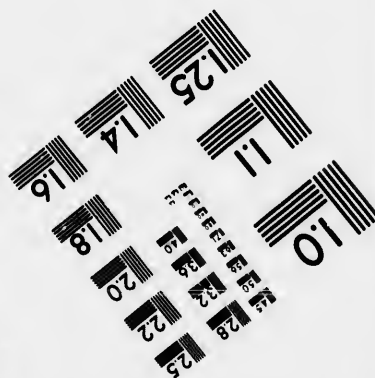
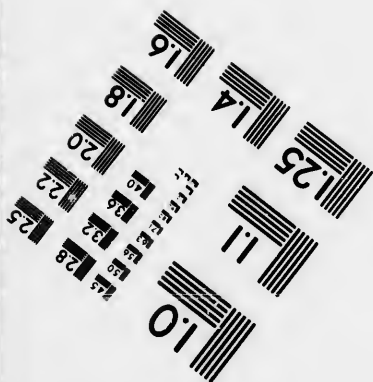
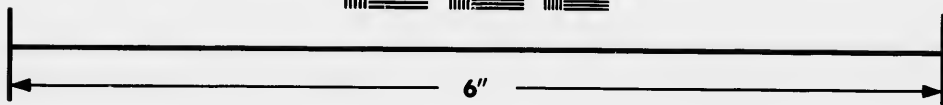
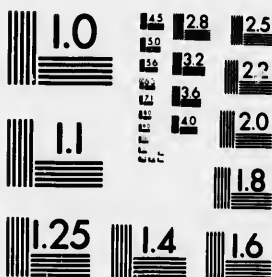


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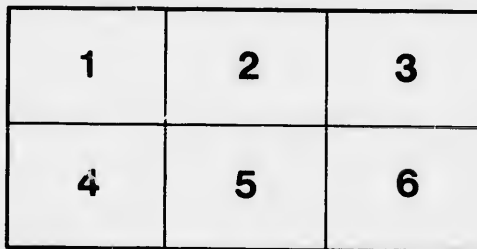
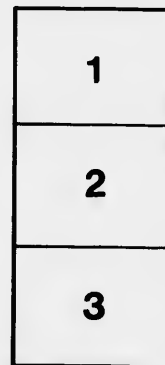
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A HALF CENTURY

- - WITH - -

BRUSSELS STREET

Baptist Church,

SAINT JOHN, N. B.

= 1900 =

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HISTORICAL SKETCH

OF

Brussels Street Baptist Church

FROM

MARCH 29, 1850, TO MARCH 29, 1900.

---

PREPARED BY

MARGARET A. GOLDING.

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SAINT JOHN, N. B.  
J. & A. McMILLAN, 98 PRINCE WILLIAM STREET,  
1900.

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## THE PRESENT PASTOR.

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REV. H. F. WARING,  
a native of Milford,  
near this city, assumed  
the charge of Brussels  
Street's pastoral affairs  
early in 1900, it being  
his third pastorate.  
Mr. Waring is a young  
man, but a vigorous  
worker. Already he  
has held pastorates in  
Minnesota, U.S.A., and  
Truro, N. S., where his

services were greatly appreciated. Graduating  
from Acadia College in 1890, he took a theo-  
logical course at Rochester, and a post graduate  
course in Chicago.



BUILT IN 1847. DEDICATED SEPTEMBER, 1849.

## A Word Picture of Old Brussels Street Baptist Church.

The deed of land on which the church is built was made over by Albert Smithers to the trustees of the first Baptist Church, and bears date the 14th of February, 1846. It cost £350, and is conveyed in two lots, No. 10 and part of No. 11, the whole described in the deed as a piece of land with a frontage on Brussels street of 60 feet, extending back 150 feet, preserving the same breadth. The deed is recorded in Book No. 3, pages 239, 240 and 241 of the City and County of St. John Records.

The architect employed to plan the church was William Mitchell, the frame of the edifice being put up under the supervision of Joseph Alline. Edward J. Barteaux's tender for the completion of the contract was accepted, and in ordinarily good time the structure was ready for Divine service. The reader will pardon if I deviate from written records and harness my memory in describing, though incompletely, perhaps, the interior of old Brussels Street as it stood when

its history was being made far faster than at present.

Much smaller inside than it is to-day, with its heavy timbered gallery almost completing its circle overhead, supported by a row of massive pillars, one would almost think he or she were entering some Grecian temple. The windows were much wider than those now installed, but fewer in number, the choir being located well to the front in the gallery; but it is the memory of that old-fashioned elevated pulpit, with its short flight of steps and crimson velvet upholstery, that carries me back to childhood days—the days of “Father” Robinson, and Brussels Street’s revered pioneers. A few steps below the pulpit there was a small square platform on which a sofa was ever present, which did service in seating what visiting clergymen might be present. Directly behind the pulpit a large window sent in a flood of light, and at night the oddly fashioned gas fittings were made use of. These were of the suspending kind, hanging between the posts, and their figured glass globes cannot but be a familiar recollection in the minds of “old timers.” Pews were higher, and decidedly straight-backed, with upholstery of grey damask. Wood stoves heated the church.

In 1853, owing to increased congregations, the building was enlarged by extending the rear and inserting twenty-eight central pews and four corner pews ; also adding to the number of windows on each side.

In 1878 the high pulpit was removed, and a reading desk, which is now in the vestry below, was placed on the platform, which was extended toward the front in order to install a baptistry. The sofa was removed, and the pulpit chairs—those we have at present—were put in its place. The chairs were the gift of one of the members of the congregation, and the communion table the gift of a church member. A mahogany railing, like that of a staircase, encircled the platform, the steps having been removed. The entrance to the pulpit was through a door in rear. The committee rooms were built through funds subscribed by the Sabbath School scholars in order to accommodate separate classes.

