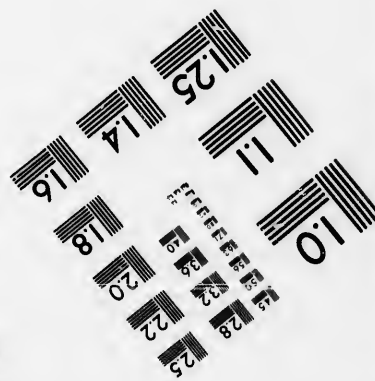
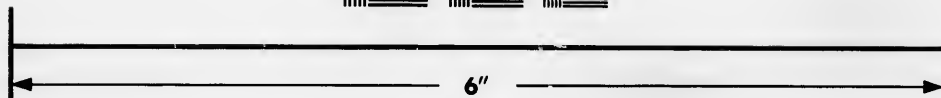
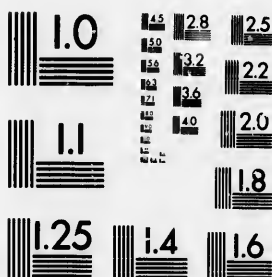


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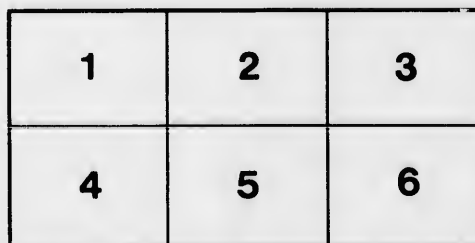
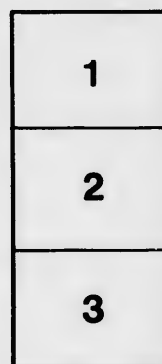
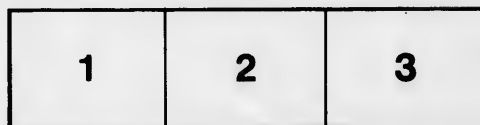
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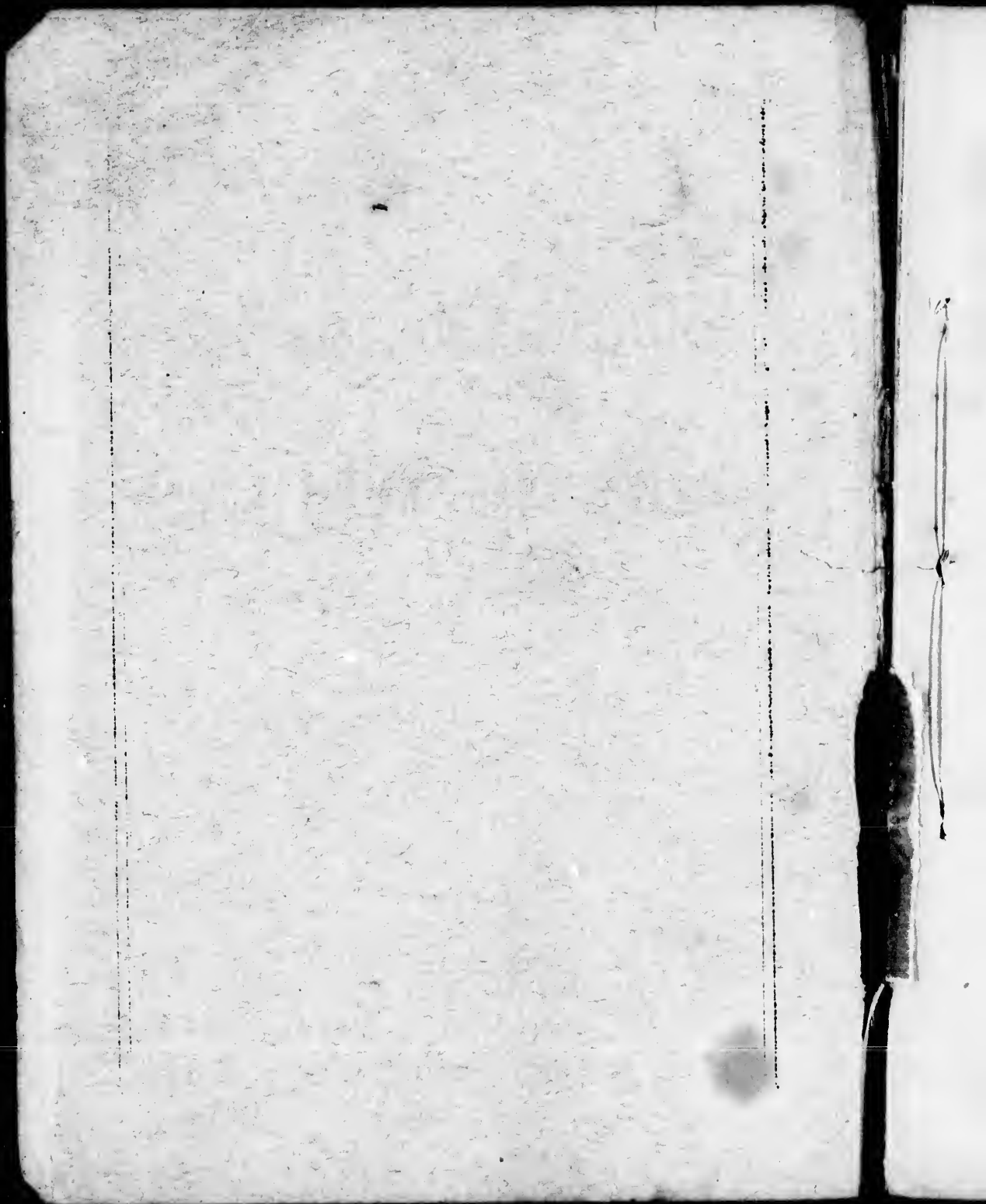
A SKETCH
OF THE
ORIGIN AND HISTORY
OF
Granville Street Baptist Church.

BY THE PASTOR,
REV. E. A. SAUNDERS, A. M.

Together with lists of Officers and Members of the Church
from the beginning; the present Officers and Members;
an account of the Jubilee Services; and the SERMONS
preached on the occasion by the Rev. E. A.
CRAWLEY, D. D., and Rev. I. E. BILL; also
a portrait of Rev. Dr. CRAWLEY.

HALIFAX, N. S.
CHRISTIAN MESSENGER OFFICE
1877.

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A SKETCH
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HISTORICAL SKETCH

OF THE

Granville Street Baptist Church.

As late as the year 1818 there was no evangelical preaching in the Church of England in Halifax. The Rev. Mr. Temple, private chaplain to Lord Dalhousie, was the first to preach "the truth as it is in Jesus." The Rev. J. T. Twining, afterwards Dr. Twining, chaplain of the garrison, and curate of St. Paul's, was probably indebted, under God, to Mr. Temple for his change of views and religious experiences. It soon appeared in his preaching. His ministrations and those of Mr. Temple resulted in the conversion of a number of persons attending St. Paul's.

The Rev. Hibbert Binney, father of the present Bishop, preached evangelical truth about this time at Sydney, C. B.; and, among those converted to God under his ministrations were several persons who afterwards identified themselves with the converts in Halifax.

The late Bishop Inglis, then Rector of St. Paul's, so opposed evangelical preaching that a rupture took place between him and Mr. Twining, which led to the dismissal of Mr. T. from the curacy. This produced a great sensation in the parish. About three-fourths of the congregation followed Mr. Twining in the secession, and in the establishment of separate services in a church, built by the Methodists. Here Mr. Twining preached for a few months to

crowded congregations. Meanwhile his followers collected money, purchased grounds, and built the Granville Street Chapel at a cost of £2,250.

It had been believed by the seceders that they could retain their connexion with the Church of England, but the strong opposition of Dr. Inglis prevailed against them. This led Dr. Twining to discontinue his separate labours. The greater part of the seceders returned to St. Paul's; but some of those who had received the "life of faith," having seceded intelligently, could not return to ministrations from which no spiritual food could be obtained. During the week they held prayer-meetings in each others houses; and, on the Sabbath days, they met with various congregations in the city. In the main they were in harmony with the Presbyterians in doctrine; but they were not satisfied with the devotional piety then existing in that body. Among the Methodists they found "fellowship of the Spirit," but radical difference in doctrine.

In the meantime they corresponded with the late Rev. C. Simeon, of Cambridge, England, for the purpose of procuring an evangelical preacher of the Church of England, but were unsuccessful.

One of their number, the late John Ferguson, having family relations with the late Rev. Edward Manning, enjoyed opportunities of hearing Baptist preaching in the country. He and his religious associates in Halifax naturally made the acquaintance of the late Rev. John Burton, who had been for about thirty years pastor of a Baptist Church in the city and its surroundings. His congregation was made up chiefly of colored people. His gifts were quite moderate, and his church was much despised in the city. These enquirers after truth, perceived in him the graces of the true christian, the zeal of a minister of the gospel; and withal, the doctrines preached by him, commended themselves to

their minds as the truths of God's Word. He gained a great influence over their hearts ; and they attached themselves to his ministry ; and were, therefore, led for the first time to examine the soundness of the Baptist faith and practice. Their experience had largely divested them of denominational prejudices, and left them free and unbiased to investigate the truth of God's Word. Several of them were soon led to embrace the peculiar views of the Baptists ; and the others were not long in coming to the same conclusion. Mr. Ferguson was baptized by Mr. Manning in Cornwallis, July 9th, 1826.

There were about twenty persons in all who were associated in these experiences.

When the secession from St. Paul's fell to pieces the Granville Street Chapel was left in an unfinished state, and being for sale, it was purchased for £850 by those who had embraced Baptist views.

The Crawley family had heard the truth as it is in Jesus from the late Rev. Hibbert Binney, at Sydney, C. B., and were thereby prepared to unite with their friends, the converts, in Halifax. The late Hon. W. B. Kinnear, long known and beloved in the St. John churches, had been a member of the Church of England, but, having received the grace of God, was led to embrace Baptist doctrines. He visited his friends in Halifax, and with some of them, followed Christ in the ordinance of baptism. These people, thus led in a way they knew not to a full knowledge of the truth, judged it wise and expedient to form a second Baptist Church in Halifax.

THE FORMATION OF THE CHURCH.

Correspondence was opened with Baptists in England and the United States with a view to engage a pastor whose labours might commence with the organization of the church. After some delay, and not a little disappointment, the Rev.

Irah Chase, Professor of Biblical Theology in Newton Theological Institution, consented to make them a visit and render them any assistance in his power. Accordingly, on the 27th of September, 1827, he, together with Alexis Caswell, then Professor in a College near Washington, arrived in Halifax. They were cordially received. Due preparation for Baptism and the organization of the church was commenced at once.

On the morning of the following Lord's Day—September 30th—a large concourse of people assembled at a quiet spot on the shore of the Bedford Basin. The weather was fine, and the surroundings were beautiful and impressive. The still and solemn assembly gave serious attention to the following appropriate remarks which fell from the lips of Professor Chase before he baptized the waiting candidates—Lewis Johnston, M. D., J. W. Nutting, Esq., Mrs. Lewis Johnston, Mrs. J. W. Johnston, Miss E. Tremain, and Miss S. Grant :—

“ You are aware, my friends, of the purpose for which we are here assembled. We have come to obey one of the commands of our Lord and Saviour, Jesus Christ. Your countenances tell me that you have not come here to interrupt or to mock. I rejoice in the confidence that you have come to listen and to behold with respectful attention. I need not detain you with preliminary remarks. Let us with becoming reverence enter upon the devotional exercises that are before us.”

The following hymn was read by Professor Chase, and then sung :—

“ How great, how solemn is the work
Which we attend to-day !
Now for a holy, solemn frame,
O God, to thee we pray !

"O may we feel as once we felt,
When mourning, grieved, and faint,
Thy kind, forgiving, melting look
Relieved our sad complaint.

"Awake our love, our fear, our hope,
Wake fortitude and joy ;
Vain world begone ! let things above
Our happy thoughts employ.

"Whilst thee, our Saviour and our God,
To all around we own,
Drive each rebellious lust,
Each traitor from the throne.

"Instruct our minds, our will subdue,
To heaven our passions raise,
That hence our lives, our all may be
Devoted to thy praise."

After the singing of the hymn, prayer was offered. A solemn impression seemed to be upon the minds of all, and the heart-felt Amen was responded to at the close. The administrator again addressed the audience in these words :—

"On this occasion, my respected hearers, it may be expected that I should vindicate the ordinance we have come to observe. But there is a subject which should be previously settled. When I cast my eye over this multitude my mind is borne onward to that day, when amidst the innumerable multitude of all nations, we shall meet before the bar of God. I fear—I greatly fear, that many of you are unprepared for that meeting. O let me speak freely to your consciences. Are you prepared to meet your God? Have you repented of your sins? Have you, with all the heart, believed on the Lord Jesus Christ, and become his willing and devoted followers, each saying, 'Lord, what wilt thou have me to do.'

"If you are not thus prepared, you are not prepared to

enter profitably upon the discussion of the subject of Baptism. You are neglecting a previous subject, a subject of overwhelming importance. Your souls are in danger of everlasting perdition. And God forbid that I, or any of my brethren, should call away your attention from your first and immediate duty to any controversy respecting any external rite or observance which Christ has enjoined on his disciples. Let me entreat you in the fear and love of God to settle the previous subject—to become in heart and in deed disciples of Christ. Then you will be better prepared than you can be at present to consider the subject of Baptism; and then, while your bosoms are glowing with love to Him who loved us and died for us, I would give you for information concerning Baptism, and most confidently would I refer you to the Holy Scriptures. Let them lead you; let them, with the love of God shed abroad in the heart, be your guide."

Then, turning to the candidates, he addressed them at some length from the thirteen verses of the first part of the sixth chapter of the Epistle to the Romans. The following are the closing sentences of that address:—

"Think of the power of the Saviour who rose from the dead. He had power to lay down His life, and He had power to take it again. All power in heaven and in earth belongs to Him. To Him then commit yourselves without reserve. Obey His voice. Trust His grace. Here, in His strength, resolve anew to strive against every sinful propensity, till you pass through the floods of death; for He is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy."

Says the writer who gave an account of the Baptism:—"Silence and decorum pervaded the assembly, and some were affected to tears. In some of the intervals occupied

in coming up out of the water, and in descending, a verse of an appropriate hymn was sung by those upon the shore. Then all was stillness, but the voice of the administrator and the gentle moving of the water."

In the afternoon the stone Chapel was opened for the first time for public worship. The Articles of Belief and the Covenant are substantially the same as those of the Associated Baptists of these Provinces. After reading them to the church, which had already adopted them, Dr. Lewis Johnston, having been appointed by the church for that purpose, came forward and received from Prof. Chase the right hand of fellowship for all the members.

We have the golden sentences which fell from the lips of Mr. Chase as he held Dr. Johnston by the hand. Here they are :—"My dear brother, I cannot express the emotions of my heart on this occasion. It is a day of holy joy ; it is a day that the Lord hath made. What though, till within the last week we were foreigners and strangers to each other ? The spirit of the christian religion regards not the lines that mark off the world into separate, and, alas ! too often hostile empires. And what are all the worldly interests of the mightiest empires compared with the interests of that kingdom which is not of this world ?

