Historical sketch. Read at the 25th Anniversary Services of the Yarmouth Temple Baptist Church.

BY DEACON JOSHUA HUSTIS.

The Yarmouth Temple Baptist church was organized Feb. 27th, 1871. For sometime previous to that date, those among us who were seeking the furtherance of the best interest of the denomination, had been advocating the policy of erecting a church building, at the south end of the town, the better to accomodate that very large number, who, living at a distance from the 1st church, found it difficult, at times, to attend there.

The idea finally assumed a practical shape when, at a meeting held in the hall at Salem on Tuesday evening, Dec. 21st, 1870, the subject of the formation of another Baptist church in Yarmouth town, was introduced by the Rev. G. E. Day, who was at that time pastor of the First church. As an outgrowth of the discussion held upon that occasion, the following requisition was prepared: "We whose names are herein appended, do hereby ask for a dismission from membership in the First church in Yarmouth, that we may unitedly organize into another church of the same faith and order at the south end of the town." This requisition was voluntarily signed by ten brothers and eighteen sisters who, with eight others all, with one exception, members of the First church, were dismissed from her fellowship and composed the thirty-six members who met on the evening of the 27th day of February, 1871, in the vestry of the Temple, and organized this church.

The church building had been previously erected and at this time was rapidly approaching completion. Upon the evening of May 30th, 1872, at a general financial meeting held in the vestry, the building committee reported the work completed, presenting their accounts, previously audited, for consideration. Their report showed that the building had cost, including interest and insurance, $15,412, towards paying which amount the builders had received $9,061.00, leaving a debt upon the church of $6,351.00.

At this meeting a new subscription was opened and a further sum of $4,446.00 pledged, reducing the deficit to $1,884.00. Great success had thus far crowned their efforts, still they were not satisfied. With a spirit worthy of all praise and honoring to the Great Head of the church, it was resolved at that meeting, "that the house should not be formally opened for the worship of God until sufficient subscriptions were procured to cover the debt still remaining."

Bros. John W. Lovitt, James B. Kinney, Nathan Utley, Wm. Haley and Samuel Brown, were appointed trustees, and were directed to obtain from the Legislature an act making the church a corporate body. During the following week Bro. Lovitt was successful in procuring additional subscriptions sufficient to fully cover the debt remaining, and thus our efforts being blessed of God, we were enabled on Sunday afternoon the 14th day of July, 1872, to dedicate this house to His worship a freewill offering to Him who loveth the cheerful giver.

And now the building completed and the church fully organized for work we will review very briefly her history up to the present time; a history so modern, as to be fully within the memory of many who are with us upon the present occasion. The first deacons were Bros. J. B. Kinney and Samuel Brown; Bro. Kinney being also appointed clerk, and Bro. Wm. Haley, treasurer. These with the five trustees previously mentioned, composed the officers of the church; and you will note this,—that trustees, deacons, clerk and treasurer, have all been called home, "they rest from their labors, their works do follow them." While referring to those who occupied the position of our first officers, it may be of interest to know who were the 36 who met in the vestry on the evening of the 27th day of Feb. 1871, and organized this church. I will therefore name them: J. B. Kinney and wife, Wm. Haley and wife, J. H. Haley and wife, J. O. Haley and wife, Alvin Haley and wife, G. H. Marr and wife, Samuel Durkee and wife; Samuel Brown and wife; Nathan Huestis and wife, Nathan C. Huestis, Nathan Utley, C. H. Hemeon, Mrs. Joshua Hustis, Mrs. Ruth Dennett, Mrs. Martha White, Mrs. R. H. Crocker, Mrs. H. R. Smith, Mrs. George Perry, Mrs. Elijah Phillips, Mrs. Benj. Lewis, Mrs. Samuel Churchill, Mrs. E. J. Manning, Mrs. Ann Landers, Mrs. Mary McConnell, Mrs. A. W. Potter, Mrs. Eliza Seeley, Miss Anstice Crocker.

Time has wrought great changes with these 36. 18 have died; eight are residing abroad, members of other churches; 10 are still with us as members and active workers in the church. Our first pastor was the Rev. Wm. H. Porter, who having accepted the position, arrived in Yarmouth from Jamaica, his late field of labor, and preached for the first time in the vestry on Sunday morning, June 26th, 1871. The Lord's Supper was administered for the first time in the Temple, on the following Sunday evening, the silver service used having been presented to the church by a lady who with her husband had taken great interest in the erection of the building.