In 1872 the room farthest back was rented for \$64 per annum to the trustees of the public schools. The rental money was paid into the Sabbath School treasury. In 1878, at the request of the Board of School Trustees, the second room was hired for a few weeks at the rate of \$25 per month, on condition that the room be left in the same order as when rented.

During the year 1883 extensive repairs were made in the church edifice. The side galleries were removed, new window sashes put in, the pulpit changed as it is now, the chairs newly upholstered, the reading desk, flower stands, and other chairs added, new pews were put in, stairway from vestry to committee rooms built, alterations in the furnace heating, painting inside and out, the walls wainscoted up to the window sills, the organ and choir removed from the gallery. A loan of \$2,000 on security met this expense, with additional aid from the Ladies' Benevolent Society. Repairs to the vestibule, also to floors and windows of vestry, and from time to time since various other repairs, have necessarily been made. The Auer light has been put in, and at the present time the finance committee have in mind extensive repairs, so that very early we will have a much improved church building.

## PREFACE.

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IN compiling the historical facts contained in this small publication, nothing has been attempted other than to impart a knowledge of the history, in brief, of Brussels Street Church from its inception, and the circumstances leading up to that starting point. Lacking in smoothness of composition and connectedness, the following writings may, however, be of interest to the present generations, as well as a help to the older ones, in recalling our dear old church, its people, and its deliberations, long since passed away. As the history of Brussels Street Church up to a certain date was the history of the pioneer Baptist Church in Saint John — Germain Street — some encroachments have had to be made upon the early life of this still active congregation.

With the church records before me, and from data sought from various parts of Canada and the United States, supplemented by the kind aid of the few remaining charter members of our fifty-year-old church, the following facts are made available. It will be seen they are not wholly lacking in individual as well as denominational interest, and as for the labor incurred in their production, I can truthfully say such efforts were but pleasure. To a great extent, if not wholly, the happenings contained in this outline of history can be brought to mind personally, and though a child during many of these years, my impressions of old Brussels Street Church are still green. Overlooking the irregularity of these writings which are to follow, I trust those who read them

may extract the nuggets of fact they contain, so that in years to come, when perhaps Brussels Street will be celebrating its centennial, the generations of then may have still in their memories the history I have endeavored now to freshen. Fifty years is a long lapse of time, and in bringing together the minutes of the inaugural deliberations and subsequent history, I must confess a lot of trouble and care has been entailed, but, as I before stated, I considered it but a privilege. Now that the half century is typographically summed up, the congregations of years to come will have to refer back to this modest booklet only. It is therefore worth preserving.

As a power in the community, and a pillar of the denomination in these parts, Brussels Street Church has stood these several decades. Its erection in the eastern end of town made it possible for those of our particular faith in this district to worship according to the dictates of their consciences in their own place of worship. Saint John was yet a struggling community, and denominationally the Baptists were among the minorities; but, with the gradual increase in the power of our church, a forward movement was begun. It was not long before a well established congregation was actively at work furthering Baptist interests, and vying with the parent church in the common cause of Christianity.

Years sped on; first members grew fewer, succeeding generations have carried the work along, and to-day, though many of our congregation are not of these generations, yet hearts and hands have been lovingly allied in maintaining the enviable record of service in the vineyard of the Master which belongs to Brussels Street Church. It has certainly been a power in the land; its



influence has been felt these half hundred years, and had its historic walls but tongues to speak, they might relate amazingly of conquests for Christ.

We do well to celebrate this half century occasion, nor can we fully appreciate its significance. Let us, therefore, lift our voices prayerfully with thanks, and invoke from the Great High Priest a continuance of His benign grace and sustenance in the future.

Starting abruptly, with no extended introductory remarks, the chronicle of facts follow hereupon.

MARGARET A. GOLDING.





REV. S. ROBINSON, FIRST PASTOR.  
From March, 1850, to Sept., 1866.

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## Biography of Rev. Samuel Robinson.

Rev. Samuel Robinson was born in Belfast, Ireland, August 12, 1801. He emigrated to New York with some friends and relatives, and in 1829 was called to minister, according to Presbyterian teachings, to a number of his relatives who had settled in the Parish of Saint James, Charlotte County, N. B.

Through the instrumentality of Rev. Thomas Ansley, he was led to carefully investigate the New Testament teachings on the subject of Christian baptism, resulting in his baptism by Mr. Ansley. He was ordained as a Baptist minister in August, 1832, by Venerable Joseph Crandall and Rev. John Marsters. His field of labor at this time included St. George, Pennfield, Mascarene, St. Davids, St. James, St. Patricks, St. Andrews, St. Stephen, Calais, and Milltown. His ministry among these places was attended with great success.

In 1838 he received a call to the only Baptist Church in St. John—Germain Street—of which he was pastor eleven years. During that time

the membership was increased by baptism 374, by letter 188, making a total increase of 562.

Mainly through the instrumentality of this man of God, seven or eight new churches were opened in St. John and its suburbs. The remainder of Mr. Robinson's life was spent in St. John, but in 1850, by mutual agreement, his pastorate was transferred from Germain to Brussels Street Church, where he worked untiringly with mighty results until the Father summoned him home to rest, September 16, 1866. During his ministry here 426 had been added by baptism, and 191 by letter.