"We will be thankful for the blessings of civil government, so richly enjoyed in our respective countries. We will pray for all that are in authority. We will render to Cæsar the things that are Cæsar's, and unto God the things that are God's. Yes, while we are attached to our countries, and cheerfully perform our respective duties to them, it is the kingdom, the spiritual kingdom of Christ, of which it is our highest joy and glory to be subjects. As such we here meet each other. The events of this day prove that the members of the church, whose Articles of Belief and Covenant we have been reading, understand the nature of a

christian church, and desire above all things to serve and please the Lord. You would receive His doctrine and obey his commands. You would help each other onward in all that is lovely and of good report. You would show forth His praise by your own lives ; and you would use the means which He has appointed for promoting His glory, in the prevalence of the truth as it is in Jesus, and the salvation of souls.

"There is a general bond which unites the regenerate of every name, wherever they may be discovered. And from the nature of the case there is, there must be, and ought to be, a special tie binding together those whose views of religious doctrine and duties enable them to act in closer concert.

"Receive, then, my brother, this hand of fellowship. It is a token not only of christian love, but also of our christian union, in maintaining the truth and commands of our Lord. It is the pledge of deep and thrilling interest that shall continue to be felt in the welfare of this church. When far away from you I shall call to mind the events of this day ; my heart shall not cease to pray for the welfare of this church, and for your being a blessing to all this people. We are one—we have one Lord, one Faith, one Baptism. In behalf of my brethren, and of all the churches in the bosom of which my lot has been cast, I give to you most heartily this hand of fellowship, and through you to every member of this church, and to all the churches of the same faith and order throughout the whole British Empire."

During the progress of the formation of the church, the desire entered deeply into the hearts of the brethren—a desire believed to be begotten of God—that Professor Caswell would remain in Halifax, and take the pastoral oversight of the church. At a meeting, held in the house of one of the brethren, the matter was urged upon him as a

duty made plain by the special providence of God. He asked time to consider the subject; and requested that earnest prayer should be made for divine direction. After a few days, given to seeking divine direction, Professor Caswell accepted the invitation of the church as a call from God. On the following Sabbath he was ordained pastor; and Dr. Lewis Johnston and J. W. Nutting, Esq., were ordained deacons.

In giving the right hand of fellowship to Prof. Caswell, as the first pastor of Granville Street Church, Professor Chase used the following language:—

"The hand of Providence has been signally manifest in bringing us to stand on the high and holy ground where we do now. May the hand of Providence still be our guide and support. We have toiled together at a seat of science and literature, endeared to us by a thousand tender and interesting recollections. We have toiled together in circumstances peculiarly adapted to make lasting impressions on the mind; and, thanks be to God! we have toiled together in love. Here, in the presence of this assembly and of heaven, we renew the pledges of continued attachment. Our grand object is still the same, and while we live let us live like brethren. What is our life? It is even as a vapour that appeareth for a little time, and then vanisheth away. Ten years have just completed their course since the day of my ordination. And the hand of that dear man of God, which was then extended in behalf of all his brethren, and which clasped my own in token of fellowship, has long since mouldered into dust; and the voice which cheered me on that day has long since been hushed in the silence of the grave. But the recollection is sweet to the soul; and it endears the hope of heaven. By the love we bear to the cause of our Lord and to the souls of men, by the shortness of our lives, by the memory of departed

brethren—while we live let us live like brethren. At the same time let us put our hope, not in each other, but in God. And wherever or whatever this frail hand may be when ten more years shall have passed away, you will not be discouraged. There is an almighty hand that will not fail you.

* * * * *

“Take heed unto thyself,” my brother. You are surrounded with dangers and temptations ; and you can be guarded against them only by being yourself deeply imbued with the spirit of your holy calling. If you wish to have unction and energy given to your preaching ; if you wish to be a good minister of Jesus Christ, aim constantly at high attainments in personal piety ; and let your daily life be your most eloquent sermon. ‘Take heed unto thyself and unto the doctrine.’”

Prof. Chase remained in the city till after the following Lord’s Day—October 14th. Four more were baptized on that day, and welcomed into the church by Professor Chase. The Lord’s Supper was administered in the afternoon. At the close of the service the following hymn was sung :—

“How sweet and awful is the place
With Christ within the doors,
While everlasting love displays
The choicest of her stores !

“Why was I made to hear his voice,
And enter while there’s room,
When thousands make a wretched choice,
And rather starve than come.

“’Twas the same love that spread the feast,
That sweetly forced us in ;
Else we had still refused to taste,
And perished in our sin.

“Pity the nations, oh ! our God !
Constrain the world to come ;
Send thy victorious word abroad,
And bring the strangers home.”

THE PASTORS OF THE CHURCH.

The Rev. Alexis Caswell returned to the States in July, 1828, having been pastor less than a year. He was succeeded in October of the same year by the Rev. Henry K. Green, of Andover Theological Institute. Mr. Green continued his pastoral labours from October, 1828, till March, 1831, when he returned to the States.

Rev. E. A. Crawley became pastor of the Granville Street Church November, 1831, and his pastorate did not cease till 1839, when he resigned to unite with Dr. Pryor in conducting Queen's College, now Acadia College.

He was succeeded on the 24th of February, 1840, by the Rev. D. N. Sheldon, of the United States, and lately returned from France as Baptist Missionary. Mr. S. remained with the church about two years.

From 1842 to 1844 the pulpit was filled by supplies. The Revds. Wm. Burton, I. E. Bill, Samuel Robinson, and John Knox, and others preached to the church during this time.

The Rev. Joseph Belcher, of England, was engaged as pastor on the 1st of November, 1844. A schism took place in the church during the time Dr. B. was pastor; but the newly-formed body did not exist long. He was succeeded by Dr. Crawley, who, in 1847, became pastor the second time. Dr. Crawley left in 1852. The Rev. David Freeman was invited to supply the pulpit for a while, and at the end of this time he was called to the pastorate, and was ordained in August, 1855. After about three years of pastoral labor, Mr. Freeman resigned to engage in endowment work for Acadia College. He was succeeded by the Rev. W. H. Humphrey, who entered upon his labours November 14th, 1858. After about three years of pastoral labour Mr. Humphrey, on account of ill health, resigned his charge, and returned to the United States. Mr.

Humphrey was succeeded by the Rev. John Pryor, D. D., who continued pastor for about five years. The Rev. E. M. Saunders accepted the invitation of the church to become its pastor, and entered upon his labours on the first of September, 1867.

SABBATH SCHOOL WORK.

Some time previous to the organization of the Granville Street Church, J. W. Nutting, united with Colonel Beckwith, afterwards distinguished for christian work in Switzerland, in forming, in the Dutch Church in the north of the city, the first Sunday School ever organized in Halifax. The church had, therefore, in Deacon J. W. Nutting, a christian man deeply interested in Sabbath Schools. He found others of like spirit with himself; and arrangements, kindred to those of Sabbath Schools, were early made by the church for the study of God's Word. This institution has ever been in favour with the church. At one time many of the church and congregation assembled on the Sabbath Day for the study of the Scriptures. The School was not then, and has never been, confined to children and young persons. It began this work earlier than some other churches in the city. This being the case, persons from other congregations were attracted to the school in Granville Street Church, so that there are now many persons in the city, not Baptists, who were trained in the Baptist Sabbath School.

HOME MISSIONS.

Dr. Sawers, a member of the church, took a leading position in forming the Union Societies in 1842,—an agency that worked so successfully, for many years, in developing the benevolence of the churches. The interest in Home Missions was revived at this time, although the church had not previously been indifferent to the claims of this great work. The zeal for Missions in Dr. Sawers,

which led him to introduce Union Societies to the notice of the Association, - would also constrain him to influence the church of which he was a member, to take a greater interest in giving the gospel to the destitute. The Home Mission enterprise was pressed upon the attention of the church by another means,—the Board, partly composed of its members, met for many years in its house of worship to transact its business. But these are only external aids. The great duty of going into all the world and preaching the gospel to every creature has been, to some extent, at least, considered and discharged by Granville Street Church.

FOREIGN MISSIONS.

Foreign Missions, too, have ever found sympathy and help in the church. For a long time the Sabbath School supported a native Missionary in whole or in part; and for a few years one of its members, then Miss M. DeWolf, now Mrs. Eaton, was engaged in the foreign service. A welcome has been given to Missionaries when they have returned from the field, driven home by ill health, or returning to rest after years of laborious service. Farewells, in the name of the Lord, have been given to those who have left for service in the heathen world. In the early history of the church a Woman's Missionary Society was organized, and collected funds and held meetings for the purpose of advancing the great work of Foreign Missions. Such a society now exists, and is the means of doing much good. Prayers and contributions are the means still used to forward the work of the Lord among the heathen.

DENOMINATIONAL JOURNALISM.

Before the establishment of the *Christian Messenger* members of the Granville Street Church were employed as editors of the *Baptist Magazine*. The church has also had

the honour of supplying the *Christian Messenger* with editors from its first inception till the present time. The late J. W. Nutting, and John Ferguson, Esqrs., are remembered as editors by the denomination at large, no less than they are remembered by the church as valued members devoted to the Master. It is a cause for gratitude to God that members of the church have been engaged in labours so important and far-reaching in their results—work that has been attended with a good degree of success.

EDUCATIONAL WORK.

In no public enterprise has this church taken so large and important a part as in that of Collegiate Education. In order to see the correctness of this statement in its true light, it becomes necessary to sketch the history of the Baptist Churches in these Provinces, previous to 1827, the year in which the Granville Street Church was founded; and also to point out the condition of the denomination at that time in the matter of Collegiate Education. There were no Baptists in these Provinces, so far as it is now known, till 1760. About that time two ministers from the New England Colonies came to Nova Scotia. One of them preached in the western part of the Province, travelling east as far as Horton; the other preached in Newport. Both of them baptized converts. In 1778 the first Baptist Church in these Provinces was organized in Horton. Sixteen years after its organization Mr. John Burton gathered a church in Halifax. After this the churches in Falmouth, Onslow, Chester, Cornwallis, Granville, Yarmouth, and at other places, first composed of Baptists and Pedobaptists, were changed or divided; and, at all these places, Baptist Churches were organized. The ministers who had been instrumental in this great work were all self-taught men. Not one of them had enjoyed the

advantages of a College training. The members of the churches, then existing, over whom they presided as pastors, were in the same condition. They owned a fair share of the rewards of the industry of the country ; were industrious and enterprising, and possessed a good degree of intelligence and practical knowledge ; but none of them had enjoyed a systematic training in schools for advanced education. Throughout the Provinces the Common Schools were in a very poor state, so neither the members of the churches nor their officers had enjoyed even a good Common School education. This was the condition of things in the year 1827. At that time the Rev. John Burton was pastor over a large Baptist Church in Halifax and its suburbs, the members of which were chiefly colored people ; Theodore S. Harding was at Horton ; Edward Manning was in Canard ; Thomas H. Chipman at Nictaux ; Thomas Ainsley at Bridgetown, but James Manning of Granville had gone to his rest ; Israel Potter was at Clements ; Enoch Towner was at Sissiboo ; and Peter Crandall was on Digby Neck ; Harris Harding still toiled in Yarmouth ; and John Craig was at his post in the Ragged Islands ; Joseph Dimock was in Chester ; and George Dimock laboured in Newport ; James Munro toiled at Onslow ; Charles Tupper at Amherst ; and Joseph Crandall was doing the work of pastor and pioneer in New Brunswick ; Charles Estabrooks, of that Province, had gone to his reward two years before. Cares and the weight of years had begun to tell upon the strength of these men before they saw any way open for higher institutions of learning. They had already completed, to a large extent, the work of laying foundations. The doctrines of the gospel had been defined, and its practices outlined according to the Word of God, both in its direct and logical teachings.

Looking out upon the christian communities of these

Provinces, the Fathers saw that the Presbyterians had an Institution of Learning at Pictou, the Episcopalians had their College at Windsor, but for the Baptists there was no school of a high order. The pastors of the churches were already advanced in life, and the demand for an educated ministry pressed itself upon their judgment. They were deeply concerned for the future of the churches which they had gathered. They knew the success of Baptist principles and practices depended, under God, upon the intelligence of the people; and they were very desirous to see institutions of learning established, which would be a centre of intellectual light.

Mr. Taylor, a resident of the town of Shelburne, but a member of Dr. Ripon's Church in London, had offered to bear the expense for Edward Manning while getting an education at Providence, Rhode Island. Young Manning did not accept the offer—a step which he ever after regretted. T. S. Harding so appreciated higher education, that he used to take his son on his horse, behind him, and travel from Horton to Pictou in this manner, for the purpose of availing himself of the advantages of the Academy, then in operation at that place, for his son.

When visiting the United States, Mr. Manning advised with several eminent men, connected with the Baptists, in the matter of a school for Higher Education in these Provinces. Among those whose advice he sought, and who were deeply interested in the subject, he mentions Dr. Chapin, of Washington, Dr. Chaplin, of Maine, and specially the eminent Dr. Baldwin, of Boston. But it was no easy matter to initiate and carry this project into operation. The only plan that would appeal to the sympathies of the people was the one for an educated ministry; and even this would be met by facts which were difficult to explain to the people. The Fathers themselves were not educated men,

but some of them were mighty preachers ; and it was difficult to make the people see that an educated ministry was essential to the work and success of the denomination. Money enough could not be raised among the people to establish an institution ; and the new body had no favour at court, nor in the parliament of the country. In this condition of things, we can imagine how earnestly these men went to God in prayer, and sought from him a solution of this difficult problem. While this deep anxiety was pressing upon the hearts of the Fathers in the ministry, and upon the hearts of the laymen who stood on an equality with their pastors, God, in His providence, was preparing answers to their prayers, in raising up men to carry forward the work in which they had been for many years engaged with all their hearts.

When Mr. Manning and the other Fathers throughout the Province learned that, among the number of those who had embraced Baptist principles in Halifax, there were men of talent and scholarship, they were not slow to discern the will and purpose of God ; they regarded the movement as an indication that God was about to answer their prayers, and establish Institutions of Learning for Higher Education among the Baptists of these Provinces. Mr. Manning, many years afterwards, when reviewing the providences of God, said, I wrote to one of these brethren in Halifax in the autumn of 1827, and called his attention to the fact that God had converted the church and congregation at Granville Street, among other things, for the purpose of using them as His agents to found an Institution to which the youth of the land, especially young men studying for the ministry, might resort to receive training for their life-work. These brethren did not shrink from their responsibilities. Rev. Alexis Caswell, Deacons J. W. Nutting, and Lewis Johnston, and Brother E. A. Crawley—now Dr. Crawley—were

sent by the church in June, 1828, to Horton to the Association which met in that place. There the Fathers met them ; not, however, for the first time ; for a record in the church books states that Joseph Dimock, Edward Manning, and James Munro attended a conference meeting in Granville Street in February of the same year. Doubtless this opportunity was embraced to discuss the matter of founding an Academy at Horton. The Fathers knew all about the people and the country, for they had gone everywhere again and again preaching the gospel and establishing churches. The intimate relations into which they had been brought with the people had prepared them to give all the necessary information to the young men of learning, who were so desirous of doing the work which God had committed especially to their hands. They had been in the best schools of this country ; and one of them had been trained in the old country. They were thus qualified to make plans for the establishment of such schools as were then needed for these Provinces. They, no doubt, felt that God had raised up these great and pious men whom they found presiding over the churches of these Provinces, to do the pioneer-work which was already accomplished, and that now it was their duty to join hands and hearts with these Fathers and their churches, and lead the rising denomination forward in the great enterprise of founding and fostering Institutions of learning, worthy of their numbers, their talents, their wealth ; and, above all, worthy of the essential but peculiar principles to which they were committed ; and which they were pledged before God to advocate and defend. They understood the vision. It was made plain. The delegates from the Granville Street Church carried with them the prospectus of a School to the Association at Horton. The Fathers and delegates received it as from the Lord. The fire was kindled. The Education Society was organized.

