he felt it best to return to England; in 1838, Rev. Samuel Robinson commenced his pastoral visits to St. John. This brother converted from Presbyterianism, proved a God-sent blessing to the church. His name in St. John is the synonyme for conscientious pastoral labor. Soon after Mr. Robinson came, a portion of the brethren withdrew and formed what was called the Second Baptist Church of St. John. During Mr. Robinson's stay, a parsonage was built, a revival commenced in the Sabbath-school, the Carleton branch was formed into a separate church, a vestry was excavated under the church, Bros. John Mills, James Trimble, and J. W. Hartt, were licensed to preach, the Bethel was completed, and opened for the worship of God. Dea. Thomas Pettingill, the devoted father in Zion, twenty-seven years in his office, was called to his rest, the church was greatly increased, and Brussel's St. Chapel was dedicated.

In 1842, Elder Robinson took charge of the Brussel's St. Chapel, and Rev. J. D. Caswell, who had just returned from England, became again pastor of the church, which had formerly been known as the First Baptist, but henceforth was to be known as the Germain St. Baptist Church. He labored for two years, but his health became again impaired. The excitement of preaching wrought too powerfully upon his mind and he withdrew from the charge.

In 1852, Rev. I. E. Bill, now Dr. Bill, became pastor, and labored triumphantly for the Gospel. More than three hundred members were added to the church during his ministry of eleven years. Rev. Henry Vaughan followed Mr. Bill in 1863. He gave himself with untiring zeal to the work of erecting a new church edifice; but ere the work was accomplished God called him to his reward. It was gain to him; but the church long mourned their loss.

Rev. G. M. W. Carey followed Mr. Vaughan in 1865, and was for fifteen years the beloved pastor of his people. Kind and encouraging to the young, considerate to all, eloquent in the pulpit, and social in his manner, he drew the people to him as it were by a magnetic influence. His people loved him, and those not of his own flock delighted to grasp him by the hand, and listen to his fervent words. When he took the church it owed a debt of \$15,000; but gradual reductions, the zeal and labor of the young men, and the munificence of wealthy friends of the church succeeded in freeing the church from the incumbrance Christmas Eve, 1873.

On Wednesday, the 20th of June, 1877, the Lord chastened his people again. In the vast fire that swept over the city, the entire building was destroyed. This was a great discouragement; for the people had lost their homes, as well as their church. But they did their best. Bro Carey girded himself for the work. The members resolved to sacrifice. Friends opened their hearts. Until now, although with a heavy debt, there stands an elegant building in which the church worships. Within a few months Bro. Carey has felt that God called him to labor in Liverpool, England, where he has gone with the benediction of his people, who will always cherish in grateful remembrance his sojourn with them.

The church has recently called Rev. Wm. M. Weeks, and ordained him pastor. The brethren are co-operating with him. The religious interest is good, and it is trusted that through Divine Grace, our church may long exist to point to the Lamb of God which taketh away the sin of the world.

BE PATIENT.

Has your pathway been darkened, my brother?  
Is the radiant sunlight of joy  
So elipsed by the shadows that gather,  
That life seems a bitter alloy?  
Be patient! One smile from the Master  
Will drive all these shadows away;  
When he welcomes you home in the morning  
Of eternity's beautiful day.

Has your pathway been darkened, my brother?  
Has hope risen cloudless and bright,  
And, just as it promised fruition,  
Gone out in adversity's night?  
Be patient. Remember misfortune,  
If hallowed by heaven-born love,  
Is purchasing riches and honor,  
In the home of the spirit above.

Has your pathway been darkened, my brother?  
Has pitiless, painful disease  
Divested your earthly existence  
Of sweetness; of all that can please?  
Be patient. The time is approaching,  
You knew not how soon it will be,  
When a City, where pain cannot enter,  
Shall open its pathway for thee.

Has your pathway been darkened, my brother?  
Has the angel of sorrow drawn dear,  
And taken in spite of your pleading,  
Some treasure, your heart knows how dear?  
Be patient. Look up; and your darling,  
From a beautiful home in the skies,  
Will tell of a Comforter, Jesus,  
Who'll wipe all the tears from your eyes.

Then try to be patient my brother.  
Whenever life's pathway shall lead  
Through thickets of briars and nettles,  
Instead of the rose-covered mead,  
Remember, its course was determined  
By Jesus, your Saviour and Friend;  
And leads to the purest enjoyment,  
Of pleasure that never shall end.

POVERTY AND IGNORANCE.