A saintly man, rigorous in his Christianity, one to whom the name "Father" Robinson might especially be applied. He was indeed a father to the members of all the churches and missions he had organized, reflecting in his pure, unselfish life the image of Him who is love, and as such his "children" looked upon him, giving in return their warm love and hearty co-operation. Too much cannot be said of the beautiful life of Rev. Samuel Robinson, and, though those who cherish personal remembrance of the dear old man may, before many years, pass into the far beyond, yet the memory of Father Robinson will live for many generations in Baptist circles.

# Brussels Street Baptist Church,

SAINT JOHN, N. B.

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## ITS INSTITUTION.

THE pastor of the first Baptist Church of this city foresaw the need of extending the denomination's interests, and in 1838 addressed his members thus: "Brethren, look around you, and see where there are suitable places to hold prayer meetings, to establish Sunday schools, and to hold occasional preaching services," advising, at the same time, that as Brussels street was one of the principal outlets of the city, endeavors to secure a lot there, before the land advanced in value, might be especially advisable. A church might here be erected, to be used as a mission station. As the result of this wise suggestion, the brethren divided themselves into groups of four, holding weekly prayer and

preaching services in the various sections of the city and suburbs with stirring results. Meetings were held in Captain Akerley's house on Brussels street, just about where J. D. McAvity's grocery stands at present.

The lot on which Brussels Street Church now stands was purchased, and shortly after, building operations were commenced, the edifice reaching its completed state in 1847. Meetings were regularly held by the pastor of the first Baptist Church.

The work grew with wonderful rapidity, and it was at length thought necessary to provide a minister for this branch of labor. The services of Rev. D. W. C. Dimock were secured, and later those of Rev. Alex. McDonald. The Ladies' Dorcas Society of the First Baptist Church lent valuable aid in a financial way toward the support of these missionaries.

#### DEDICATION.

The "New Chapel," as it was called, was dedicated on September 1st, 1849. In the same year the Western Association convened there in annual session. The Sabbath School was organized, with an average attendance of one hundred

and sixty scholars. N. S. Demill was appointed superintendent, and the following were teachers:

Miss Elvira Spiller,	Mr. John Smith,
Miss Martha Dunham,	Mr. W. H. Brown,
Miss Mary Berryman,	Mr. J. E. Marsters,
Miss Eliza Robinson,	Mr. David Currie,
Miss Mary Wright,	Mr. J. F. Marsters,
Miss Hattie Alline,	Mr. John Chaloner,
Miss Jane Robinson,	Mr. John Wright,
Miss Anna Marsters,	Mr. Hezekiah McKenzie,
Miss Sarah Blakslee,	Mr. James Brayley.
Miss Mary J. Smith,	

The first Baptist Church had filled to overflowing, which made the routine work too onerous for the pastor, and the deacons sought an assistant for him. In the meantime he conceived the idea of forming a second church in Brussels Street Chapel, and consulted with his deacons and leading members, submitting his views, which resulted in calling a meeting of the deacons Thursday evening, March 14, 1850. The following is the outcome of that meeting:

*Extract from Minutes of the Record of First Baptist Church.*

On motion made and seconded,

*Resolved,* That in the judgment of the committee, it would be for the glory of God, and the advancement of His cause, that we should have two Baptist Churches,

one called Germain Street Church, and the other Brussels Street Church, taking the building with all its debt; and the branch on Pitt street, known as the Bethel, with the debt on it; Germain Street Church to have the building with its debt, and the parsonage connected; also that each member be left to himself or herself as to which church he or she will join.

*Resolved*, That we believe the only way to carry out the foregoing resolution will be to request Elder Robinson to take the pastoral charge of Brussels Street Church when set apart.

*Resolved*, That we meet on Tuesday evening next to submit the foregoing resolutions to the church.

TUESDAY EVENING, MARCH 19, 1850.

The Church met agreeably to appointment, Brother Robinson moderator. The clerk was then called upon to read the proceedings of the deacons' meeting, on Thursday evening last. After the resolutions had been read, and the brethren had deliberated sufficiently on the subject, on motion made and seconded,

*Resolved*, That the two resolutions now before the church be adopted.

On taking the yeas and nays, the question was decided as follows: Yeas 57, nays 17. The moderator declared that it was decided in the affirmative by a majority of 40.



Moved and seconded that we give to those members residing in the city until Thursday night week to give in their names as to which church they desire to belong, and to those residing out of the city, until the first day of May.

Moved and seconded that a council of ministers and brethren be called from Portland and Carleton churches, to convene on Friday next (Good Friday), at eleven o'clock, to set apart the new church.

TUESDAY EVENING, MARCH 26, 1850.

After prayer meeting, the Church tarried to take into consideration certain resolutions passed at the last meeting. After certain other resolutions were adopted, in order to settle some outstanding debts, it was

*Resolved*, That this Church do appoint a council of brethren to sit in council with those invited from Portland and Carleton, with their ministers, to set apart Brussels Street Church and its pastor, and that Rev. Samuel Robinson, with Brethren Hersey, Garrison, Gerow, Demill, and Kinsman be that committee.

(Signed)      GEO. A. GARRISON,  
*Church Clerk.*

**Records of Council at Formation of Brussels Street Baptist Church in the City of St. John.**

*March 29, 1850.* In pursuance to letters missive from the first Baptist Church in Saint John to neighbouring churches and ministers, a council convened this day at ten o'clock a. m., in vestry of the Chapel on Brussels street, to advise concerning the organization of a new Baptist Church.