A committee was appointed. The farm in Horton was purchased; and, in the following year, Asahel Chapin, of Andover Institute, with his assistant, occupied the old Red House on the farm as Principal of Horton Academy.

At that Association in Horton, under the circumstances already outlined, God committed to Granville Street Church, whose fiftieth anniversary is celebrated on the 30th of September, 1877, the honour and the responsibility of kindling an educational fire on the altar of the Baptist heart of these Provinces, which has never ceased to burn, and, to-day, it is brighter and larger than ever. The Academy flourished and commanded the attention of many families of other denominations throughout the Provinces, but especially in Halifax; and, at this day not a few of our prominent citizens look back to Horton Academy as their *alma mater*.

But the special work of this church, in connexion with Collegiate Education, was not finished when the Academy was founded. At first no more than a High School was planned. God created the occasion and raised up the men; and the Academy came into existence as the birth of a great demand. There was no decided policy adopted at the time in regard to denominational Colleges. It would seem that, at that day, had all the Colleges then existing—Kings at Windsor, and Dalhousie at Halifax—been free from bigotry and exclusiveness, the Baptists would have been willing to cast in their lot with them in common Collegiate work. But it soon became evident to some that ostracism was the policy to be pursued toward the Baptists. About ten years after the founding of the Academy, the friends of education among the Baptists in Halifax interested themselves to secure for Dr. Crawley a Professorship in Dalhousie College. One prominent Presbyterian minister favoured the movement, but the effort did not succeed; and the defeat could be

accounted for only on the hypothesis that Dr. Crawley was a Baptist. This act arrested the attention and stirred the heart of the Baptist body. A new departure was the result. On this church again fell the onus of leading in this movement. The Baptists throughout the Province were aroused, and they had the courage of their convictions. They rose up and asked the Legislature for a College charter. They were sneered at and ridiculed ; but God was with them, and the walls of Acadia arose, and the charter was granted. Popular meetings at Annapolis, Halifax, and Onslow, the circulating of petitions to the Legislature, battles on the floors of Parliament and in the press, are now, in the retrospect, the witnesses of the opposition and struggles through which the denomination had to pass before it came into full and peaceable enjoyment of its educational rights and privileges.

It is now known that the leaders of this campaign were the same men who had been raised up to lead in the establishment of Horton Academy. The late Judge Johnston in Parliament, before his constituents in Annapolis County, and at the Associational meetings ; Dr. Crawley measuring swords with the eminent statesman, the late Governor Howe, at Onslow ; and J. W. Nutting and John Ferguson in the columns of the *Christian Messenger* of that day, were the men who led the Baptists to that victory, the crown of which is Acadia College on the brow of the hill at Horton. They won the battle. Denominational Colleges are now deeply rooted in the hearts of the people of this Province, especially in the hearts of the Baptists.

But, in addition to these special labours, the church has ever continued to foster the Institutions at Horton with its prayers, money, and influence. Thus we see that, in the providence of God, Granville Street Church has performed a great work in the past in the share it has taken in the denominational enterprise for higher education.

IN CIVIL SOCIETY.

The great influence exerted by prominent members of the Granville Street Church in the legislature of the country was largely due to the fact, that they held an acknowledged position of leadership in their own denomination, in all matters affecting the civil interests of the province. Their intellectual standing, and also their position in the capital where they had the best possible opportunity to create public opinion generally, and especially among the Baptists, enabled them not only to produce public sentiment in all matters pertaining to the well-being of the Province, but also to control and guide it after it was produced.

The part they took, irrespective of the soundness of their views, should not be passed over in silence. Although they never appeared before the public, in the press, or on the platform, as members of Granville Street Church, (yet they were members of that church), but as members of civil society; and in that capacity they, with untiring zeal, employed their distinguished talents and great strength for many years.

The editors of the *Christian Messenger* having in their position the political affairs of the Province constantly under their observation, sought, especially in matters affecting Higher Education, to influence the country through their own columns, to sustain a policy, judged by themselves to be wise and sound. They did not fail in their endeavours. The talents of the editors were employed unsparingly to accomplish ends of the highest importance. For about a quarter of a century one of the deacons, J. W. Johnston, Esq., afterwards Judge Johnston, represented the County of Annapolis in Parliament; and, during all that time, was the much admired and highly honoured leader of his party; and, during a part of that period, he was the leader of the Government. The editors of the *Messenger* were in full sympathy with Mr. Johnston in his political plans and

policy ; and, in the nature of things, they always took a lively interest in matters of state, and did much to shape the politics of the Province.

If it is established that the principle of denominational Colleges is now the settled policy of Nova Scotia, then it can be said, and a review of the past will fully justify the statement, that men, members of Granville Street Church, are largely responsible for the adoption and prevalence of that policy. The reference, therefore, in this sketch, to the part taken by them in the politics of Nova Scotia, may be chiefly confined to their successful endeavours to influence the country in this important matter. For, as one of the churches of the Maritime Provinces, united in sustaining Acadia College, the Granville Street Church can look back with pleasure, and feel thankful to God that, in the past, some of her members were enabled to do a work which, at this day, appears, to the entire body, a work in strict conformity to Baptist principles, and resting on a principle which is now heartily sustained by the denomination, and which can be transmitted with all confidence, as the true principle for the Baptists of all coming generations.

These matters were not unattended with serious disadvantages ; a minority in the church, and also in the denomination, did not agree with their brethren in these civil questions. The spirit of partizanship was engendered, and the peace of Zion disturbed in many places ; and from that evil Granville Street Church did not escape. But to the glory of God it can be said that men, holding different views, co-operated in the work of the church, and men, opposed to Mr. Johnston as a politician, were accustomed to receive the Lord's Supper administered by his hands, as deacon in the church. When the love of Christ reigns in the heart, political differences and all other differences disappear.

TROUBLES IN THE CHURCH.

For more than two years after the formation of the church there appears to have been a high degree of harmony and success ; but, at the end of that time, party spirit made its appearance. The ostensible cause of difference was the matter of retaining permanently the services of the pastor—the Rev. Mr. Green ; but behind this there was another cause. A number of the members were not quite satisfied with the doctrines and practices of the Baptists, as adopted by the church at the time of its organization. By these means serious divisions were engendered, and the church, founded under circumstances full of interest and promise, was rent asunder, and thereby robbed of much of its spiritual strength. The members holding to the old standards, and desiring the withdrawal of the pastor, were in a small minority.

These troubles, as is usually the case, were dragged along through many months before they culminated.

On the 28th of May, 1830, the church passed the following resolution :—"That they would hereafter sit together on all occasions of public as well as private meetings ; also that they would in future conduct the singing as well as other parts of devotional service."

On Monday, June 7th, 1830, "One of the deacons submitted a communication to the church signed by himself and others, requesting to be set apart from their brethren as a separate church."

The decision arrived at was, the church declined to comply with the request of these brethren, either to set them apart into a separate church, or to call a council.

In the letter to the Association mention is made of lack of unanimity in the choice of a pastor ; of the breach being apparently healed, but never healed in spirit ; and of the hands of the church being weakened thereby.

After the Association, the Deacon and another brother repeated the application to be set apart to form a new church.

At this juncture the party in the majority was notified that the Stone Chapel must be given up to the Trustees on the 1st of September ensuing.

The request of the members for a new church was granted.

On the the 29th of August the majority met for the first time in the Acadian School building.

On the 1st of September, at the request of Revds. E. Manning, James Munro, Joseph Dimock, George Dimock, and William Chipman,—a council, called for advice,—the whole church met together, and a separation was mutually agreed upon.

Fourteen members, three brethren and eleven sisters, remained in Granville Street Chapel,—a regular Baptist Church; and the majority went elsewhere, also a recognized Baptist Church.

The Granville Street Church, formed three years before, retained for two years the spirit of union and zeal—its crown of glory and the cause of so much joy to the heart of Prof. Chase, whose prayers and benedictions it received; and then it was rent with party spirit and “winds of doctrine,” till, at last, on the 7th of September, 1830, it was rent asunder,—*fourteen* of its members remaining in the Stone Chapel; and *one hundred and three*, or the greater part of them, going out to worship and work in the capacity of a separate church.

The Baptist cause in Halifax received a great blow that day. But this evil might have become a good, had the church of the majority continued in the old paths. This they did not do. An Eldership for ruling, preaching, administering the ordinances, unknown among Baptists, was created. This and other practices, this church endeavoured to commend to the Association; but after repeated attempts, without success, the church resolved to write the Association no more; and, from that time, it ceased to regard itself a member of that body. It continued in existence

till 1842, when, reduced in members, and also in vitality, it ceased to exist, and never revived again.

The few, left in Granville Street Church, engaged Mr. E. A. Crawley as pastor, and struggled on, apparently contented with the standards and usages of the Regular Baptist Churches.

Another trouble arose in 1845, when Rev. Joseph Belcher was pastor. At this time the political party spirit had found its way into the church, and caused alienation between the pastor and some of the representative brethren. The pastor wrote a pamphlet and had it circulated in the country, in which the church is represented as ruled by a few politicians, under the garb of christians. So soon as this became known to the leading men of the church, a meeting was called, and Dr. Belcher was dismissed from the pastorate. *Forty-six* followed the excluded pastor, and were with him organized into a new church. The building, now known as Salem Church, was erected by this body. But their existence as a separate organization was of short duration. Trouble soon arose between the church and Dr. Belcher, which resulted in his withdrawal from them, and removal to the United States. This body did not engage a second pastor. Here again Granville Street Church was shorn of part of her strength, and her usefulness was injured.

Nominally there were left 177 members after the 46 were drawn off by Dr. Belcher; but it is probable that many of these were out of the city, and the actual number was very much less. The business meetings show only about 25 members voting, all of whom, doubtless were male members.

About the year 1848, a man by the name of Dealtry appeared in Halifax as a preacher. He had a great influence over the minds of many people. He introduced, with great skill and much power, the doctrine of the Sleep of the dead and the Annihilation of the wicked. About fifteen or

twenty members of the church were led away by his preaching and doctrines. They left the church. One of them, however, returned. These people destroyed their usefulness, and their labours were lost to the church. Mr. Dealtry did Granville Street Church "much harm."

The principles, the spirit, and the circumstances combined in leading out the colonies now referred to from the Granville Street Church, (for though not in letter yet in reality they both were colonies), cannot be commended; although it would be impossible at this time, as it was probably impossible at the time of the occurrences, to distribute the blame, and judge who were in the wrong, and how far any were wrong. The literal, original church lost its existence, but a church continued to this day in the Stone Building, and it is really and truly the church organized by Professor Chase, who in the name of Christ, pronounced it a Baptist Church, and bade it God-speed, showering upon it his benedictions and blessings.

THE EXISTING COLONIES.

Although these churches that went away from the old Stone Chapel have not continued their existence, yet there are two others to which the original church looks with feelings of pleasure, as having gone forth with her hearty consent and her blessings.

On the 14th of Jan'y., 1848, 13 members took their dismissions, and were formed into a church in the north-end of the city, and that church to-day, composed of 221 members, is known as the North Baptist Church.

Again, on the 29th of September, 1843, six members took their dismissions in a regular manner, and formed a church in Dartmouth; and that church has also been perpetuated, and is now the Baptist Church in Dartmouth.

SPECIAL REVIVALS.

It is evident, even to those who did not witness the origin of Granville Street Church, that it was born in a revival. "The still, small voice" was heard in the Episcopal Church. Hearts were opened to receive the word of the Lord. A devotional, ardent piety was kindled in a goodly number of hearts. These converts had sweet seasons together. They withdrew from the pleasures and gayeties of the world ; and were, therefore, pointed at by fashion and worldliness. They rejoiced in it all for Christ's sake.

The dews of converting grace that fell upon these people were still descending when Professor Chase arrived in Halifax. The spirit of humility and rejoicing appears in the records of the formation of the church. Whatever troubles the adversary has caused to arise and disturb this body along the half century over which it has come, love, and concord reigned in the hearts of its members when they sat together for the first time on the 30th of September, 1827, as an organized church of Jesus Christ. It is apparent from the numerous conversions, as well as from the testimony of those who shared the blessing, that the grace of God continued to rest, in a remarkable degree, upon the youthful pastor and the youthful church, filling them with new-born zeal, through the autumn and the winter of 1827 and 1828 ; and when the spring came there was also spring to them in that little Zion. The church reported, on making application to the Association, a membership of forty. Could that body, so full of zeal for the Saviour, have continued, uninterrupted by the divisions and troubles which prey upon all branches of the church of Christ, what a record of work for God these past fifty years would contain ! The Psalmist rejoices in a vine planted by the Lord, and then mourns that the wild boar out of the woods devoured it ; but it was not wholly rooted up, nor did its leaf altogether wither, nor its fruit wholly fail.

In the year 1834, the Lord sent the scourge of cholera into Halifax. A writer in the *Baptist Magazine* says:—"Religion was at that time in a very low state, and the wickedness of the city was alarming."

The Granville Street Church, with its pastor, the Rev. E. A. Crawley, invited the other Baptist church, and the churches of other denominations, to unite in public prayer to God to arrest the disease and to bless the city. The Baptist and the Methodist churches responded, and, their united prayers with Granville Street Church, went up to God through that memorable summer and autumn. Their prayers were heard and answered. The church was revived and sinners were converted. The experience of the pastor, who went everywhere among the sufferers, ministering to the sick and dying, aroused all his powers, and kindled anew his zeal for Christ. When the cholera passed away the house was overflowed with attentive hearers. Sinners were convicted of their sins, and many of them turned to the Lord. The days made sad by the cholera, were succeeded by days made joyful by the conversion of sinners and the enlargement of the church.

Another special work of grace was enjoyed during the years 1842 and 1843—a period in which the church was without a stated pastor. The labours of the supplies were blessed, and a large number was added to the church. The Rev. I. E. Bill, then pastor of the church at Nictaux, was especially successful while preaching in Halifax during this time. He enjoyed the privilege of administering the ordinance of baptism on several occasions.

Again, in the autumn of 1874 and the winter of 1875 the church was visited with a rich outpouring of God's Holy Spirit. Meetings were called immediately after the visit of the Evangelist, the Rev. A. B. Earle, to the city, and God blessed the means of grace. The church was

revived. The exercises of both pastor and people were kindled into unusual fervour. The meetings, although held daily for a long time, continued to have the deepest interest. On Sabbath evenings crowded houses witnessed the baptisms. A great solemnity rested upon the minds of the people. About seventy were baptized and added to the church during the progress of this revival, the largest number ever added to the church, in the same length of time, since its formation.

But in addition to these very special visitations of the Divine Spirit, to the praise of God it must be said, the church has frequently enjoyed refreshing seasons from the presence of the Lord. The Lord has made his people joyful in their meetings for prayer and conference; and they have been encouraged from time to time by applications for baptism and union with the church.

THE JUBILEE.

On the 30th of September, 1877, the church will pause, review the past, and bid farewell to the first half century of its history. Mistakes, failures, sins, and shortcomings will appear here and there in the panorama, as the half hundred years pass under review; but, prominent in the foreground, will be the goodness and mercy of God, which the church may say, "have followed me all the days of my life." The battles with sin and the victories of faith will be called to mind; and the past will inspire hope and courage for the future. It will not be possible to overlook the work of time and the ravages of death. Some of those who entered the church in youth, with difficulty get from Sabbath to Sabbath to the house of prayer, where, for half a century, they have come and gone, bearing the trials and responsibilities, and sharing the joys of their brethren and sisters in the Lord; others have long since succumbed to age and infirmity, and wait in their own homes the final

call of their Saviour to come up higher. But concerning not a few the language will be, "Our Fathers, where are they?" to which enquiry the silent reply will come back, they "rest from their labours, and their works do follow them."