The officers reports at the close of the first year May 31, 1872, showed that the new interest was prospering. Baptisms during the year 23; received by letter 33; membership increased to 97; money raised for current expenses $1,337.00; benevolent objects $698.00; expended on the building $2,658.00; total for the year $4,093.00.

At this time a great effort was being made to increase the College Endowment Fund, and at a meeting held in the vestry in September of this year, an additional sum of $1,814.00 was subscribed by members of the church and congregation. We notice too, that at this period of her history the church was paying for the services of a Mrs. Porter, acting as lady missionary and bible reader among the poor of the town. Thus it will be seen that in those early days the church was generous, active, and therefore necessarily prosperous. After a successful pastorate of two years and three months Bro. Porter resigned, having accepted a call to the Baptist church of Brantford, Ont. He was a good preacher, earnest, active and spiritual. The people loved him. His resignation was a surprise, and accepted very reluctantly by the church. During the time he was with us the membership was increased to 115, a net gain of 79 for the two years and three months.

Our second pastor was the Rev. Wm. H. Warren, from P. E. Island, who entered upon his work Nov. 24th, 1873. He was then a young man, having only the year previous been ordained to the ministry. The records of this time give evidence of our having now turned a new page in our history.

Bro. Porter carried the church along through the formation period; then there was a building up and everything was new and inspiring. When Bro. Warren settled among us the novelty had worn off; the enthusiasm had subsided; the love of many had waxed cold; there were fewer additions to our number, and for the first time in our history deficits had to be faced.

Sometimes it is asked, why not have the finances of the church conducted altogether upon the voluntary plan? Well, we tried that once, and under the most favorable circumstances too. The records of the church for May 29, 1874, show with what results. The Treasurer's report at that time states that the voluntary contributions to the church fund were $1,340.00 while $1,489.00 had been expended. Balance due the Tressurer $149.00: The records adds: "The voluntary plan having failed to furnish the required funds, a resolution passed that each member of the church and congregation be required to pledge the amount they are willing to give weekly, paying this amount through the envelope as formerly." This system has been continued to the present, for thus far we have been unable to find a better to suit our case. In Oct. of '74, the Rev. A. B. Earl visited Yarmouth for the first time. His labors resulted in a deeper religious movement than we had witnessed since the great Cunningham revival, some twenty-five years previous. Not only the town, but the whole country was moved. The churches were stired up to greater diligence, and scores were hopefully converted and gathered in. Bro. Warren closed a very successful pastorate June 1st, 1878; laboring with us for a period of four years and seven and a half months, during which time the membership was increased to 173. Dec. 18th, 1879, the Rev. T. H. Porter, entered upon a six months engagement with the church. His health would not permit of a longer stay with us. But although weak physically, he had lost nothing of his former intellectual power. The sermons preached during that six months will long be remembered by those whose privilege it was to listen to them. His was a strong uplifting faith in God, and the precious doctrines of His Word, and he preached them as one who must shortly render an account of his stewardship. Although there was no change in our membership during Bro. Porter's stay with us, there is but little doubt but that the revival in the church that shortly followed, was, at least in some measure, the result of his faithful labors. Brother Porter's engagement terminated May 11th, 1879, and upon that date the Rev. John Clark commenced his work among us. Bro. Clark manifested a spirit of thorough consecration, entering heartily into the work. His labors from the first were attended with remarkable success. The church was revived and quickened to more earnest and diligent work. God's cause among us prospered, and during the months of Feb. and March 36 were added by baptism.

This gracious outpouring was followed, as is too often the case, by a season of declension. The church felt called upon to exercise her discipline. This led to the expulsion of some and the withdrawal of others from her fellowship. Thus for a time our progress was hindered, but only for a time, as we shall see later on.