After prayer by Rev. J. D. Casewell, the council organized by the choice of J. D. Casewell, moderator, Rev. E. D. Very, clerk. The following brethren then appeared as accredited members of the council: Rev. J. D. Casewell, Saint John; Rev. E. D. Very, from Portland Baptist Church, with Deacons A. McL. Seely, Jesse Olmstead, Alex. Sime, George Cunnabel; from Carleton Church, Deacons John Clark, John Christopher, Buchanan W. Colwell, J. O. Beatty, J. P. Wells; Deacon Jesse Tabor and Brother James T. Thorne being present from Upham, and Brother James V. Tabor, of the Johnston Baptist Church. It was voted that these brethren sit in council with them. Rev. Samuel Robinson, Deacons S. Gerow, N. S. Demill, and S. Kinsman, with Brethren S. Hersey and George A. Garrison, were present in behalf of the first Baptist Church. The clerk then submitted the extracts from the church records relating to the subject for the consideration of the council. After some discussion of the several points involved, it was resolved, first, that the council recommend the organization of a church for this chapel; second, that we now proceed to the organization of the church.

The brethren and sisters desiring to become members

of this church, 158 in all, having assembled in the chapel above the vestry, the council repaired to that place. After reading their names, and they unanimously adopting the declaration of the faith and covenant of the Baptist Churches, composing the Western New Brunswick Baptist Association, the hand of fellowship was extended by the moderator; thus they were admitted and recognized as a regularly organized Baptist Church.

The church then elected Rev. Samuel Robinson as their pastor, with the following brethren as deacons: Thomas Lockey, Stephen Gerow, Nathan S. Demill, John Smith, Samuel Kinsman, James Brayley. These were severally set apart by the hand of fellowship. After the election of John F. Marsters as church clerk, and Deacons John Smith and N. S. Demill as treasurers of the church, the public services were concluded by prayer by Rev. E. D. Very, whereupon the council was dissolved.

(Signed) E. D. VERY, *Clerk*.

(A true copy).

#### NAMES OF THE CONSTITUENT MEMBERS.

Rev. Samuel Robinson,	William J. Wright,
Joseph Alline,	Zebulon Estey,
William Cooper, jr.,	William Sharpe,
James Demill,	John Patterson,
Stephen Gerow,	John Wiswell,
William Hayward,	William Garnick,
John Gerow,	James Brayley,
William A. Robinson,	N. S. Demill,
Samuel Spiller,	Samuel B. Estey,
C. C. Vaughan,	Charles M. Hunt,
George H. Hay,	Thomas Lockey,

J. H. Colwell,  
 James T. Gooldrup,  
 William H. Brown,  
 Hezekiah McKenzie,  
 Charles H. Estabrooks,  
 Samuel Kinsman,  
 Claudius Hamilton,  
 Moses Lawrence,  
 James Marchbanks,  
 George N. Robinson,  
 Samuel Skinner,

James E. Marsters,  
 Joseph Read, sr.,  
 W. B. Kinnear,  
 John Smith,  
 John W. Sulis,  
 John F. Marsters,  
 Daniel Nicholls,  
 W. V. Wetmore,  
 John Harrington,  
 John Wightman,  
 William S. Howe.

Miss M. A. Looney,  
 Miss Maria Marsters,  
 Miss Jane Robinson,  
 Mrs. Samuel Kinsman,  
 Mrs. Moses Lawrence,  
 Mrs. John F. Marsters,  
 Mrs. W. A. Robinson,  
 Mrs. Samuel Spiller,  
 Mrs. C. C. Vaughan,  
 Mrs. Daniel McDonald,  
 Mrs. William Sharpe,  
 Mrs. James Gerow,  
 Mrs. George King, jr.,  
 Mrs. John Wiswell,  
 Mrs. William H. Brown,  
 Mrs. Hezekiah McKenzie,  
 Mrs. S. B. Estey,  
 Mrs. Claudius Hamilton,  
 Mrs. John Gerow,

*Sisters.*

Mrs. Israel Fellows,  
 Mrs. William Hayward,  
 Mrs. James T. Gooldrup,  
 Mrs. James Marsters,  
 Mrs. Samuel Robinson,  
 Mrs. John Smith,  
 Mrs. Robert Thompson,  
 Mrs. James Miller,  
 Mrs. George H. Hay,  
 Mrs. John Patterson,  
 Mrs. Elizabeth Burnett,  
 Mrs. Leify Turnbull,  
 Mrs. John Wightman,  
 Mrs. Mary Vanwart,  
 Mrs. Henry Blakeslee,  
 Mrs. C. H. Estabrooks,  
 Mrs. Stephen Gerow,  
 Mrs. Sarah A. O'Hara,  
 Mrs. Charles M. Hunt,

Mrs. Cummings,	Mrs. Mary A. Worden,
Mrs. Mary Lawrence,	Miss Eliza Robinson,
Mrs. Joseph Read,	Miss Mehetable Crandall,
Mrs. Ann Mitchell,	Miss Isabella Hamilton,
Mrs. George N. Robinson,	Miss Sarah Blakeslee,
Mrs. Jacob Fritz,	Miss Mary McNicholl,
Mrs. William J. Wright,	Miss Elvira Spiller,
Mrs. Daniel Nicholls,	Miss Eliza Burns,
Mrs. W. V. Wetmore,	Miss Eliza A. Hudson,
Mrs. Margaret Dean,	Miss Margaret Hayward,
Mrs. Elizabeth McPherson,	Miss Rebecca Marsters,
Mrs. Zebulon Estey,	Miss Eliza Robinson,
Mrs. Joseph Alline,	Miss Mary Berryman,
Mrs. James Brayley,	Miss Maria Hodge,
Mrs. N. S. Demill,	Miss Mary Ann Fearerby,