Thoughts, sympathies and memories in variety and character, strange and impossible to describe, will be revived, and they will affect the hearts in which they are awakened with mingled pain and pleasure, an exercise for which human nature, especially sanctified human nature, has an unaccountable fascination. But in the darkness, the vicissitudes and the many experiences of the past, the intelligent christian mind will discern the controlling hand of God's good providence, making all things work together for good to them that love God. The mistakes, errors, and shortcomings should be avoided in the future. The ardent piety and great zeal exhibited by the church, especially at the beginning of its history, should be imitated. The church should be humbled in the sight of the Lord.

With an experience so rich in instruction and tender mercies, the future should be contemplated with pleasing hope and solid assurance. The city presents an inviting field for work at home; and the Telooogoo-land a field of great promise for co-operative labour abroad. The Institutions at Horton, so interlaced with the very life and history of the church, still look to it for continued sympathy and support. The Home Mission field still calls for labourers; and in it the church may still do a good work for the Lord.

Let faith, love, and union take full possession of the body, and nothing of a full consecration be withheld from the Lord, and the future will be much more abundant than the past in successful work.

OUR VIEWS OF CHRISTIAN DOCTRINE.

We believe that the Holy Bible was written by men divinely inspired ; that it is a perfect rule of faith and practice, and that among others it teaches the following important truths :—

I. That there is only one living and true God, infinite in every natural and moral perfection.

II. That he has revealed himself as the Father and the Son and the Holy Ghost, the same in essence, and equal in every divine quality.

III. That man was created holy, but that by wilfully violating the law of his Maker he fell from that state ; so that by nature there is in us no holiness ; but we are all inclined to evil and are all children of wrath, justly exposed to death and other miseries, temporal, spiritual, and eternal.

IV. That the only way of salvation from this state of guilt and condemnation is through the righteousness and atonement of Jesus Christ whom God hath set forth to be a propitiation through faith in his blood, having so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life.

V. That all who are brought to repentance and faith were chosen in Christ before the foundation of the world, and that in consequence not of their own merit but of God's eternal purpose. The Holy Ghost (without whose influence none would ever repent or believe), performs the work of regeneration in their hearts.

VI. That nothing can separate true believers from the love of God, but they will be kept, by the power of God, through faith unto salvation; the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ till the close of life.

VII. That the only proper subjects for the ordinances of Baptism and the Lord's Supper are professed believers; and that Baptism is properly administered only by immersion, and is, by scriptural example, a pre-requisite to communion at the Lord's Table.

VIII. That according to the example of the Apostles and earliest Disciples sanctioned by the repeated presence of Christ himself after his resurrection, the first day of the week is to be observed as the Lord's Day or Christian Sabbath.

IX. That there will be a resurrection of the just and of the unjust, and that the Lord Jesus Christ will come to judge both the quick and the dead; when those who have continued or died impenitent and unreconciled to God will be sentenced to endless misery, according to the deserts of their sins, and those who have truly repented and turned to God, relying solely on the merits of him who died the just for the unjust will be completely delivered from the dominion of sin and be admitted into the holy and heavenly Jerusalem with songs and everlasting joy, so shall they be ever with the Lord.

CHURCH COVENANT.

As we trust that we have been brought by divine grace to receive the Lord Jesus Christ and by the influence of his spirit to give ourselves up to him, so do we now solemnly covenant with each other, as God shall enable us, to walk together in brotherly love; that we will exercise a christian care and watchfulness over each other, and faithfully admonish and entreat one another as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect the great duty of prayer for ourselves and for others; that we will endeavour to bring up such as may at any time be under our care in the nurture and admonition of the Lord, and by a pure and lovely example to win our kindred and acquaintances to the Saviour, to holiness, and eternal life; that we will participate in each others joys, and endeavour with tenderness and sympathy to bear each others burdens and sorrows; that we will seek divine aid to enable us to live circumspectly and watchfully in the world, denying ungodliness and worldly lusts, and remembering that as we have been buried by baptism and have been raised up from the liquid grave, so there is on us a special obligation henceforth to lead a new and holy life; that we will strive together for the support of a faithful evangelical ministry among us; and, through life, amidst evil report and good report, seek to live to the glory of him who hath called us out of darkness into his marvellous light.

List of Officers.

PASTORS.

Rev. Alexis Caswell, D.D.	D. Freeman, A.M.
" H. K. Green.	" W. H. Humphrey, A.M.
" E. A. Crawley, D.D.	" John Pryor, D.D.
" D. N. Sheldon, D.D.	" E. M. Saunders, A.M.
" Joseph Belcher, D.D.	

DEACONS.

J. W. Nutting,	John Whitman,
Lewis Johnston,	James Coppin,
Richard Creed,	T. H. Rand,
George J. Creed,	Alex. Robinson,
John Slayter,	William Ackhurst,
William Verge,	L. S. Payzant,
E. G. W. Greenwood,	E. D. King,
J. W. Johnston,	D. McN. Parker,
S. Selden,	R. N. Beckwith.

LICENTIATES.

E. A. Crawley,	S. W. DeBlois.
George McDonald,	R. R. Philp,
John Pryor,	William Beckwith,
Asahel Chapin,	A. W. Eaton.

CLERKS.

John Ferguson,	Charles Waterman,
John Pryor,	John Whitman,
John Slayter,	R. N. Beckwith,
George Creed,	John Y. Payzant,
William Ackhurst,	B. H. Eaton.

S. S. SUPERINTENDENTS.

J. W. Nutting,	R. N. Beckwith,
E. G. W. Greenwood,	T. H. Rand,
S. Selden,	E. D. King.
John McVane,	

List of Members.

The dates of admission, and whether by baptism or otherwise, the deaths, dismissions and exclusions are omitted in the following list of members. The names of the members of the two branches into which the church was divided in 1830 are included in the list.

Sept. 30th, 1827.

Lewis Johnston, M.D.,
J. W. Nutting,
Mrs. L. Johnston,
Mrs. J. W. Johnston,
Miss E. Tremaine,
John Ferguson,
John Pryor,
Miss Fawson,
Miss Prescott,
Miss Mary Ann Hinckle,
Mrs. Hinckle,
Miss Hinckle,
Miss Verge,
Miss Owen,
Mrs. Adams,
Mrs. James.

1828.

Mrs. Jones,
Miss M. A. Chipman,
Mrs. Johnson,
Mr. Verge,
W. Lawson,
Mrs. E. Phillips,
E. A. Crawley,

W. B. Kinnear,
James Hume,
James Thompson,
George McDonald,
Mrs. Gruber,
Mrs. C. Twining,
Mrs. J. Pryor,
Mrs. John Slayter,
Miss Denham,
Miss M. A. McLean,
Miss S. Binney,
Miss E. Martin,
Miss S. Manning,
Miss Sophia Major,
Mr. Ryall,
Mr. Cotterell,
Mrs. Neil,
William Storey,
Mr. Bilby,
William Beckwith,
Mrs. Beckwith,
Miss Bond,
Miss Sarah Kelley,
Miss Gruber,
John Slayter,

George Creed,
 Mrs. G. Creed,
 Miss H. Creed,
 Miss Wellner,
 Miss Godfrey,
 Miss Hinckle,
 Mrs. Uhlman,
 Mrs. Cotterell,
 Mr. Sterns,
 Mr. Keelor,
 Mr. Norwood,
 William Knowles,
 Mrs. Knox,
 Mrs. Hannah Hill,
 Mrs. Roast,
 Mrs. Morris,
 Miss Ann Twining,
 Miss Dugwell,
 Miss Tidmarsh,
 Mrs. Norwood,
 Mr. Lovett,
 Mr. Whitman,
 Mr. Checquer,
 Mrs. Jones,
 Mrs. Bridge,
 George Hall,
 Mrs. Jane Grierson,
 Charles Pierce,
 Miss Margaret Elliott,
 Miss Elizabeth Matthew,
 John Ritchie.

1820.

Mrs. Ritchie,
 Robert Halliday,

Edward Davis,
 Mrs. Flowers,
 Sarah Tufts,
 John Uhlman,
 Miss Beckwith,
 Martha Uhlman,
 Mary Twining,
 Lucy Brown,
 Mr. Gruber,
 Mrs. Bligh,
 Nancy Barber,
 Richard Creed,
 Mrs. R. Creed,
 Mr. Sheffer,
 Mr. Stayner,
 Mrs. Howe,
 Mrs. Stayner,
 Mrs. Cootes,
 Mrs. Thompson,
 Mrs. Hunter,
 Mrs. Hunt,
 Henry Morris,
 Mrs. H. Morris,
 Miss Stewart.

1830.

Mr. Sterling,
 Mr. Woodroffe,
 Barbara Ross,
 Mrs. Nelson,
 Mrs. Haverstock,
 Miss Matchet,
 Miss Tufts,
 Mr. Kirk,
 Mrs. Brown,

Miss Sharp,
Mr. Slee,
Mr. Todd,
Mrs. Mareher,
Mr. Williams.

1831.

Mr. McQueen,
Manuel Davids,
Mrs. Saxton,
Mrs. Martin,
Mrs. McQueen,
Isabella Neilson,
Mrs. Johnston,
Mr. Loveless,
Mrs. Loveless.

1832.

Mr. Stevens.

1833.

Mr. Milne,
Mr. Milne,
Mrs. Knowles,
Mrs. Milne,
Margaret McKenzie,
Mrs. Matthews,
Mr. R. St. Giles,
William Ackhurst.

1834.

Mrs. Cockford,
Mrs. McGregor,
Mr. Chapman.

1835.

Miss Beckwith,
John Naylor,
Mrs. John Johnson.

1836.

Mrs. Pentz,
Mrs. Eliza Naylor,
Mr. Philp,
Mr. Penwarden,
Mr. Gotobed.

1833 to 1877.*

Mr. McCallum,
William Robertson,
William Tapper,
John Lyons,
James W. Johnston,
Daniel Thomas,
William Norwood,
John Huxtabell,
Lieut. Alex. McKenzie,
Capt. Marshall,
James Fuller,
John Nott,
Mr. Mitchell,
Dr. J. C. Hume,
James Binam,
E. G. W. Greenwood,
James Coppin,
Thomas Cotterell,
Joey Metzler,
Alexander Mudie,
John Rea,

*The records were for several years imperfectly kept. The following are names of members who united from 1833 to 1877.

John Whitman,
 Dr. Sawers,
 Thomas Praul,
 Sergt. Wright,
 George Yates,
 David McPherson,
 William Woods,
 Malachi Salter,
 William Jenkins,
 Mrs. Hannah H. Hill,
 Amelia Johnston,
 Mrs. Lyons,
 Miss Isabella Best,
 Miss Ann Spurr,
 Miss Sarah Grant,
 Mrs. Mary Greenwood,
 Mrs. Kirk,
 Miss Mary Biel,
 Miss Elizabeth Tufts,
 Mrs. Eliza Whitman,
 Mrs. Huxtabell,
 Mrs. Neil,
 Richard Bowens,
 David Layton,
 J. Hutchins,
 Alexander Robinson,
 Mr. Wade,
 S. N. Binney,
 Isabella Ross,
 Margaret Yates,
 Mrs. Barker,
 Mrs. Robinson,
 Miss E. Donavan,
 Mrs. Raundle,
 Mrs. Greenwood,

Mrs. Paine,
 Mrs. Tufts,
 Elizabeth Allen,
 ——— Tufts,
 Agnes Logan,
 Mrs. Matthews,
 Mary Lawson,
 Mrs. Bilby,
 Miss Ann Vass,
 Mrs. Hutchins,
 Mrs. Chapman,
 Ellen Lowe,
 Ann Ross,
 Mrs. Julia Crawley,
 Mrs. Jane Marshall,
 Mrs. Gruber,
 Mrs. Hunter,
 Mrs. Morris,
 Miss Elizabeth Malcom,
 Sarah Willis,
 Mrs. Mitchell,
 Mrs. Cotterell,
 Sarah Bowyer,
 Maria Ward,
 Maria Flowers,
 Deborah Hughes,
 Eunice Heckman,
 Mrs. Christiana Hume,
 Miss Young,
 Mrs. Deborah Holmes,
 Miss Mary Matthews,
 " Susan Henly,
 Mrs. Coolin,
 " Morse,
 Miss Owen,

Mrs.
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Mrs. Eliza Yates,
 Mary Norwood,
 Mrs. Eliza Woodman,
 " Catherine McPherson,
 " Coppin,
 Miss Agnes Meek,
 " Ann Schultz,
 " Charlotte Flowers,
 Mrs. Thomas,
 " Kevill,
 Miss Ann Ryall,
 " Charlotte Major,
 " Flemming,
 John W. Barss,
 Mrs. Kirby,
 Miss Celicia Willis,
 Mrs. Ann E. Dechman,
 Miss Mary Richardson,
 " S. A. Austen,
 " Beckwith,
 Mrs. Tapper,
 " Redmond,
 Miss Smith,
 Corporal Steele,
 Miss Sarah Wilson,
 Lucy Heckman,
 Mrs. Holden,
 John Flowers,
 Miss Jane Coppin,
 Nancy Ward,
 Miss Catherine Graves,
 " Sarah Barnstead,
 Margaret Holt,
 Mary Holt,
 Miss Donack,

Neil Campbell,
 Daniel McVane,
 Margaret Cample,
 Ann McVane,
 Mr. Angell,
 Mrs. Angell,
 " Saxon,
 " Adams,
 " Nelson,
 " Morton,
 Miss Donack,
 " Coleman,
 Mrs. Kelley,
 Miss Kelley,
 " Kelley,
 Mrs. Saxon,
 " Holloway,
 Mr. Smith,
 " Crawford,
 Mrs. Crawford,
 Miss Jenkins,
 Margaret Matthews,
 Sarah Thoroughgood,
 William Kew,
 — Doudy,
 Mrs. Ham.
 Miss Flora McVane,
 Hester Bascom,
 Mrs. Fisher,
 Miss Isabella Dunn,
 Mrs. Middlemas,
 Miss Phipps,
 " Barratt,
 William Spears,
 Mrs. Stairs.