Pastor Clark resigned June 30th, 1882. His services covered a period of three years and one and one-half months, during which the membership was increased to 199. The Rev. J. L. M. Young, late of Verdon, Ill., became our pastor July 1st, 1882. Bro. Young's style was in marked contrast with that of all our former pastors. He savored of the great west. He was honest, whole-souled, and independent. His sermons were novel and even startling. For a time he drew the crowd. But, as is usually the case, as soon as the novelty wore off, the ever fickle crowd melted away leaving us with our usual congregations. Notwithstanding this our brother's labors were abundantly blessed, and during the first year he was with us 30 were added to the church by baptism. Extensive repairs were also made upon the church amounting to $534.00, of which the sisters of the Aid Society paid $458.00, and the S. School $76.00 for amount expended upon the vestry. Bro. Young closed his labors with us July 1st, 1884, a period of two years, during which the church made good growth along all lines of christian work and the membership was increased to 222. Our next pastor was the Rev. J. B. Woodland, who settled with us Aug. 31st, 1884. He was a man of good abilities, fine social qualities, and made many warm friends. The spiritual interests of the church prospered largely during his stay with us, but, strange to say, for one reason and another, we became much depressed financially. As a faithful historian, we have to admit that never in any period of our history had things looked so discouraging. It was even hinted that in view of our seeming inability to sustain a pastor our wisest plan would be to close the church. While Bro. Woodland was looking after our spiritual affairs, the church appears to have become very remiss in caring for its financial interests. Hence the depression which led in a very large measure at least to Bro. Woodland resigning April 30th, 1888, having been with us three years and eight months, during which the membership was increased to 260.

We have now arrived at the third and final period of our history. This covers the past eight years. The events that have transpired during this time, are fresh in all our memories. At the close of Bro. Woodland's pastorate it was obvious that we must either rise or fall. Providentially, we found a strong hand to lead, and with willing minds to follow, we were enabled with the blessing of God to rise like the Phœnix from its ashes, becoming in time financially, and we hope in some measure at least, spiritually a strong healthy church. Our sixth pastor and present incumbent was the Rev. G. R. White, who entered upon the duties of his office on Sunday, June 10th, 1888. As has been intimated, the outlook at this time was not encouraging. In addition to the old difficulty of raising funds for our local church expenses, the building was sadly in need of repairs, with a debt upon it of $400, for work done some time previous. Pastor White, however, was not easily discouraged. He had a mind to work, with that very happy faculty of developing others in the same direction. This was the secret of our success. The church, he said, must be repaired; and it was repaired at a cost of $995.00. We must have a parsonage and one was quickly built, costing us some $2,200.00. The old debt of $400.00 must now be paid and soon that was all provided for.

A score of other improvements were made, in fact some $5,000 have been expended upon our church property since Bro. White settled among us; and that too, without sacrificing in any way our contributions to denominational and other objects, all of which have received a generous share of attention. We need not go further into the details of our history for this period. It is well known to all of you. The church has stood nobly by the pastor in all his efforts for her advancement. As a result we have made good growth along all lines of christian work. During the eight years 100 have been added by baptism; 52 by letter; 7 by experience; and 4 restored; dismissed by letter 50; excluded 7; names erased 42; died 22; with a present membership of 299.

The twenty-five years of our history since organization, thus briefly reviewed, show a varied experience. There have been days of sunshine and days of darkness. Can we not hope that our best days, and our most useful, are before us? But let us remember, they will bring us added responsibilities and require increased consecration. To fit us for the task before us we need a fresh anointing of the Holy Spirit and earnest petition should go up that God will in very truth take up His abode among us, that we may be better prepared for work during the coming days.

"Here let His gospel be declared;
Here may His power be known;
May every heart, by grace prepared,
Be the Redeemer's throne.

Here make thyself a glorious name,
And form us for thy praise;
Thy promised presence, Lord, we claim,
And supplicate thy grace."

FOR THE HOUR.

The London Freeman.

Today it is of the highest importance to our nation that Nonconformity should keep calm and true to its vocation. The inundation of beer at the last election has developed a miserable miasma of aristocratic mischief, which has for a while full play in consequence of the folly of the late Liberal Administration in leaving it the legacy, of a rich exchequer. Just the universal folly of the age, prudent men store wealth for impudent men to waste. Until the riot is over little can be done. Meanwhile we thank our friends the enemy for sneering at Nonconformity as the national conscience. It is so, and like conscience it has at times to wait for its voice to be heard. The time is not far distant when the voice will be heard. Meanwhile, however seemingly lost in the tumult, a testimony must be borne that will be remembered when the tide turns and the hour of Conservative adversity comes. There have been some things said lately which show a forgetfulness of this.