*Colored Brothers and Sisters.*

Mrs. Rachael Oglesby,	Mrs. Tamar Thornton,
Mrs. Mahaly Anthony,	Mrs. Lucy Ann Nutt,
Mrs. Rosana Stevens,	Mrs. Jemima Oglesby,
Mrs. Jemima Corban,	Mrs. Elizabeth Saunders,
Miss Susana Anthony,	Mrs. Charlotte Diggs,
Miss Jemima Corban,	Mrs. Mary A. Thomson,
Miss Jane Rowan,	Mrs. Margaret Sadler,
Miss Lavina Miles,	Mrs. Rebecca Hews,
Miss Elizabeth Smith,	Mrs. Sarah Riggs,
Miss Sarah Cormick,	Mrs. Elizabeth Robinson,
Miss Patience Austin,	Mrs. Sylvia Thompson,
Miss Susan Jones,	Brother Lewis King,
Miss Ann Robinson,	Brother Ephraim Saunders,
Miss Sarah Ann Oglesby,	Brother John Corban,
Miss Hannah Williams,	Brother Robt. F. Saunders,

Miss Martha Glover,  
 Miss Lucy Fowler,  
 Miss Dorcas Smith,  
 Miss Mary Riggs,  
 Miss Jane Smith,  
 Miss Diana Cooper,  
 Miss Louisa Hammerson,  
 Miss Hannah Brister,

Brother Abraham Cooper,  
 Brother William Nutt,  
 Brother Robert Hains,  
 Brother Charles Thompson,  
 Brother Shadrach Nutt,  
 Brother William Fowler,  
 Brother Henry Riggs.

After the church thus organized had adopted resolutions as to supporting the Gospel as God should prosper them, and creating a sinking fund of not less than fifty pounds a year to pay off debt on place of worship, then the brothers and sisters adopting these resolutions gave their names to the deacons with the amount they intended to contribute. The meeting was then dismissed by the pastor.

In recalling many familiar faces from among the above list, Mrs. Sigourney's beautiful lines best suit our thoughts.

#### HALF CENTURY.

Look back, look back, ye grey-hair'd worshippers,  
 Who to this hill-top *fifty years ago*  
 Came up with solemn joy. Withdraw the folds  
 Which curtaining time hath gather'd o'er the scene,  
 And show its colouring. The dark cloud of war  
 Faded to fitful sun-light,—on the ear,  
 The rumour of red battle died away,

And there was Peace in Zion. So a throng  
 O'er a faint carpet of the spring's first green  
 Were seen in glad procession hasting on,  
 To set a watchman on these sacred walls.  
 Each eye upon his consecrated brow  
 Was fondly fix'd, for in its pallid hue,  
 In its deep, thought-worn, spiritual lines  
 They trac'd the mission of the crucified,  
 The hope of Israel. High the anthem swell'd,  
 Ascribing glory to the Lord of Hosts,  
 Who in his bounteous goodness thus vouchsaf'd  
 To beautify his temple.

The same strain  
 Riseth once more; but where are they who pour'd  
 Its tones melodious, on that festal day?  
 Young men and maidens of the tuneful lip,  
 The bright in beauty, and the proud in strength,  
 With bosoms fluttering to illusive hope,  
 Where are they? Can ye tell, ye hoary ones,  
 Who, few, and feebly leaning on the staff,  
 Bow down, where erst with manhood's lofty port  
 Ye tower'd as columns? They have sunk away,  
 Brethren and sisters, from your empty grasp,  
 Like bubbles on the pool, and ye are left,  
 With life's long lessons furrow'd on your brow.

#### THE FIRST SERVICE.

The Brussels Street Baptist Church met for  
 divine service for the first time on 31st March,  
 1850. The pastor took for his text clause of  
 verse Hebrews viii, 8: "Behold the days come,

saith the Lord, when I will make a new covenant with my people." Sabbath School at 2.30, as usual. The first prayer meeting April 3. After preaching and testimonies, an important committee was appointed, consisting of the deacons, clerk, and nine of the brethren. The duty assigned them was to investigate all matters that might arise for church government before submitting them to the church. Six young women composed the first woman's committee, whose work was to collect monthly from the sisters of the church the amount subscribed by them for the support of the minister.

At the second prayer service the hearts of all were made to rejoice by the application of two sisters for baptism and church fellowship, Mrs. William Hall and Miss Harriet Staples. These were but drops before a shower.

One hour previous to conference meeting, May 3, the pastor held an inquiry meeting, that all desiring to make a decision for the higher life might meet and make known their desires and intentions to the pastor and deacons before presenting themselves to the church. At this meeting two young women and one colored brother, on profession of faith, requested baptism; three others were received by letter.