Mrs. Barnes,
 Edward Middlemas,
 Mr. Bezantson,
 William Cullymore,
 Mrs. Mulloy,
 " Dugwell,
 Rev. D. N. Sheldon,
 William Hughes,
 Miss Watson,
 " White,
 Benjamin O'Brien,
 Luther Sternes,
 Mr. Lang,
 Mrs. Lang,
 Miss Boyle,
 " Hamilton,
 Eliza Nelson,
 Eliza Smith,
 Mrs. Lucy Kembell,
 Mr. William Hamilton,
 " Cribbie,
 Mrs. Cribbie,
 " Rachel Burbidge,
 Emma Hutt,
 Eliza Isenhude,
 Ann Brown,
 Miss McVane,
 " Hamilton,
 James McFarlane,
 Miss McVane,
 Mr. William Pillotte,
 William Robertson,
 Mrs. Robertson,
 Rev. Richard McLearn,
 Mrs. R. McLearn,

Miss Wilson,
 Mr. White,
 Mrs. White,
 " Daniel Campbell,
 W. L. Evans,
 Mr. Baily,
 Mrs. Baily,
 " Barker,
 Julia Anna Taylor,
 Stephen H. Harrington,
 Mrs. Fletcher,
 " Wilson,
 Miss McIntosh,
 Dr. Tremaine,
 John McVane,
 ——— White,
 ——— Smith,
 James Cole,
 Miss M. Umber,
 Ellen Austin,
 Mrs. Ann Archibald,
 Miss Rebecca McKinlay,
 Alexander McCormack,
 Edward McPherson,
 Harriet Wisdom,
 Lavinia Smith,
 James Tuck,
 James McLean,
 Mrs. Adelaide Hat,
 Samuel Strong,
 Hugh Barnes,
 Mary Foran,
 Caroline Masters,
 Robert Philp,
 Clement Harrington,

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Ann Kelley,
 Mrs. Killam,
 Ann Appleby,
 Isabella McKay,
 Hannah Holt,
 Mrs. Winton,
 Mrs. McPherson,
 " Palmer,
 Miss Boyle,
 " Knot,
 " Kirk,
 " Tease,
 W. Thompson,
 W. Grant,
 Mrs. William Storey,
 " Samuel Storey,
 Miss Norwood,
 Miss Norwood,
 George Bowes,
 John Burkipit,
 William P. Davis,
 Maria Davis,
 ——— Phelan,
 Mrs. Fox,
 W. Anderson,
 Isabella Eisenhaur,
 Miss Henry,
 William Wiswell,
 Elizabeth Wiswell,
 James Wiswell,
 Mrs. Wiswell,
 Thomas Wiswell,
 Joseph Wiswell,
 Thomas Wesley,
 Mrs. Wesley,

Job Pingree,
 Mrs. Pingree,
 Henry Robinson,
 Alexander Wilson,
 Margaret Wilson,
 Miss Bezanson,
 James Johnston, Jr.,
 Eliza Johnston,
 Mrs. Whitman,
 " Dolby,
 " Kyles,
 Sarah Johnston,
 Elizabeth Flint,
 Eliza Ayres,
 Mrs. Ainsley,
 William Archibald,
 Mrs. Anderson,
 Charlotte Ackhurst,
 Mary Arnold,
 Annie Ackhurst,
 Florence N. Ackhurst,
 Emma Ackhurst,
 William Ackhurst,
 Mrs. William Ackhurst,
 R. N. Beckwith,
 Catherine Brown,
 Rosanna Barratt,
 Mrs. Susan Baker,
 Louisa Barratt,
 Mrs. Levi Hart,
 Elvira Barratt,
 Paulina Baker,
 George Boggs,
 Catherine Baker,
 Naomi Bezanson,

Mary Brown,
 Mrs. George Baker,
 Isabella H. Budd,
 Mrs. Elizabeth Buckley,
 " R. N. Beckwith,
 " Charles Blackadar,
 Minnie Barnaby,
 Emma Barnaby,
 John Burgoyne,
 Ralph Beckwith,
 William Beckwith,
 Eliza Baker,
 John Barnstead,
 Estelle M. Beckwith,
 Mrs. John Burgoyne,
 Ella Burt,
 William Crook,
 Albert Crook,
 Elizabeth Corkum,
 Mrs. Sarah Crickett,
 Amelia Cuyler,
 Diana Campbell,
 Harriet Crandall,
 Eliza A. Campbell,
 Mrs. Henrietta Cornelius,
 Amelia Corkum,
 Louisa Cranshaw,
 John F. Crowe,
 Mrs. Rachel Crowe,
 Eutychus Crowe,
 Mrs. Mary Crowe,
 Maria Crook,
 William Colver,
 Isaac Crook,
 Chalmers Currier,

Annie Corkum,
 X. Z. Chipman,
 Mrs. X. Z. Chipman,
 James Collins,
 Mr. Downey,
 Catherine S. Davidson,
 Mrs. Christiana Dimock,
 " McIntosh,
 George H. Delano,
 Mrs. Maria E. Delano,
 Tom G. Dunlap,
 Mrs. John Downey,
 " Sophia C. DeWolf,
 Minnie D. DeWolf,
 Thomas W. DeWolf,
 George Dimock,
 Jane Dakin,
 William T. Darton,
 Annie Doull,
 Mrs. John Downey,
 " Charlotte Delaney,
 William Delaney,
 John Downey,
 Jane Deer,
 Mrs. Nancy Evans,
 David Ellis,
 Mrs. Rhoda Ellis,
 Miss Mary Evans,
 B. H. Eaton,
 Mrs. Ellen Ellis,
 " W. L. Evans,
 Arthur W. Eaton,
 Mary Elliott,
 Mrs. Rachel Flowers,
 Mary Fisher,

George Fraser,
 Mrs. G. Fraser,
 Rev. D. Freeman,
 Mrs. Ann E. Freeman,
 William Fielding,
 Blissie Fraser,
 Mrs. Ella A. Fairbanks,
 Mrs. Susan Flowers,
 Miss M. Frame,
 Henry Flowers,
 Elizabeth Corkum,
 Miss A. M. Foote,
 Mrs. Eunice A. Grant,
 " E. G. W. Greenwood,
 " Grace Hart,
 Joseph Hutchins,
 Mrs. Margaret Hutchins,
 " Elizabeth Hume,
 " Elizabeth Roome,
 T. H. Rand,
 Mrs. T. H. Rand,
 Catherine R. Robinson,
 Sarah J. Robinson,
 Emma R. Robinson,
 William Reid,
 Maude Rhuland,
 Stephen Selden,
 Mrs. Stephen Selden,
 Joseph D. Smith,
 Mrs. Margaret Sutcliffe,
 Miss Sephton,
 Maria E. Selden,
 Mrs. Rachel Smith,
 Martha Skimmings,
 Eleanor Stubbert,

Mrs. Campbell Stevens,
 Annie Shields,
 Rev. E. M. Saunders,
 Mrs. E. M. Saunders,
 William Skinner,
 Wilberforce Shaw,
 Mr. M. Sweeney,
 Mrs. M. Sweeney,
 Mr. Spencer,
 Mrs. W. Shaw,
 Margaret M. Saunders,
 J. M. Cramp Saunders,
 Maria K. F. Saunders,
 James Turner,
 Mrs. Ada Twining,
 John Turner,
 William Thomson,
 Ann E. Tracy,
 Charles Twining,
 Olivia Tapper,
 Jessie Tapper,
 Miss Thwait,
 Arthur T. Twining,
 Mrs. Jane Vaux,
 Miss Henrietta Vaux,
 Horatia R. Vaux,
 Mrs. H. R. Vaux,
 Thomas S. Whitman,
 Alicia Willis,
 Margaret Watson,
 Henry White,
 Mrs. H. White,
 " Mary Wier,
 Maria Wynock,
 Susanna Welner,

Mrs. Wilson,
 Harriet Whidden,
 Gertrude Wentworth,
 Sophia Webber,
 Daniel Webber,
 Mrs. D. Webber,
 William Wiseman,
 Bessie E. Wisdom,
 Mrs. W. Wiseman,
 Mr. William Wiseman,
 Sarah Weeks,
 Sophia Worth,
 Charles Weeks,
 William Wisdom,
 A. L. Wood,
 Mrs. W. Wisdom,
 " A. L. Wood,
 Bessie Ward,
 Sarah L. Wilson,
 Henrietta Wright,
 Mrs. James Smith,
 Blanche Sutcliffe,
 John J. Sutcliffe,
 James W. Moir,
 Jeannette Murray,
 William D. O'Donnell,
 Robert Murray,
 Mrs. W. Murray,
 " W. D. O'Donnell,
 Annie McDonald,
 Mrs. W. Reid,
 Cecilia Rhuland,
 Caroline Johnston,
 Miss Mary Hamilton,
 " Sarah Hamilton,

Mrs. Mary Lawson,
 Rev. W. H. Humphrey,
 Mrs. Emma C. Humphrey,
 Miss Elizabeth Holder,
 Mrs. Mary J. Hartshorne,
 Miss Lucilla Hall,
 Eliza Heffernan,
 Ebenezer Hubley,
 Isaac Hubley,
 Margaret Hubley,
 Catherine Hiscoe,
 Mary Harris,
 Joseph Hunt,
 William Holloway,
 Mrs. William Holloway,
 " David Horton,
 Ellen Higgins,
 Martha Holley,
 Deborah Holley,
 Samuel Holley,
 Clarence Harris,
 William Holley,
 Whitney F. Harris,
 Earnestina Horton,
 Mrs. George Harris,
 Mrs. Houlette,
 Lavinia Hamilton,
 Mrs. Irwin,
 " Louisa Johnson,
 George L. Johnson,
 Mrs. Havilah Johnson,
 " Hannah Jackson,
 Miss Amy Johnstone,
 George Jamieson,
 Mary Joplin,

Mrs. Jones,
 " Catherine C. Joplin,
 Rupert Jolmson,
 Bessie Jolmson,
 Mary Jackson,
 Uriah Jackson,
 James Jackson,
 Joseph Joplin,
 Emma Jackson,
 Annie Johnson,
 Alfred Jackson,
 Mrs. Rupert Johnson,
 Flora Maud Johnson,
 John Kennedy,
 Sarah Kennedy,
 Eleanor Kennedy,
 Miss Amelia Kiely,
 Mrs. Jenny,
 R. M. King,
 Matilda Keith,
 E. D. King,
 Rebecca Kirby,
 Mrs. E. D. King,
 " R. M. King,
 William King,
 Ewen Lamont,
 Mrs. Lamont,
 " Lee,
 Chrissie Lee,
 Hannah Lee,
 Elizabeth Lee,
 Rebecca Lantz,
 Abigail Lamont,
 William F. Lawson,
 Mrs. McNab,

Mary Mahar,
 Norman McDonald,
 Mrs. Jean McDonald,
 " W. McDonald,
 " Eliza Milsom,
 Catharine McEnnis,
 Mrs. Mulloy,
 Catherine Miller,
 Mary McDonald,
 Mrs. McGill,
 Lydia McDonald,
 Mrs. Muggah,
 Mary A. McNeil,
 ——— McNaughton,
 Isabel McNaughton,
 George R. Morse,
 Margaret McNaughton,
 Mrs. Elizabeth McClure,
 Eliza McDonald,
 Jonathan Margeson,
 Charles Martin,
 Cassie Murray,
 Samuel Morse,
 Elijah Moser,
 Mrs. E. Moser,
 " McLatchy,
 Robert Ogilvie,
 Rev. John Miller,
 " A. F. Porter,
 Mrs. A. F. Porter,
 Mary Peakes,
 Lewis S. Payzant,
 Mrs. L. S. Payzant,
 C. E. Putner,
 Emma Prince,

William L. Prince,
 Mary J. Prince,
 Sarah A. Prince,
 Adolphus Payson,
 Clara Payzant,
 Laura Parker,
 Lewis Payzant,
 Mrs. C. E. Putner,
 William F. Parker,
 Mrs. Francis Quigley,
 Ruth Prince,
 Mrs. Palmer,
 Mary A. Ricketson,
 Matilda Ross,
 Mrs. Sutton,
 Mrs. Roper,
 John W. Rhuland,
 Mrs. J. W. Rhuland,
 " J. Miller,
 " W. C. Moir,
 " James McDonald,
 " William Miller,
 Emma Moser,
 Mrs. Graham.

Lily Murray,
 Mrs. Mason,
 James McDonald,
 Miss A. McCormack,
 Minnie Moser,
 Elizabeth Wilson,
 Mrs. Silas Northup,
 " Margaret Norwood,
 John Nalder,
 Mark Noonan,
 Priscilla Nickerson,
 William Pelote,
 D. McN. Parker,
 Henry N. Paint,
 Mrs. Christiana Paint,
 John Philp,
 John Y. Payzant,
 Mrs. Provost,
 Mrs. John Pryor,
 Augusta Payson.
 Miss Annie Baker,
 Mary A. Parker,
 Clement H. Whitman,

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LIST OF THE **OFFICERS AND MEMBERS,** **September 30th, 1877.**

Pastor,—REV. E. M. SAUNDERS, 62 Queen Street.

Deacons,—STEPHEN SELDEN, Dartmouth.
 DANIEL MCN. PARKER, "
 R. N. BECKWITH, 121 Dresden Row.
 L. S. PAYZANT, Dartmouth.
 E. D. KING, 60 South Park Street.

Clerk,—B. H. EATON, Dartmouth.

Treasurer,—STEPHEN SELDEN.

NAMES.	RESIDENCE.	When received.
Ackhurst, William.....	57 Victoria Road.....	1833.
Ackhurst, Maria.....	" ".....	1830.
Ackhurst, Charlotte.....	" ".....	Feb. 3, 1871.
Ackhurst, Annie M.....	" ".....	Dec. 6, 1874.
Ackhurst, Florence N.....	" ".....	Dec. 13, 1874.
Ackhurst, Emma.....	" ".....	" "
Ackhurst, William, Junr....	7 Dandonald Street.....	Dec. 20, 1874.
Ackhurst, Mrs. Wm., Junr....	" ".....	" "
Ainsley, Matilda.....	22 Blowers Street.....	" "
Arnold, Mary.....	40 Grafton Street.....	Jan. 30, 1874.
Baker, Annie.....	.....	Nov. 26, 1876.
Baker, Mrs. George.....	180 Barrington St., (extension)	April 29, 1864.
Baker, Eliza.....	" ".....	Nov. 29, 1874.
Barnstead, Agnes.....	127 Spring Garden Road.....	1839.
Barnstead, John.....	10 Smith Street.....	Dec. 6, 1874.
Barratt, Rosanna.....	1 Albert Street.....	Oct. 31, 1856.
Barratt, Louisa.....	" ".....	March 3, 1860.
Barratt, Elvira.....	" ".....	April 13, 1860.
Beckwith, Robert N.....	121 Dresden Row.....	1848.
Beckwith, Anna.....	" ".....	April 16, 1869.
Beckwith, Robert Ralph.....	" ".....	Nov. 29, 1874.
Beckwith, Estelle Maude.....	" ".....	Dec. 20, 1874.
Bezanson, Naomi.....	.....	May 3, 1861.