Few people, I imagine, realize the extreme dullness of the life of the poor. Cut off from the many interests which education or the possession of money gives, they have little left but the "trivial round, the common task," which indeed furnishes them with "room to deny themselves," but it is hardly, in their case at least, "the road to bring them daily nearer to God." This is especially true with regard to those men who cannot read. Unable to comprehend the ever-living interest of watching public affairs, prevented by ignorance, from following even in outline the actions of nations, they are thrown back on the affairs of their neighbors, and center all their interest in the sayings and doings of quarrelsome Mr. Jones, or much-abused Mrs. Smith. It is difficult for those of us to whom the world seems almost to full of interest to realize the deadening dullness of some of these lives. Let us imagine, for an instant, all knowledge of history, geography, art, science, and language blotted out; all interest in politics, social movements, discoveries, obliterated; no society pleasures to anticipate; no trials of skill nor tests of proficiency in work or play to command to enable us to plan some pleasure for a friend or dependant; no books always at hand (the old friends waiting silently till their acquaintance is renewed, the new ones standing ready to be learned and loved); no opportunities of getting change of scene and idea; no memories laden with pleasures of travel; no objects of real beauty to look at. What would our lives become? And yet this is a true picture of the minds of thousands of the poorer classes, whose time is passed in hard monotonous work, or occupied in the petty cares of many children, and in satisfying the sordid wants of the body. In some cases precarious labor adds the element of uncertainty to the other troubles, an element which, by the fact of its bringing some interest, is enjoyed by the men, but adds tenfold to the many cares of the housewife.—*Cornhill Magazine*

THE WINNING OF WEALTH.

We believe the winning of wealth to be a perfectly legitimate pursuit. Wealth has great and beneficent uses, and the world would go very slowly if money could not be accumulated in wise and enterprising hands; but wealth may be used to make all men near it prosperous and happy, or it may be used to make them poor and miserable. When a rich man is only excited by his wealth with the desire to be richer and goes on to exact larger profits and grind the faces of the poor, in order that he may be superfluously rich, he becomes inhuman, unchristian. The christian use of wealth is what we need in this country and in all countries. It is not that wealth does not give in charity. It is not that wealth is not sufficiently taxed for the support of those who are wrecked in health or fortune, but it is

that wealth does not give the people a chance to escape from poverty; that it does not share its chances with the poor, and point the pathway for the poor towards prosperity. As a rule wealth is only brotherly towards wealth, and the poor man feels himself cut off from sympathy with those who have the power of winning money. We may rest assured of one thing namely, that the poor in the future will insist on being recognised, if they are not recognized—if they are ignored in the mad greed for wealth at any cost to them—they will make the future a troubled and terrible one for our children and our children's children.

CROOKED STICKS.

"Lord, I can't make these sticks perfectly straight; I have lost all my strength. Send me to another field." But what is the answer of the Holy Spirit? "You were not sent to that field to take every crook out of those sticks, you can't perfect human nature; that is my work." Now there is something in every man—ministers included—that is a little gnarly. It is peculiar to the individual—a streak of the old Adam in wrought in his individuality. In one it is stubbornness, in another suspiciousness, in another reserve, in another a disposition to be critical, or fault-finding, or censorious. By whatever name it may be known, it is in fact, a little twist of depravity, and no human influence, no preacher, can untwist it and straighten it out. It is a peculiar twist of self, inborn, inbred, unwrought. So, when I discover what a man's peculiar twist is, I say, "The Lord only can take that out of him, and I won't touch it if I can help it." I tried my hand at this once on a good Scotch brother, and I will never try it again. He was a most unpromising subject, and I am quite convinced that if I had had a little more charity for his peculiarities he would have been a very useful man.

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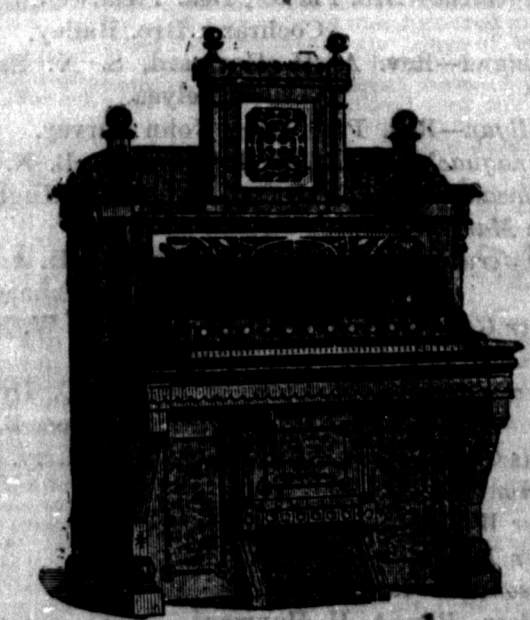
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