To inform the rising generation as to the way in which the ordinance of baptism was performed in the early history of the church of which they now form a part, permit me to say: There was not such a thing as a baptistry fifty years ago. It was the custom of the church to assemble in the vestry, sometimes as early as half past six or seven o'clock in the morning, according as the tide would serve—high tide, or nearly so, was required. After a short service, the congregation would repair to the place of baptism. The candidates were gowned, and were conveyed in coaches in readiness for them. The lower end of Union or Courtenay streets was the usual place selected by the pastor for the baptism. The rocks, and elevated spots around, would be completely filled with spectators of all creeds. On the arrival of the candidates and their attendants, they would form a half circle on the beach, the pastor standing between them and the water, facing the immense congregation. The service consisted of a hymn (usually "Alas, and did my Saviour bleed"), a prayer, and a few remarks on the institution of the ordinance, by the pastor, his strong, persuasive voice reaching the entire throng. As the candidates went out into the water, leaning on the strong arm of

the fatherly pastor, he repeating verses of Scripture, the audience would sing a verse of "O how Happy are they who their Saviour obey," taking up the remainder of the hymn as the candidate came up out of the water. When the rite had been administered to all, the benediction was pronounced. Words cannot express the deep solemnity of these scenes, which were very frequent in the early days of the church. Sometimes there was manifested by some of the on-lookers a desire to provoke mirth, but the uplifted hand and benign countenance of the pastor was always sufficient to subdue it.

This happy condition of things went on for the first six months. Nearly every meeting the church was encouraged by the expression of new-found hope in Christ, and in its first framed letter to the Western New Brunswick Association, which convened at Maugerville, September 1, 1850, reference was made to the organization of the church, which was for the glory of God and the advancement of His cause. In the letter the brethren also expressed a desire to connect with that associational body, and told of their pastor, Rev. Samuel Robinson, who had under his watch-care, in addition to the church and congregation in Brussels street, the following

mission stations: The Bethel (on corner of Duke and Pitt streets), the interest at Milkish, and the colored settlement at Lake Lomond, the brothers and sisters in these districts having placed their membership with this church. They also reported a Sunday School in connection with Brussels Street Church, with an average attendance of 160, teachers 20, library of 300 volumes, and 100 Bibles and Testaments. They further reported that during the half year 14 were added by baptism and 6 by letter, which, added to the constituent members, made a total of 178.

First quarterly meeting held November 22. After prayer by the pastor, he reported that, since the organization of the church in March, he had spent much of his time visiting the members of his church and congregation. He had access to 211 families, and had reason to think that his visits were acceptable. He had visited the branch at Lake Lomond, and preached at 3 o'clock every Lord's day in the Bethel. Brother Gooldrup was appointed deacon, to have the general oversight of the congregation at Lake Lomond, as it was impossible for the pastor and deacons to get out there as often as required to hold services. Arrangements for the transferal of deeds of the church properties were made,

and the titles to be placed with the trustees of Brussels Street Church. Expression was given by the pastor and deacons of the encouragement and strength they received by the continued manifestation of God's grace among them.

The second annual letter to the Western New Brunswick Association, after expressions of thankfulness for the copious showers of Divine blessing, the church and its branches were reported as steadily advancing. The Sabbath School average attendance was 200, collections for Foreign Missions amounting to £11 8s. 10d., and for Domestic Missions £12 16s. 10d. These missionary funds were collected monthly by what was known as the Union Society of Brussels Street Baptist Church, and remitted to the General Union.

The annual letter of 1853 acknowledged God's goodness, and reported that, through the exertions of a few of the members, a new place of worship had been erected in the vicinity of the Suspension Bridge, Carleton. This house, called Salem Chapel, had a seating capacity of 250, and here service was held every Lord's day at 3 p. m. A Sabbath School, which met at 9 o'clock a. m., was instituted, with N. S. Demill as superintendent; average attendance 24, teachers 2.

At the end of this year the pastor called the attention of his church to the excess of labor resting upon him. They at once put forth strenuous efforts to obtain an assistant, and to arrange for the support of the same. Rev. William Burton was invited to take charge of this branch of the work, which he accepted. May 28, 1854, the Salem Chapel was constituted, with Rev. Samuel Robinson its pastor, and John Smith, Stephen Gerow, and James Brayley its deacons. The hand of fellowship was given by the pastor to five brothers and six sisters, who formed the constituent members of the church.

As shipbuilding was a large and prosperous industry, especially out on the Marsh Road, and as many families who received their maintenance through that industry resided in that part of the city, Mr. Robinson advised that a prayer service be held there weekly, and secured a school house at the Marsh Bridge for that purpose. An attendance of 100 people gave much encouragement to the venture. A Sabbath School was formed, but some of the parents were so poor that they were unable to clothe their children as they would desire to have them appear at Sunday School. The Dorcas Society, composed of the sisters of the Brussels Street Church, met weekly,

and made over old and furnished new material for clothes for these children.

This same year our city was visited by the desolating scourge of cholera. The death rate was appalling. Church services were very slimly attended, and Sabbath Schools were abandoned for a time. The gloom hanging over the city was terrible. Pastor Robinson responded to the very many calls to the bedside of the dying, all, save four of which, were outside his own church. An extract from the letter to the Western New Brunswick Association corroborates these facts as follows: "We desire to record the tender care of our Heavenly Father in protecting the life of our beloved pastor, who has been most mercifully preserved during the scourge of cholera which has been ravaging our city during the past few months. Four of our members fell victims to the disease. We cannot report any special visitation of the Holy Spirit in conversion of souls, but desire to express our gratitude to God for the peace and unanimity that prevails among us."

March, 1855, the church held a series of revival meetings, which were prolonged for two months. The annual church letter for this year was very bright, and filled with expressions of

gratitude for blessings received. The number added was chiefly from the Sunday School. Mention was made of the efficient labor of the teachers, many of whom were quite young. In the same letter touching reference was made to the death of the pastor's youngest son, a youth of much promise.

#### THE FIRST CHOIR.

The first mention of a choir on record was February 11, 1853, when the leader tendered his resignation, and gave notice that the choir was about to disband. The cause of this was said to be due to some of the older male members objecting to the introduction of instrumental music. At the next quarterly meeting the resignation was accepted, and a committee appointed to obtain material for a new choir. It was further resolved that they be allowed to introduce instrumental music with the singing.