NAMES.	RESIDENCE.	When received.
Bilby, Joseph.....	6 Gottingen Street.....	July 12, 1828.
Blackadar, Mrs. Charles.	207 Lockman Street.....	May 7, 1869.
Brown, Catharine.....	241 Water Street.....	Feb. 2, 1849.
Brown, Mary .....	.....	.....
Brown, Anna.....	.....	Dec. 5, 1873.
Buckley, Elizabeth.....	71 Victoria Road.....	Feb. 3, 1865.
Budd, Isabella H.....	Jacksonville, Florida.....	June 5, 1868.
Burgoyne, John.....	2 Birmingham Street.....	Dec. 5, 1873.
Burgoyne, Mrs. John	" ".....	Jan. 1, 1875.
Burt, Ella.....	Deaf and Dumb School.....	March 22, 1876.
Chipman, Xerxes Z.....	5 Bland Street.....	April 3, 1874.
Chipman, Annie.....	" ".....	" "
Coppin, James.....	15 Young Street.....	.....
Coppin, Catherine.....	Lockman Street.....	Nov. 22, 1834.
Corkum, Annie.....	.....	April 19, 1871.
Corkum, Elizabeth.....	.....	Nov. 8, 1874.
Cornelius, Henrietta.....	39 Victoria Road.....	Feb. 1, 1861.
Crook, Maria.....	43 Sackville Street.....	May 4, 1866.
Crook, William.....	" ".....	Nov. 27, 1874.
Crook, Albert.....	" ".....	Dec. 6, 1874.
Darton, William Thomas.....	Her Majesty's Navy.....	April 30, 1869.
Deer, Jane.....	.....	March 5, 1875.
Delaney, William C.....	126 Morris Street.....	Jan. 30, 1874.
Delaney, Charlotte.....	.....	July, 1875.
DeWolf, Lydia.....	Dartmouth.....	Oct. 14, 1827.
DeWolf, Sophia C.....	".....	March 2, 1866.
Dimock, George.....	Newport.....	Feb. 28, 1868.
Doull, Annie.....	.....	July 30, 1869.
Downey, John.....	62 Wellington Street.....	Nov. 27, 1874.
Downey, Hannah.....	" ".....	March 3, 1865.
Eaton, Brenton H.....	Dartmouth.....	Sept. 4, 1863.
Eaton, Mary Jean.....	".....	May 3, 1861.
Elliott, Mary.....	".....	Dec. 5, 1873.
Ellis, Ellen.....	12 Gottingen Street.....	Sept. 4, 1863.
Evans, Nancy.....	Poplar Grove.....	.....
Evans, Mary Jean.....	Dartmouth.....	April 16, 1869.
Fader, Sophia M.....	Shasta, California.....	July, 1865.
Fairbanks, Ella A.....	Dartmouth.....	Dec. 5, 1862.
Fisher, Mary.....	Medway Village, Mass., U. S.	April 27, 1856.
Flowers, Rachel.....	South Street.....	April 24, 1829.
Flowers, Susan.....	" ".....	Aug. 9, 1863.
Flowers, Henry.....	" ".....	Nov. 27, 1874.
Foot, Amy.....	No. 2 Gostive Villa-Balham, London, G. B.....	Dec. 6, 1874.
Frame, Mary.....	Shubenacadie.....	Nov. 15, 1874.
Fraser, George.....	74 Queen Street.....	Jan. 13, 1853.
Fraser, Mrs. George.....	" ".....	" "

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NAMES.	RESIDENCE.	When received.
Greenwood, Edward G. W...	42 Queen Street.....	Nov. 1833.
Greenwood, Mrs. E. G. W...	" "	March 1, 1867.
Graham, Mrs. Wallace.....	Queen Street.....	Nov. 3, 1876.
Hamilton, Lavinia.....	.....	Feb. 6, 1876.
Harris, Mary.....	Dutch Village.....	May 15, 1868.
Harris, Clarence C.....	" "	Nov. 22, 1874.
Harris, Whitney T.....	" "	Nov. 13, 1874.
Harris, Annie.....	Dartmouth.....	Dec. 27, 1874.
Hart, Grace.....	205 Pleasant Street.....	..... 1849.
Hart, Harriett.....	" "	April 13, 1860.
Higgins, Ellen.....	Dartmouth.....	Dec. 13, 1873.
Hinkle, Catherine.....	Creighton Street.....	..... 1828.
Holley, Martha.....	Robie Street.....	Jan. 18, 1874.
Holley, Deborah.....	" "	Nov. 15, 1874.
Holley, Samuel.....	" "	Nov. 22, 1874.
Holley, William.....	" "	Nov. 29, 1874.
Holloway, William.....	32 Queen Street.....	March 1, 1872.
Holloway, Mrs. William.....	" "	" "
Horton, Mrs. David W.....	Wellington Street.....	Dec. 5, 1873.
Horton, Ernestina.....	" "	Dec. 27, 1874.
Houlette, Mrs. Jonathan.....	1 Shirley Street.....	Jan. 24, 1875.
Hutchins, Margaret.....	31 Starr Street.....	.....
Hanson, Cassie.....	Portland, U. S.....	April 30, 1869.
Jackson, Hannah.....	Bishop Street.....	May 3, 1861.
Jackson, Uriah.....	" "	Nov. 15, 1874.
Jackson, Emma.....	" "	Nov. 22, 1874.
Jackson, Alfred.....	" "	Dec. 6, 1874.
Jamieson, George.....	.....	July 31, 1868.
Johnson, Rupert.....	48 South Park Street.....	June 3, 1870.
Johnson, Mary R.....	" "	Dec. 4, 1874.
Johnson, Bessie.....	" "	June 3, 1870.
Johnson, Caroline.....	.....	Dec. 31, 1875.
Joplin, Catherine C.....	2 Morris Street.....	April 30, 1869.
Joplin, Mary.....	" "	April 16, 1869.
Joplin, Joseph J.....	" "	Nov. 15, 1874.
Kennedy, John.....	Elmsdale.....	.....
Kennedy, Sarah.....	62 Queen Street.....	Jan. 4, 1856.
King, Richard M.....	58 South Park Street.....	Jan. 30, 1863.
King, Edwin D.....	60 South Park Street.....	Jan. 31, 1868.
King, Minnie S.....	" "	April 30, 1869.
King, Mary E.....	58 South Park Street.....	Feb. 3, 1871.
King, William.....	Fenwick Street.....	Nov. 27, 1874.
Lawson, William T.....	Fawson Street.....	Sept. 5, 1873.
Lockie, Henrietta.....	Sunderland, England.....	.....
Martin, Charles.....	Her Majesty's Navy.....	Dec. 25, 1868.
Mason, Mrs.....	Dartmouth.....	Oct. 2, 1874.
Miller, Catherine.....	256 Gottingen Street.....	May 17, 1871.

When
received.

17, 1874.

1, 1871.

15, 1874.

1, 1869.

3, 1870.

2, 1874.

h 22, 1876.

2, 1874.

15, 1874.

6, 1874.

27, 1874.

3, 1864.

6, 1874.

23, 1868.

h 1, 1872.

6, 1874.

3, 1861.

7, 1871.

1, 1860.

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1 25, 1838.

14, 1876.

29, 1864.

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1877.

NAMES.

RESIDENCE.

When
received.

Peakes, Mary.....	Brunswick Street.....	Feb. 5, 1869.
Pickles, Amelia.....	.....	Jan. 3, 1862.
Potts, Mary.....	New Glasgow.....	Jan. 3, 1873.
Provo, Honora.....	25 Maitland Street.....	Oct. 5, 1864.
Prince, Emma.....	73 Granville Street.....	Nov. 29, 1872.
Prince, William L.....	.....	Jan. 3, 1873.
Prince, Mary Jane.....	" ".....	" ".....
Prince, Sarah A.....	" ".....	" ".....
Prince, Ruth.....	" ".....	" ".....
Puttner, Charles E.....	9 Tower Road.....	Oct. 10, 1875.
Puttner, Louisa.....	" ".....	Aug. 14, 1870.
		Nov. 27, 1874.

Quigley, Frances.....	14 South Hollis Street.....	June 4, 1875.
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Reid, William.....	Foot of Russell Street.....	Nov. 6, 1874.
Reid, Rachel A.....	" ".....	Nov. 13, 1874.
Rhuland, John W.....	Morris Street, (West).....	Aug. 1, 1862.
Rhuland, Susan L.....	" ".....	Nov. 22, 1874.
Rhuland, Maude.....	" ".....	Dec. 20, 1874.
Rhuland Cecilia.....	" ".....	April 30, 1869.
Robinson, Catherine R.....	14 Hurds Lane.....	Nov. 26, 1869.
Robinson, Sarah J.....	" ".....	" ".....
Robinson, Emma R.....	" ".....	" ".....

Saunders, Rev. E. M.....	62 Queen Street.....	Jan. 31, 1868.
Saunders, Maria K. F.....	" ".....	" ".....
Saunders, Margaret M.....	" ".....	Nov. 6, 1874.
Saunders, John Cramp.....	" ".....	Dec. 13, 1874.
Saunders, Maria K. F.....	" ".....	" ".....
Selden, Stephen.....	Dartmouth.....	Nov. 29, 1844.
Selden, Maria R.....	" ".....	1845.
Selden, Maria E.....	" ".....	April 27, 1860.
Shaw, Wilberforce.....	22 Blowers Street.....	May 17, 1871.
Shaw, Jessie.....	" ".....	Jan. 2, 1874.
Shiels, Annie.....	South Street.....	Nov. 4, 1866.
Skinner, William.....	Her Majesty's Army.....	July 31, 1868.
Smith, Rachel.....	111 South Park Street.....	Nov. 29, 1861.
Smith, Mrs. James.....	" ".....	Nov. 13, 1874.
Sutcliffe, Margaret.....	256 Gottingen Street.....	Oct. 31, 1856.
Sutcliffe, Blanche.....	" ".....	Dec. 20, 1874.
Sutcliffe, John J.....	" ".....	" ".....
Sutton, Mrs.....	United States.....	March 30, 1860.
Sweeney, Manias.....	Lumber Yard.....	May 17, 1871.
Sweeney, Ellen.....	" ".....	" ".....

Thomas, Eliza.....	114 Maitland Street.....	.....
Tracy, Ann Eliza.....	Barrington Street.....	April 5, 1868.
Turner, John.....	South Hollis Street.....	Feb. 28, 1868.
Twining, Adele.....	South Street.....	1856.
Twining, Arthur T.....	" ".....	Dec. 20, 1874.
Uhlman, Martha.....	Newport.....	June 5, 1829.

NAMES.	RESIDENCE.	When received.
Vaux, Jane.....	Sunderland, England.....	.....
Ward, Bessie	Gottingen Street.....	Dec. 20, 1874.
Webber, Daniel.....	Dispensary.....	Nov. 3, 1865.
Webber, Ann.....	"	"
Weeks, Sara.....	Dartmouth	April 12, 1869.
Wilson, Sarah L.....	"	Dec. 20, 1874.
Winock, Maria.....	United States.....	.....
Wisdom, Bessie E.....	Dartmouth	Nov. 26, 1869.
Wisdom, William H.....	68 Pleasant Street	Dec. 6, 1874.
Wisdom, Mrs. William H....	"	"
Wiseman, William.....	Her Majesty's Army.....	July 31, 1868.
Wiseman, William.....	Lawrencetown.	Sept. 3, 1875.
Wiseman, Sarah.....	"	"
Wood, Andrew L.....	Dresden Row.....	Dec. 6, 1874.
Wood, Julia.....	"	Dec. 18, 1874.
Worth, Sophia.....	.....	May 3, 1872.
Wright, Henrietta.....	Cor. Argyle & Prince Streets.	Jan. 10, 1875.
Whitman, Clement H.....	Dartmouth	Aug. 1877.

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Sabbath Services.

MORNING at 11 o'clock, and EVENING at 7 o'clock. SABBATH SCHOOL and BIBLE CLASS at 10 minutes before 3 o'clock, P. M. The LORD'S SUPPER on the first Sabbath of each month, at the close of the morning service.

Sabbath School.

OFFICERS.

Superintendent,—DEACON E. D. KING.
Treasurer,—A. L. WOOD.
Recording Secretary,—ARTHUR WHITMAN,
Librarian,—GEORGE HART.
Assistant Librarian,—ARTHUR T. TWINING.

Services during the week.

PRAYER-MEETINGS every *Wednesday* and *Friday Evening*, except the Friday evening next before the first Sabbath of each month, on which evening *Conference Meeting* is held.

A FINANCIAL MEETING is held quarterly, and other business meetings as occasion requires.

THE LADIES' SEWING CIRCLE meets during the Winter once a week at the new Vestry on Spring Garden Road.

THE WOMEN'S MISSION AID SOCIETY holds its prayer meeting in the vestry once a month.

Method of raising Funds.

The funds required to meet the expenses of the church and Sabbath School are contributed at the morning and evening Sabbath services, by depositing the same in plates passed to each member of the church and congregation.

New Building on Spring Garden Road.

Several years ago it was found that the Vestry of Granville Street Church was altogether inadequate to accommodate the Sabbath School, Prayer-meetings, and Conference Meetings of the Church, and efforts were made to secure a piece of land in a desirable situation on which a more commodious building might be erected. In 1870 lots were purchased for this purpose on the corner of Spring Garden Road and Queen Street.

A large Hall has now been erected thereon, to answer the purpose of a Vestry, having a large Lecture Room, capable of seating about 400 persons, Class-rooms, Library, Ladies' Room, and apartments for the Sexton.

It is in contemplation to dispose of the Chapel and Vestry in Granville Street, and then to complete the design by the erection of a New Church edifice on Spring Garden Road.

The South Baptist Institute.

The object of this Society is the promotion of social intercourse and the advancement of the moral and intellectual welfare of its members.

Monthly meetings are held, during the Winter season, in the Spring Garden Vestry.

OFFICERS.

President,—E. G. W. GREENWOOD, Esq.

Vice-Presidents, { DR. W. C. DELANEY,
 { B. H. EATON, Esq.

Secretary-Treasurer,—JOHN BURGOWNE.

Committee, { MISS PAINT,
 { " EMMA ROBINSON,
 { MR. C. H. WHITMAN.

FIFTIETH ANNIVERSARY EXERCISES

OF

Granville St. Baptist Church.

There was a prayer-meeting from 10 to 11 o'clock on Sabbath morning. It was opened by Rev. C. Tupper, D.D., who read the first hymn, and offered prayer. The Rev. E. M. Saunders read the 48th Psalm, and gave an address of welcome to the visiting brethren. Prayer was conducted by Brethren E. G. W. Greenwood, David McPherson, S. Selden, and Rev. I. E. Bill. Dr. Tupper gave an address. The Rev. Mr. Bill, in addressing the meeting, referred to Dr. Tupper with much love and kindness. The Rev. gentleman said there were four scenes in the life of Dr. Tupper which came before his mind, and stirred his heart to its depths. First, when he saw the venerable Edward Manning baptize him; second, when he dedicated himself to the ministry; third, when he had the hands of the Fathers laid on his head in ordination; and fourth, when he took farewell of him last year on what was regarded as Dr. T.'s dying bed. The meeting was deeply interesting. Many tears were shed when Mr. Bill referred to Dr. Tupper.

At 11 o'clock a sermon was preached to a large congregation by Rev. E. A. Crawley, D. D. The first prayer was offered by Rev. I. E. Bill, and the closing prayer by Dr. Tupper. Before the sermon commenced the pastor read extracts from the addresses of Rev. Dr. Chase to the first candidates for baptism, and to the church after it was organized.

The Sabbath School held its services at 3 o'clock, P. M., in the old chapel. The 23rd Psalm was read by Dr. Tupper. Prayer was offered by Rev. J. F. Avery, of the 3rd Baptist Church, Halifax. After a review of Paul's missionary tours by the School, superintended by Deacon E. D. King, addresses were given by Drs. Crawley and Tupper, and Brother E. G. W. Greenwood. Dr. Crawley taught in the School with the late General Beckwith, in the old Dutch Church, and he supposed it was the first Sabbath School in Halifax. T. H. Rand, D. C. L., also addressed the School.

A large congregation assembled in the evening to hear the Rev. I. E. Bill. To open the services prayer was offered by Dr. Tupper. Isaiah xlix. 15, "Can a woman forget her sucking child," &c., was taken for a text. The sermon was characterized by much pathos and fervency. The Rev. gentleman referred to some of the members of the Church who had gone to their eternal reward. A suitable tribute was paid to the memory of Deacons J. W. Nutting, J. W. Johnston, and Brother John Ferguson. At the close of the sermon the pastor read the address of Dr. Chase to Rev. A. Caswell on the occasion of his ordination. The closing prayer was offered by Dr. Crawley. An awful solemnity rested on the congregation while this prayer was offered to God, and the Spirit seemed to lift up the Dr.'s heart in unusual fervency.