Our assertion that for the degeneration and priestism of Ireland there was need of some measure of Home Rule for that country was not from any sympathy with the Irish party, but on the ground of right. The political folly of the members of that party does not alter our view. No demand of justice can die. But its advocates may, as the Irish members have done all along, prevent it being heard and postpone it being granted. But when the time comes political conscience will again assert that wrong rule is Rome rule, and government should be for the people and by the people.

If there be any department of life in which conscience should be supreme, surely it is education. It is because the whole drift of the new Government Bill is towards handing over the children to priests, Anglican and Roman, that Nonconformity has, almost at first by instinct, entered into serious antagonism. It is an unrighteous Bill from beginning to end, especially so in the subtlety of its methods. The true principal of national education is to give the children of the people a thoroughly good secular education, leaving to the churches to supplement with a religious education, for which they should have neither hindrance nor help. What is called the compromise, that is to say, the reading of the Bible in the school without sectarian comment, is really no compromise. We must beware of being misled by terms. In the proper sense of the word this is part of secular instruction. No education could be complete without a knowledge of the Bible. Its literature and morality is woven into the life and politics of our nation, and all good men are seeking it should be so more and more. Its introduction into our schools in the way in which it was introduced by the London School Board might have been a compromise of parties, but not of principle. It was not a compromise of the religious and the secular. It was the reverse. It was the acknowledgment that instruction in the Bible had a secular and a spiritual side. It was actually the severance of these; and directing the schoolmaster to keep to his province, to give secular instruction in the Holy Scriptures. This left the churches untrammelled for the instruction in its spiritual lessons which ought to have been taken up with greater vigor than has been done. The arrangement has worked well for a quarter of a century. But the party of priestism in our land has found that the simple study of the Bible, like all secular education, is antagonistic to its progress. And, further, since 1870 the Church of England has changed, making a serious departure from the acknowledgment of Holy Scripture as the foundation of her tenets. This is an increased motive for abiding by the secular teaching of the Bible in the schools.

In the heat of battle it is important to stand firm and show patience. The fight is not at its fiercest yet, and he would urge upon our leaders to keep in mind that the power of Nonconformity is the Regality of conscience.

WELL-BUILT CHRISTIANS.

BY REV. THEODORE L. CUYLER, D. D.

The most wonderful of all preachers closed the most wonderful of all sermons by drawing a parallel between two classes of character-builders. The foolish class built on the shifting sand, and, when the floods of trial came, their flimsey structures "fell in." Of how a wiser class found and built their characters for eternity I propose to say a few things to the thousands of my young readers.

The first thing is to secure a solid foundation. That foundation is not to be created; it is already provided—Christ Jesus. On this Rock of Ages, a divine Redeemer atoning for your sins, a divine Teacher instructing you by his perfect commandments, a divine Regenerator changing your inmost heart, a divine Supporter strengthening your will, a divine Mediator with God watching over you, and putting his everlasting arm of love underneath your weakness—this is the foundation that no floods of temptation can wash out or undermine. All else than this is crumbling clay or shifting sand. Shallow conversions make shallow Christians. I trust that you have dug deep, and laid your foundations well. The Eddystone lighthouse is not only built on a rock, but is built with iron bolts and clamps into the rock. So you must be built into Christ by a living union of your weakness to his strength, your ignorance to his omniscience, your poverty to his wealth of grace, your sinfulness to his perfect righteousness. This is faith's grip that holds; this is the thorough work that goes down deeper than mere excitement or emotion or formal professions, and it binds your soul fast to the omnipotent Son of God. The best part of a true Christian is the unseen part, as the vital part of a tree is its roots. So the innermost graces that lie, as it were, in the very depths of a Christian soul next to Christ are the most precious and powerful and enduring portion of the man.

But a building is not done when the foundation is laid. Regeneration by the Holy Spirit is only the initial process, and then comes the command to build up yourselves on our most holy faith. God's quarry is rich in materials. It would be a good thing for our churches if solid granite were in greater demand. Flashing marble is very ornamental for lintels and architrave and capitals, but in these times we need more firm granite of honesty, courage, truthfulness, and self-denial. Every now and then a church is disfigured by an ugly crack or rent in its walls from the fact that a bit of friable pumicestone was put in there in the shape of a swindling or trivolous professor. Wholesome discipline is often a duty, and the sooner that pumice-stone comes out, the more creditable is it for the honor and strength of a Christian church. What is true of a church as God's building is equally true of individual character; nothing should go into a Christian's character except what is taken from God's quarry.