#### JUVENILE MISSIONARY SOCIETY.

In 1856 a class of boys in the Sunday School—D. A. Vaughan, Henry L. Everett, Freedom Wisdom, F. A. Estey, William Everett, Winslow Estey, Frank A. Everett, and Jeremiah Cunci—met at their teacher's place of business to organize a missionary society. They elected a

president, vice-president, secretary and treasurer. It was known as the Juvenile Missionary Society of Brussels Street Church. Collectors were appointed, both boys and girls. It was the writer's pleasure to be one of these collectors. The first work was in gathering second-hand papers, tracts, and books from the homes, then forwarding them for distribution among destitute schools in country villages. Monthly subscriptions were solicited from the church members and friends, to which they heartily responded. I remember on the first day of every month, after school, I had to call on forty subscribers for a quarter dollar each. We held monthly business meetings at the teacher's carriage factory until it was swept away by fire, when we obtained permission from the trustees to hold meetings in the vestry. A public meeting was held once a year. The success of this society exceeded the most sanguine expectations of its founder, Mr. James E. Marsters, to whose faithful leadership its success was largely due. Recalling the above facts brings to mind many pleasant faces and kindly expressions for our success, accompanied by the good-will offering. As to the next work taken up by this society, an extract from the memoirs of Rev. Jarvis Ring will show: "Nov., 1856—



The Juvenile Missionary Society of Brussels Street Baptist Church have invited me to be their city missionary. I complied with their request, engaging for six months. My work was confined to the Marsh Bridge, and the Bethel, corner Pitt and Duke streets, where Sabbath and week night services were alternately held. As the days went by the interest increased, and a number from the city lent their aid by coming out and taking part. It was soon apparent that the Baptists must build a chapel out there, and that God required it of them."

In the autumn of 1857 a piece of ground was leased, and through the united efforts of Germain and Brussels Street Churches, a large vestry was built, capable of seating 300. A number, on profession of faith, united with the church. The society engaged the services of Rev. E. B. Demill at a salary of £150 per annum. February, 1858, a church was formed, a number having obtained letters of dismissal from Brussels Street Church to unite with the body at Marsh Bridge. This developed into what is now the Leinster Street Baptist Church. Thus far we have the mother, Germain Street Church; the daughter, Brussels Street Church; and the grand-daughter, Leinster Street Church. The

Juvenile Society turned its attention to foreign work. Dr. Bill's history of the Baptists, page 402, has the following: "The sums rated by the convention for support of native preachers in Burmah had been remitted, together with £25 from the Juvenile Missionary Society of Brussels Street Church, St. John, for the maintenance of an additional preacher, and £27 5s. to aid in sustaining a female school in Henthada."

In the same year Rev. Mr. Robinson was called upon to mourn the removal by death of his beloved companion. He had the heartfelt sympathy of his church in this dark hour of trial and bereavement.

September of the same year the church had a visit from Rev. A. B. Earle, an evangelist from New York State. Mr. Earle was well and favorably known in his native place, and highly recommended. A gracious revival was the result of his visit.

During the year a council was held to set apart the church at Lake Lomond, and 29 of our membership were dismissed by letter to unite with the church about to be formed there.

#### **A CLOUDED SKY.**

So far in the history of the church there had been comparatively smooth sailing, but at this

juncture a reversal tide set in, a tempestuous sea of dissatisfaction arose, but, as with the disciples of old, God, for whose glory and advancement the ship was built, was on board and prevented shipwreck.

In April and March, 1866, a series of revival meetings, extending over five weeks, was held in conjunction with Germain Street Church. The annual letter, after acknowledging God's mercies in sparing their beloved pastor to go in and out before them, reports a series of union meetings, during which large numbers were added to both churches; that the Sabbath School was in a flourishing condition, having an increase of 140 scholars, with T. P. Davies superintendent; that the Juvenile Missionary Society was doing a blessed work, not only in its financial effort, but also in the training of the youth for usefulness in the church of God; that the receipts of the society for the year had been £63 16s. 10d., expenses £37, for salary of native preacher in Burmah under Brother Crawley; that during the year the society had distributed 390 books, 5,268 papers, 1,724 leaflets, besides having in charge the Bethel Sunday School at 9 o'clock Sabbath mornings.

Brother J. F. Marsters, who served as clerk of

the church from its beginning, removed his membership to Marsh Bridge Church, and Joseph Read, jr., was elected in his stead.

In September, 1861, the Winchell Watts hymn book, which had been used ever since the formation of the church, was changed to the Psalmist.

### THE HISTORIC CHURCH BELL.

In 1863, Mr. Henry Vaughan, a highly respected member, presented the church with the bell which now hangs in our belfry. It was manufactured in Sheffield, England, and brought over in a ship commanded by Captain Robert Moran, who was a member of this church. It was hung by Allan Brothers, a flourishing firm in our city at that time. Memory recalls many beneficent acts and generous gifts to this church and its pastor from the same source. Though Henry Vaughan was called from earth to higher service years ago, through this bell he yet speaketh, and his works do follow him. Not very long ago I heard a member of this church say, when the bell was pealing, "Hark, there is Henry Vaughan calling the people to the Brussels Street Church."