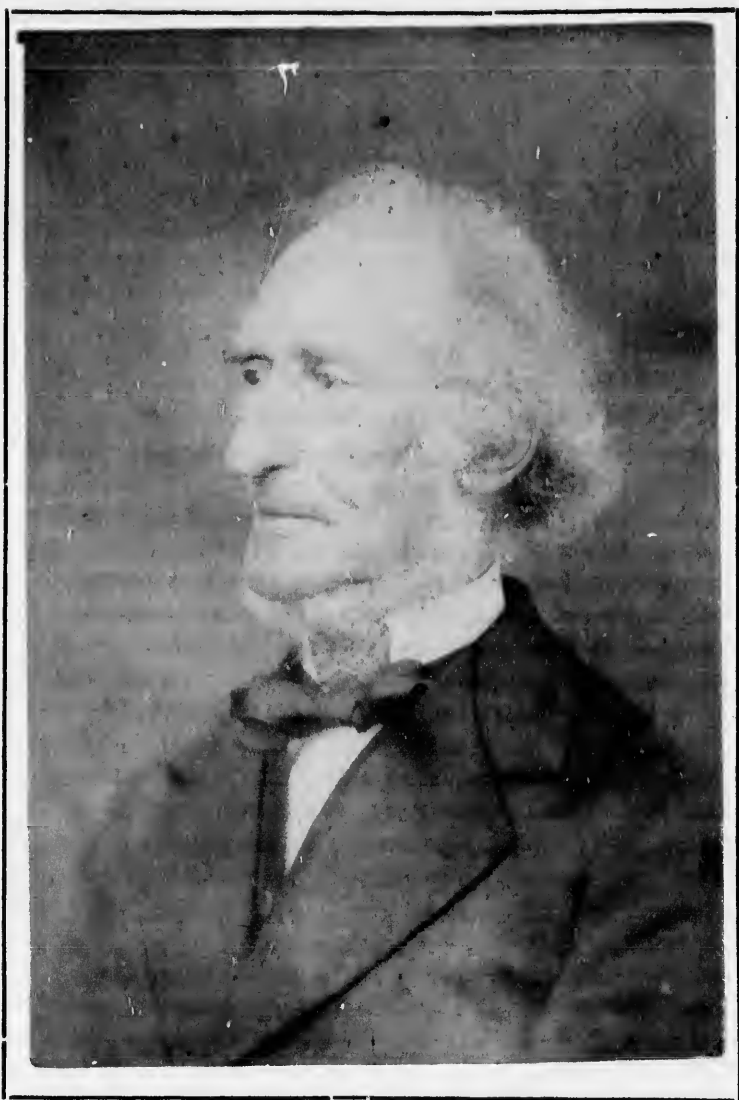
On Monday evening the church and congregation took tea together in the Vestry on Spring Garden Road. After tea was over, addresses were given by the pastor; Dr. Tupper, E. G. W. Greenwood, Revds. A. S. Hunt, J. W. Manning, J. F. Avery, John Miller; and by T. H. Rand, D. C. L., and Hon. Dr. Parker.

On Tuesday evening the Sabbath School took tea together in the Vestry. Rev. J. F. Avery gave an interesting lecture, over one hour long, and illustrated it by large pictures of scenes in the Pilgrim's Progress, hung on the wall.

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Rev. Dr. Crawley.

JUBILEE SERMON.

BY REV. E. A. CRAWLEY, D. D.

THE SERMON PREACHED ON LORD'S DAY MORNING, THE 30TH
SEPTEMBER, 1877, BEING THE FIFTIETH ANNIVERSARY OF
GRANVILLE STREET BAPTIST CHURCH, HALIFAX.

“Rejoice in the Lord alway, and again I say, rejoice.”—
PHILIPPIANS IV. 4.

Gladness and rejoicing, on the part of His creatures, is doubtless more acceptable to God than weeping and sorrow. Nor that these last are unnecessary; on the contrary, there are conditions of the heart and conduct when to weep and be afflicted is the only proper state of mind. But this is not what God appears finally to aim at in his dealings with men, nor what is most acceptable, as I judge, in his sight.

The world, as He has made it, is full of studied occasions of gladness. The sorrows are man-made far more than God-made. Joy and rejoicing are our ultimate duty, as well as privilege, and sorrows are appointed as a needful preparation for joy. This true state of the case has, I think, been greatly overlooked.

Men have read distinctly such passages as these, “Be afflicted and mourn and weep; let your laughter be turned into mourning, and your joy into heaviness,” and have not seemed to discern with equal clearness how often, both under the old dispensation and the new, God's people are commanded to rejoice. This is probably owing to that proneness to sin and consequent feebleness of faith that have ever tended to conceal from men the exceeding goodness of God, especially in the gospel, and the rich

abundance of the provision made to take away all sin, and so all sorrow, and bring along, perfect, and establish the reign of joy. The Mosaic Dispensation might indeed be characterised as one of law, and penalty, and punishment, more than a dispensation of rewards and gladness ; and yet even that dispensation aimed ultimately at the safety, happiness and prosperity of the Jewish people ; nothing but their disobedience made it otherwise, or defeated the gracious end designed. Still, the multitude of observances imposed a heavy burthen which, as the Apostle Paul acknowledges, neither they, of his time, nor their fathers were able to bear. But the gospel is altogether of another character. If the law frowned with its grave rebukes, the gospel smiles with joyous invitations. And if, under the old economy, the tone of address to the people may be said to have chiefly been "obey or suffer," under the new the language we hear addressed to us throughout is, believe and rejoice. Thus in our text, with special earnestness Paul cries to his beloved Philippian converts, "Rejoice in the Lord alway, and again I say, rejoice."

1. It is our purpose in this discourse first to urge compliance with these words as a Christian duty. The words alone are sufficient to shew it to be so. Being called on to rejoice, by the express language of an apostolic injunction, we must acknowledge it to be evidently our duty to comply. But more than this. Let us reflect that the gospel is a message to us of a triumphant and glorious work of God, containing infinite good for the whole race of man. The burthen of the message is that of a vast and wondrous deliverance. The whole story is in its advent and in its final issue redolent of joy, though its worth is attested and measured by the magnitude and severity of a painful sacrifice, by which the good announced was attained. Dull, narrow, and earth-bound must that man's mind be who has

not soul enough in him to feel and acknowledge the inferior joys of life, of spring-time, of harvest, of health, or any of the innocent forms of human happiness. All the great gifts of nature, indeed, utter a call to men to rejoice before God on account of them ; and most men acknowledge the justice of the call. But the gospel makes a similar claim. It calls on men to rejoice on account of good conferred. A great work of God, of infinite cost, bringing joyous deliverance, and announced to men as a message of vast good from Heaven to earth, must needs make it their duty to rejoice in it. The difference between the natural and the spiritual gifts lies in the infinite value of gospel benefits compared with those of life and nature ; and the duty in the one case is therefore infinitely greater than in the other. It is dishonoring to God whenever men refuse or neglect to acknowledge the natural gifts as proceeding from Him, and as such to rejoice in them. How much more dishonoring to Him it must be to refuse or neglect to acknowledge or to rejoice in the infinitely greater gift of salvation !

2. The duty of Christian joy may further appear by considering how especially and constantly the gospel requires faith ; which argues that it is needed in order that we may know what vast blessings are conferred on us, and knowing them, gratefully and intelligently rejoice in the possession ; and, like the men healed in gospel history, glorify God for the great gifts conferred. But what a world of promise faith grasps. It puts a man at once into possession of all the blessings and mercies of the reign of grace ; joys innumerable follow in its train ; some of them seem to flash upon us in the words, " Love, joy, peace, long-suffering, gentleness, faith (*i. e.*, increase of faith), meekness, temperance." But if these great blessings are appointed to follow faith, and are such as must occasion great joy to those who possess them, then it must be their

duty to obey that appointment, and to rejoice continually and thankfully on account of these gifts. Faith was indeed required of the Hebrews also, whose ancestor, Abraham, was especially commended for his faith, and therefore is styled the Father of the Faithful. But it is in a more peculiar sense that faith is requisite to the Christian, for to him, by faith, the whole law becomes fulfilled in Christ. The fulfilment of the law, which the Jew could obtain only by a careful and anxious observance of all its ordinances, the Christian obtains by casting himself by faith on the atonement and righteousness of Christ. Well then may *he* rejoice for whom the law, that is in his case the whole moral law, is so entirely fulfilled that the wonderful result follows which is expressed in the words, "There is now no condemnation to him that is in Christ Jesus."

Faith, then, lays a broad and deep foundation for joy. Thus our Heavenly Father designed it to be. Joy is our duty, and we are so far disobedient and ungrateful as we fail to rejoice; we may have much need of sorrow and repentance; but it were better so to repent and believe as to abound in occasions of joy.

But if the duty of rejoicing is proved by its implying faith, the leading duty of the Christian life, how much *more* evidently is it a Christian duty to rejoice if we consider more particularly the nature of the blessings that faith thus grasps. A prodigious scope of view here opens before us; a single discourse can but glance at the joyous fruits of faith. We would aim to strike if possible a few notes familiar to all Christians in unison with this Jubilee of joy and praise. We have referred to the wonderful truth that there is now no condemnation to those who are in Christ Jesus; and this applies of course to all Christians; for they all are in Christ by faith. But this truth calls for

more attentive thought. What a wonderful and mighty thing it is ;—no condemnation ! There is no doubt that condemnation is a necessary result of sinning. It as certainly follows the transgression of the law as poverty follows idleness ;—as an evil conscience follows crime. Shall not the Judge of all the earth do right ! and what is more right than that a judge should vindicate and enforce the law. Will the millions of God's intelligent creatures continue to respect Him if sin and the sinner shall be permitted to roam over the fairest portions of God's dominion, and not meet the condemnation they deserve ? And yet, to every repenting sinner who believes in Christ, condemnation is utterly done away. What can possibly be so great a wonder as this ! It is, however, expressly written in the Word, that God can now be "just, and the justifier of every one (though a sinner) who repents and believes in Jesus." If Christians have not occasion for joy in this, it would be difficult to find in the universe any just occasion of joy. What is the return of a loved friend from a weary absence of many years ; what the recovery of a precious child from a long and dangerous sickness, in which even the most skilled physician lost all hope ; what abundance, or even opulence, succeeding a long-continued and grinding poverty ; what any or all of these, compared with a complete and utter blotting out of every sentence, every syllable of the condemnation that justice and conscience had recorded against months and years of unbelief and sin. Oh, ye disciples of Christ, let me cry to you, and say, Wake up from darkness and doubt ; wake up from sin and unbelief ; grovel no longer in the mire of uncertainty and worldliness ; grasp this great truth and make it yours :—condemnation obliterated ; utterly *gone* ; the hand-writing on the wall against you blotted out forever ; Rejoice ! Rejoice ! It is your sweetest, *highest* duty. And waking so, remember that love for one another, and

increased purity of heart and life, inevitably follow ; rejoice then also in this.

3. But another fruit of faith and ground of joy is this, that, condemnation gone, there follows of necessity fellowship with God. The divine picture in Genesis, of God walking in the garden in the cool of the evening together with His solemn and yet familiar enquiries addressed to our first parents after their sin, suggests to us the happier intercourse that must have previously subsisted. Isaac, also, meditating in the field at eventide ; Jacob wrestling with God at Peniel ; and especially the marvellous nearness to God so often shewn in the writings of the Psalmists, and of the Prophets, are of the same character ; the spirit, too, of the gospel as a Divine scheme of reconciliation between God and man, wrought out by One who is both man and God ; and our social nature which makes fellowship so needful, and much more that might be gathered from scripture statements and hints ; all this seems to indicate to us that God, by the gospel, the great remedial process, is drawing all redeemed souls into ultimate nearness to Himself. Will not this form an integral part of the happiness of Heaven — Christ, and God in Christ in blessed union with his people forever ? For God, we may be assured, will not do things by halves. He will perfect all he has designed. He shews His glory in redemption in the sacrifice that obtained it ; and all the heart-searchings and heart-writhings that may have led to the personal redemption of each saved individual ; but He will shew His glory yet more grandly by effecting through redemption a perfect fellowship of his once lost creatures with Himself. Oh who can fitly describe the final joy of this, or the duty of joy in such a prospect. Fellowship with God, what marvellous words ! We shudder awe-struck when our eye is turned on our unworthiness and sin. Like Peter, we seem to say, " Depart

from me for I am a sinful man, Oh Lord." But it will never do to stop there. Well may we, indeed, like Moses, remove the shoes from off our feet, for the place whereon we stand is holy ground: but we dishonour God and degrade His Word, if we do not learn to look upon this burning bush, "burning yet unconsumed,"—man in communion with God,—as a grand reality which the feeblest saint may know. Prayer is such communion,—all real prayer; so is a solemn but blessed sense of awe in the Divine Presence; nearer still is the consciousness of Christ present with His people, and ourselves among them. One is astonished to perceive how early it began. The opening address of the Lord's prayer instantly brought the first disciples, imperfect as they were, into the endeared relation to God of children, holding simple but real fellowship with their Father; they on earth and He in heaven; but the distance between earth and heaven gone, or turned miraculously into a greater nearness. Even on earth a wise father desires his dear children to confide in him; to make him their counsellor; the companion of all their thoughts and purposes. How much more does *God* require from *us* a holy familiarity—an urgent importunity; and even an infinite minuteness of detail while we seek His presence. I find no words strong and clear enough to set forth the consciousness which I trust God has given me of His infinite approbation of trust and fellowship and nearness to Him, on the part of his redeemed children;—and which consciousness increases and becomes stronger and clearer at every new aspect of Gospel truth.

At the risk of saying too much, I venture to refer to one or two thoughts more that point to the same end—the duty of joy. One of these may perhaps be characterised as the great delusion of men; the bubble of mistake and error—burst. Error cannot stand for an instant in the focus of

the burning light that, wherever faith is simple-hearted and strong, the Spirit pours into the understanding and heart of him who is taught of God ; and all his people, more or less, are so taught. And accordingly, it will be found, wherever we have the means of knowing, that some great radical delusion fades away, like the mist before the rising sun, in every soul whom God teaches ; and thus it is the fact, that in certain great fundamental principles, Christians of every sort or class are found, whenever they understand one another, to agree. The delusion, for instance, is burst practically, if not in theory, that disposes men to trust in themselves—their virtues, their ceremonies, instead of altogether in Christ. Thomas à Kempis, in this matter, in the midst of innumerable ceremonies imposed by what he revered as a just authority, stood nevertheless on the same platform with John Wesley, with Calvin, with Zuinglius, and in every case of conversion where human inventions are fewer, and faith is strong and simple, how thick and wide a delusion with regard to worldly views and judgments is dispelled by the clear light of God's word. How many a simple hearted soul, taught of God, all the world over, is to-day rejoicing in the liberty of Christ, which he consciously possesses through the bursting of the bubble of worldly judgments. What a clear light shews him, for example, that he has in his heart and soul something infinitely better than all that millions of human wealth could bring him ! And with what astonishment and gladness he enters again and again that Temple of Truth—the Word of God—to find all his convictions of the vanity of the world, and the solid reality and priceless value of the gospel rewards renewed and magnified. He gladly acknowledges his duty to rejoice in this, and as he thus refreshes his soul, a further joy springs up within him, often growing stronger and stronger in the conviction that the same light that burst *his* delusions, and brought him

liberty, may shine on others with the same convictions and the same joyous effect. And so, that disciple—man or woman—wakes to the perception, however humble, in each case the appointed lot in life, that in this conscious light and liberty a call is heard to a noble course of life-long labor; labor for Christ—for souls—for salvation. Nor is the little that may be possible in many cases to be done operate so as to extinguish or even cloud the joy of saving souls; it is joy unspeakable to put even one feeble hand on the rope that may draw a human soul away from destructive delusions and idolatries to God and Christ. It seems needless to say that the Christian cannot but acknowledge his obligation to rejoice in this. Here it is we may read the true interpretation of the heroic lives of such men as Schwartz or Henry Martyn, Carey or Judson. No earthly joys to them were to be compared to the joy of laboring to save a soul, no duty higher than to earn that joy.