Some Christians are not built up symmetrically. They are lop-sided, and their painful deficiency is on the ethical side of their religion. They can sing in a prayer meeting, and pray devoutly, and exhort fluently, but outside of the meeting they cannot always be trusted. What they lack is a rigid sense of right and a constant adherence to it. They need more conscience, a conscience to detect sin, and a granite-like principle to resist its seductions. The word of these Christians is not always to be relied on; in matters of business they do not always go by the air line. I once dealt with a man who was quite an exhorter in his church, and liked to talk to me in his market-stall about the "good times" they were enjoying in their revival meetings, yet when this devout dealer's meat was "weighed in the balance," it was too often found "wanting." He had more emotion than conscience in his religion. That eminent theologian, Dr. Charles Hodge, of Princeton, at the funeral of a certain excellent man, said of him, "He was not only pious, he was good." He went on to explain that there is sometimes a piety that expends much fervor in devotions, yet is wanting in that conscientious goodness that abhors everything wrong, and is scrupulous in keeping Christ's commandments. Such people are not well-built Christians.

Every wise builder makes constant use of his plumb-line. All the showy ornamentation that he can put on his edifice amounts to nothing if the walls are not perpendicular. Sometimes we see a flimsy structure whose bulging walls are shored up by props and skids to keep them from tumbling into the street. I am afraid that there are thousands of reputations in commerce, in politics, and even in the church, that are shored up by various devices. Take heed how ye build." The man in Christ's parable, who founded his home on loose sand or gravel, might boast that his building looked just as fine as that of his neighbor, who built on the rock. He cared only for appearances, and made no allowance for storms or floods of God's law of gravitation. So the Master tells us that the ill-based and ill-built house "fell in." It is a mere question of time how soon every character will fall in if it is not based on the rock and built according to Jesus Christ's plumb-line. It may go down in this world; it is sure to go down in the next. We ought to lay the plumb-line up against all our religious acts and services, even against our prayers. Do we pray only to save appearances, and because we are "called on" to do it? Or do we pray from sincere hungerings for spiritual blessings? Pledges to take part in meeting are good things; but be sure to keep Jesus Christ behind the pledge.

If failing to use the divine plumbline in character-building is a great mistake, it is another mistake that the little everyday actions are made of small account. You could hardly make a worse blunder. Christian influence mainly depends on what you may regard as little things. It is the aggregate of a good man's or good woman's life that tells for the honor of our Lord and Saviour. A little boy watched the process of building a house across the street until his father asked him whether he meant to be a bricklayer. "No, father, but I am thinking what a small thing a brick is, and yet what a big house they build out of them." The boy had got hold of the true secret of constructing a beautiful or a powerful character. It is by conscientious attention to the minute thoughts, words, and deeds of everyday life. It is by adding the brick of courage to the brick of faith, and to this the brick of temperance and the brick of patience and the brick of brotherly love and the brick of honesty and of benevolence, that a noble Christian character is reared. Nothing is of small account that involves your influence in a sharp-eyed world. Other people's eyes are upon you as well as your Master's eyes. He made you a Christian to be looked at. It was by the daily addition of one good deed to another that such Christians as William E. Dodge and Samuel F. Smith and Mary Lyon and Clara Barton and George H. Stuart and Harlan Page reared their solid structures of character.

The Athenian architects of the Parthenon finished the upper side of the matchless frieze as perfectly as the lower side, because the goddess Minerva saw that side. Every one of the five thousand statues in the cathedral of Milan is wrought as if God's eye were on the sculptor. Michael Angelo said that he "carved for eternity." Every true Christian is a habitation of God through his Spirit. Young friends, build for eternity. And let every one take heed how he buildeth; for the Architect-in-Chief will inspect each one's work on the great day of judgment.

"I count this thing to be grandly true:
That a righteous deed is a step towards God,
Lifting the soul from its common clod
To a purer air and a clearer view.

"Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

Sir J. W. Dawson, than whom no scientist of this century stands higher, says of the opinion of scientific men about higher critics: "I know with what scornful loathing scientific minds reject the attempts to unite the higher criticism with christianity. They know that if they believe the one they must reject the other."

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