II. We may be permitted here to add a few thoughts on the uses of joy.

1. It gives Christian health; it is itself, when genuine, a state of health. It breathes heaven. It is an earnest of the heavenly inheritance.

2. It lays a foundation of gratitude to God, stronger and deeper than any other. The largest gratitude because rendered for the largest gift, the gift of joyful union with God through Christ.

3. It promotes true Christian fellowship, because love and joy are twin sisters. Where joy is, there is love; wherever love is, there is joy.

4. But more especially it appears to be essential to any large measure of that love which earnestly desires and labors for the salvation of souls. And this seems easy to understand, for wherever the heart swells, and the face

beams with sincere, humble, but earnest Christian joy, *that* Christian wields an almost irresistible force. God is in him and His most broken words are clothed with eloquence and power.

Long centuries ago, David, though a king, knew this, and had felt it in himself. "Restore unto me," said he in his grief, for he had grievously sinned, but now deeply repented, "restore unto me the joy of thy salvation," and almost immediately adds, "Then shall I teach transgressors thy way, and sinners shall be converted unto Thee." He recognizes distinctly the intimate bond between joy and its attendant benefits of converting power and the salvation of souls. Thus it is that God's Spirit works, and this is no doubt a chief means of Christian increase in individual growth, and more especially in the salvation of souls.

The highest case of joy moving forward to the loftiest achievement is given to us in the case of our Lord himself, "who, it is written, for the joy set before him, endured the cross, despising the shame, and is set down on the right hand of the Majesty on high."

Let none suppose that in these remarks I would depreciate the more sombre Christian graces; it has been said or hinted already that they all have their appropriate places. But joy has its appropriate place also.

III. But we now turn in the direction of particular occasions of Christian joy.

Many an incident in life may to each one assume this character; a recovery from sickness; the removal of some threatening calamity; the escape of ones-self, or of a dear friend, from imminent peril; the day, or even hour of spiritual birth of ourselves, or of our friends; all or each of these occurrences may afford fitting occasions of thanksgiving and joyful praise. To dedicate to these occurrences some special service of

acknowledgement to God ; or even to raise such service
 into the rank of an Anniversary, to be observed by our
 friends and children, as well as by ourselves ; might seem to
 be justified by the nature and value of the blessing
 acknowledged. But there may be also, no doubt, a signal
 propriety in a similar acknowledgement made by communi-
 ties, of remarkable occasions of Divine goodness. The
 Jubilee of the Jewish law seems to have been attended with
 services of this sort. A most remarkable period was that
 fiftieth year to the Jewish nation. The twelve tribes had
 now passed through seven weeks of years ; on every seventh
 year of each week of years, all servile toil had ceased ; the
 land lay untilled, and the vine undressed ; and yet the
 triple production of each sixth year had over filled the
 land with plenty ; and the people suffered no want, though
 all servile labor ceased on each seventh year. Then, too,
 with joy, every bond-man found himself liberated and
 returned to his family, set free from his bondage ; every
 debt was released ; and the whole land shouted for joy. It
 was the joy of a wide-spread deliverance from the pressure
 of temporal incumbrances. Christian communities have
 sometimes imitated the Jubilee in regard of remarkable
 occasions of spiritual good by holding on the fiftieth, or the
 one hundredth anniversary of such occasions, special services
 rendered to God in acknowledgement of some special mercy.
 The founding of a Christian Church followed by fifty
 years of that preserving care that has continued to give it
 life and increase, may be an occasion of this sort. This, we
 all know, is the special mark you seek to impress on the
 Christian worship of this day. The circumstances that
 you judge to have called for this celebration may be not
 uncommon in their character, but must be allowed to have
 in them, in common with all like occasions, elements of
 peculiar value.

A gathering of sincere souls formed into a church of Jesus Christ, has in it a spiritual worth which words are unable to express. It is the recognized testimony given by each soul composing such community that he has received at God's hand the greatest gift heaven ever bestowed on earth. It declares to the world that Christ is with His people as He will be "with them even to the end of the world." It rebukes, meekly but firmly, the opposition of worldly men to the kingdom of Christ—or their sinful indifference or neglect. Satan does not love such scenes as the founding of Christian churches; and no doubt he will, if possible, so mar or intercept the work that fifty years, or a much less period, may shew more of decay than growth; and, if he can only effect it, will utterly wipe out the early planting of the right hand of God. Whether this dark work, aiming fiendish war against the work of God, shall have been discerned by yourselves or others from year to year of the fifty years you celebrate, or any part of them, be assured the war *has been* waged; and you meet to-day to raise high to heaven your hallelujahs of joy and praise for the deliverances experienced. Your rejoicing is that as the fathers, fifty years ago, under God's hand planted this vine, and therein gave to the world their testimony of faith in Christ, and in Him only, for salvation and spiritual life; so you, this day, as constituting the same community, are enabled by God's good hand to utter forth, despite all Satan's power and wiles, the same testimony, the same Christian confession.

Time forbids that I should dwell long on the memories of the past; but there are those now crowding my thoughts, over the recollection of whose names one might well be pardoned for shedding mingled tears of sorrow and of joy. Sorrow that we see them not among us, but greater joy in the assurance that they fought the good fight, that they

kept the faith, and found laid up for them the crown of glory which God, the righteous Judge, shall give them in *that* day. I have now imperfectly set forth a few select grounds of the duty of Christian joy ; I have glanced at the uses of such joy, and have noticed the special duty of joy and praise on such anniversaries as this fiftieth year of God's preserving care, experienced by this church. However much I have striven to be brief, the subject has swelled beyond my utmost power of compression ; so that waiving some points that might have given greater completeness to these remarks as a whole, I hasten to offer, in conclusion, a few words of earnest exhortation. It is no light thing to compose an integral portion of the great Christian army. Nor is it a small matter to be permitted to review the past providences that have for fifty years been forming, preserving, guiding, a portion of God's martialled host, in their struggle against the kingdom of darkness, and in their efforts to attain Christian increase. Under the wholesome pressure of these weighty considerations, my brethren, let all your Christian vows be renewed. Resolve in the fear of God, and in dependance on His strength, that so much of the next fifty years that you may be permitted to see, shall be equal in Christian growth to the past fifty, and yet more abundant. Allow no *thought* of feebleness to remain in your minds, other than shall bring you to rest more entirely on Omnipotence for help and strength. For while it is true that Christians are fellow-workers with God, it is no less true that all their springs of life and strength are treasured in Him. All needful help then issues from the same source whence comes the claim for the service of your labor, and it issues with the same certainty ; as comes the claim for service, so surely comes, if we seek it, the needful strength. Failure, then, to the true and faithful heart is a thing impossible.

Work for God depending on God, according to His word in the Gospel, and while increase and Christian prosperity are thus assured, our God and Father shall, doubtless, more and more fulfil in you the wonderful arrangement in the kingdom of His grace that makes His people find their highest duty in their highest joy.



THE FAITHFULNESS OF GOD.

OUTLINE OF A DISCOURSE PREACHED BY REV. I. BILL ON
THE FIFTIETH ANNIVERSARY OF THE GRANVILLE STREET
CHURCH, HALIFAX, N. S., SEPT. 30TH, 1877.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee."—ISAIAH xlix. 15.

Where, in God's great universe, will you find love deeper, more unchanging, than the love existing in the mother's heart for the infant of her bosom? It is one of the strongest passions of the human soul: more, it is a primary element of her being. She is made to love. Still, deep as is this created love, it sometimes fails. Forgetfulness takes its place, and the helpless babe is cast out to perish. The mother *may* forget the child of her bosom. The dark shades of human history illustrate and confirm this fact. But though all mothers should prove false to their own instincts, and every human tie should be severed, "yet," saith Jehovah, "will I not forget thee."

GOD'S UNFAILING REMEMBRANCE OF HIS CHURCH
is the central thought of our text. He never forgets His church: Why?

1st. Because of the infinite depths of His love for her. It is deeper than the love of woman—deeper than the love of angels. It knows no bottom, bound or shore. It antedates all finite affection, and finds its source in the infinite perfections of Jehovah. There never was a moment in the cycles of the eternal past when God did not love His church, and that infinite affection will extend on through all the ages of the eternal future. "I have loved thee with an

everlasting love ; therefore with loving kindness I have drawn thee." Cherishing for His church this immeasurable love, He will not forget her.

2nd. Because of the price He has paid for her.

Had He given all the unnumbered systems of worlds which crowd the immensity of space for the redemption of His church, how vast the price ! Or had He sent forth all His angels, cherubim and seraphim, to offer themselves in one immense hecatomb on the altar of sacrifice, who could measure the cost ?

But all this would not suffice. Therefore, He selected the brightest, richest, purest gem of heaven. His co-equal co-essential, and co-eternal Son, and gave Him as a sacrifice to atone for human guilt. Had He commissioned Him simply to visit the temples and palaces of earth, to expound the laws of the Infinite ; to perform miracles of mercy ; to relieve the distresses of suffering humanity ; and to set a brilliant example of integrity, holiness and truth, that would have been marvellous condescension on His part, but He gave Him to the buffetings, the stripes, the shame, the torture and the death of the ignominious cross. "It pleased the Lord to bruise Him." "The Lord hath laid on Him the iniquities of us all." Would He purchase His church at such an infinite price, and then fail to remember her ? Do we readily forget that which has cost us much ? Not so. Neither will Jehovah forget those for whom He gave His dear Son to die.

3rd. Because of the relations in which He has placed Himself to His people.

He styles himself their Father, "I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord God Almighty." "Because ye are sons, God hath sent forth the spirit of his Son in your hearts, crying Abba, Father." Does a father forget his son ? He has spread his

canvass to the breeze, or he has gone to a distant shore ; or peradventure he has wandered from the path of virtue, does the father fail to remember him ? His thoughts by day and his dreams by night attend the footsteps of the absent one. So with the great Father. His child is in the lion's den ; in the burning furnace ; in the floods of great waters ; in prison cells ; in the martyr's flame ; but he is not forgotten. Angels minister to these heirs of salvation, and the mighty bulwarks of the divine perfection defend them from all harm. "When thou passest through the waters they shall not overflow thee ; through the fire thou shalt not be burned." The eternal Father cannot, will not, forget the sons and daughters of His paternal love.

Again, He is the husband of His church. "I have betrothed thee unto me forever." "Thy maker is thy husband ; the Lord of hosts is his name." Does the husband forget the wife of his youth ? Amid life's cares and temptations, at home or abroad, does she not live in his deepest memories ? What though the crushing hand of affliction be upon her, or the once fair brow be wrinkled with age, or the cheek, once so fresh and blooming be now pale and wan, yet is she not remembered by her husband with a love still more tender and yearning ? If not, he shows himself unworthy of the name of a man. But, should the remembrance of the earthly husband fail, the memory of the divine Husband will live forever. His bride, the church, is wedded to him in a union as immutable as the throne of the Eternal, and therefore He can never forget her.

Finally, His church cannot be forgotten because of the important mission committed to her care. She is His own chosen agency to break up all the foundations of sin, to contravene all the designs of Satan, and to propagate and establish a pure Christianity throughout the whole earth.

This grand mission He knows she cannot perform without His constant guidance and aid. Paul plants, Apollos waters, but He giveth the increase. Her prayers and efforts are effectual just in proportion as they are made so by the power and grace of the ever present Divinity. For her comfort therefore, and encouragement, He has told her, "Lo, I am with you alway, even unto the end of the world." Were He to forget her, her mission must prove a tremendous failure, but as readily may we expect Him to forget the perfections of His own being or the purposes of His own heart, as to fail of remembering the interests of His own dear church. In all her afflictions He is afflicted, and the angel of His presence is constantly by her side to give efficiency to her ministrations, to answer her requests, and to crown her labors with triumphant success.

In conclusion, let us see if this central thought of our text has not been beautifully illustrated and confirmed in the history of this church. Fifty years ago seven members were organised here as the Granville Street Baptist Church. This was done, we doubt not, under the guidance of Him who says, "yet will I not forget thee." Has He forgotten this branch of His spiritual household? Let your history answer. The first seven have all gone to their reward, many of their successors in the faith have also gone up higher. Some dissatisfied ones have joined other communions; others have left to join churches of the same faith, in the Dominion, in the United States, in England and elsewhere; and some to join churches of the same order, and shed the light of truth in other sections of the city. So that the original church has become not only a mother, but a grandmother; and still you are strong in numbers and in faith, giving glory to God. Surely the care of your covenant God and Saviour over you has been unremitting and abiding.

Then has He not greatly honored you in permitting you to take such a prominent part, through your membership, in promoting Home and Foreign Missions, in founding and carrying forward successfully institutions of learning which are to-day imparting blessings unnumbered to all the churches of our land, and in conducting our denominational press as a helper to every good word and work. But most of all, has He not remembered you in mercy by making this church a birth place for souls? Of Granville Street Church may it be said, this and that man was born here, spiritually born; created anew in Christ Jesus; plucked as a brand from the burning. Fresh on memory's page to-day are some of those seasons of reviving mercy enjoyed in this beloved place, when precious souls were flooding to Jesus and crowding your temple gates. Galleries above, pews below, all filled to overflowing, as souls newly ransomed were publicly consecrated to the worship and service of God in the waters of christian baptism. Blessed seasons of regenerating mercy emblazoned upon the rewards of eternity. In this review of the past you cannot fail to lift your hearts in gratitude and say, "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

But before closing I must be permitted to refer personally to a few dear departed ones, the echoes of whose voices I seem to hear this evening. Dr. Hume, as he bows his head, and with an earnestness and a faith that pierce the heavens pours forth his soul in fervent supplication. J. W. Nutting, with a soul bathed in the purity and integrity of a genuine piety, standing up boldly in his place for his Lord and Master. John Ferguson, with a strong intellect and deep emotional power, lifting his voice as a trumpet, warning men of the dangers and miseries of a life of sin, and presenting to them the fulness and the preciousness of the

gospel of Christ. J. W. Johnston, late Judge in Equity, with a mighty grasp of thought, and in words of burning eloquence, unfolding, as in the light of a sunbeam, the unsearchable riches of Christ. Then there were honorable women, not a few. We remember their names, but will not repeat them, who, in social, domestic and church life, diffused the light and lustre of a living christian faith over all who came within the circle of their influence. These, with many other dear departed ones have joined the church triumphant; and we seem to see them as they walk the golden streets of the New Jerusalem in robes of spotless purity, with the Alleluias of God upon their lips, in holy rapture exclaiming, "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever." Who knows but some of these glorified spirits are hovering over us to-night?

"The church above and church below,
But one communion make."

Let me ask, in closing, Are we all members of God's spiritual church? If not, first of all hasten to the blood of atonement for cleansing, and then unite with God's church, which He will remember in eternal love when all material things shall be wrapped in flame, when the final judgement is set and the books of eternity are opened. Gracious Heaven, grant that we may all find mercy in that day! Amen!

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ERRATA.—On page 17, 25th line, for "Charles Estabrooks,"
read Elijah Estabrooks ; page 59, line 10, for "Nor," read
Not ; on page 64, line 20th, for "ultimate," read intimate ;
on page 70, line 15, after "Whether," add, or not.

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