In September, 1865, the annual letter to the

Association expresses regret that there was not such a gracious outpouring of the Holy Spirit during the year as it had been their privilege to report in past years, yet they expressed gratitude to the Heavenly Father that they still were favored with the faithful labor of their beloved pastor. Thankfulness was expressed that there was no schism or discord existing in the church, and that unanimity and good feeling prevailed; that the Sabbath School was in a prosperous condition, and accomplishing much good among the youth of the congregation; that the Juvenile Missionary Society had engaged the services of a missionary—Thomas Powers—to look after the Marsh Bridge and the Bethel; that the latter was undergoing extensive repairs, and was being considerably enlarged. The Bethel was formed into an independent church November 26, 1865.

The teachers of the Sabbath School instituted a sewing circle, the object of which was to aid the Juvenile Missionary Society in its new venture. We have no further record of this most successful organization, but feel assured that the influence of the work, so faithfully and persistently carried on, still lives, and will continue to live for years to come. Better still, its record is on high, in the Lamb's Book of Life.

**REV. MR. ROBINSON'S DEATH.**

August 10, 1866, the church met in quarterly session for transaction of business, Pastor Robinson in the chair. No one then thought for a moment that it was his last meeting with them on earth. The following Saturday he was taken suddenly ill. The family physician was called in. In a few days his symptoms became alarming. All the skill of consulting physicians was engaged, but to no avail; his work on earth was finished, and no human power could keep him longer. Typhoid fever set in, under which he rapidly sank. He lingered until 1 o'clock Sabbath morning, September 16, when he fell peacefully asleep in Jesus. His ministerial life had always been characterized by a strong faith in the purposes and promises of God, and as he lived so he died—believing, trusting, rejoicing in the finished work of his Saviour and in the glory so soon to be revealed. At 10 o'clock the Brussels Street Church bell sent forth its slow and solemn tones, and later a large and weeping congregation was addressed by the acting pastor from Abraham's appeal to God, "Shall not the judge of all the earth do right?" and at the evening service from the text in Isaiah, "Comfort ye, comfort ye my people, saith the Lord."

## S DEATH.

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On the Sabbath morning previous to his death he sent the following message by the acting pastor: "Tell my church that the greatest kindness they can show me is to be steadfast in the faith, discharge their duty, and fill their places in the house of God."

"So from the field of labor thou art gone  
 To thy reward, like him who putteth off  
 His outer garment, at the noontide hour,  
 To take a quiet sleep. Thy zeal hath run  
 Its course untiring, and thy quickened love  
 Where'er thy Master pointed, joy'd to go.  
 Amid thy faithful toil, the summons came  
 Warning thee home, and thou didst loose thy heart  
 From thy fond flock, and from affection's bonds,  
 And from thy children's warm embrace,  
 With smiles and songs of praise.

And thou didst rise  
 Above the pealing of those Sabbath bells  
 Up to that glorious and unspotted church  
 Whose worship is eternal.

So, though we hear thy voice  
 On earth no more, the holy hymn  
 With which thou down to Jordan's shore didst go  
 To take thy last, cold baptism, still shall waft,  
 As from some cloud, its echoed sweetness back  
 To teach us of the melody of heaven."

—*L. Sigourney.*

The deacons and brethren of the bereaved church at once took the matter of funeral pro-

paration in charge. Everything was arranged in a manner most respectful to the memory of the late pastor. A suitable lot was secured in the cemetery, and soon after a monument was procured by individual contributions from the members of the church and congregation. The church was heavily draped in mourning along the galleries, choir and pulpit, and thus it remained for three months.

After a short service at the home, the funeral procession proceeded to the church, where a most impressive service was held. The spacious church was filled above and below to its utmost capacity, in spite of the inclemency of the weather. The impressive and appropriate music by the choir added greatly to the solemnity of the hour. In the funeral procession the hearse was preceded by twenty-nine ministers of the various Protestant denominations of the city. The pall-bearers were Deacons Smith and Gerow, with Brethren W. B. Kinnear, C. D. Everett, Henry Vaughan, and Enoch Lunt.

An immense crowd assembled in the church on Sabbath evening, September 30, to hear the sermon on the death of its pastor. Hundreds were unable to obtain admittance. The sermon by Rev. I. E. Bill occupied over an hour in



delivery, and was listened to throughout with marked attention; also an original hymn by Rev. James Spencer, suggested to him by a remark of the dying pastor:

“THERE IS NOTHING NOW BUT HEAVEN.”

[A short time before the late Rev. Samuel Robinson expired, he said to those persons who were with him in the room: “Put out the lights; there is nothing now but heaven.”]

Remove now from my fading sight  
Those lamps, for life night's given;  
Assembled angels now invite  
My eyes to gaze on purer light—  
“There's nothing now but heaven!”

These lamps shed faint and glimmering light,  
Compared with what is given  
To cheer my eyes. There is no night  
Around me now; God is my light—  
“There's nothing now but heaven!”

All that before was darkly seen,  
'Mid earthly shadows given,  
Is brilliant now with heavenly sheen—  
There's not a cloud to intervene—  
“There's nothing now but heaven!”

Life's anxious day of toil is past,  
And dawns the best of seven;  
The rest that shall forever last—  
The feast of love—the soul's repast—  
“There's nothing now but heaven!”

The ties that bound my spirit here,  
 Have one by one been riven;  
 Farewell to those I love so dear,  
 Celestial warbling greets my ear—  
 "There's nothing now but heaven!"

At a meeting of the church held October 3, it was unanimously resolved that Rev. I. E. Bill be requested to publish in pamphlet form the sermon on the death of our lamented pastor, which so fully expressed their views and feelings on this sad occasion. Rev. James Spencer, the author of above hymn, spent the latter years of his ministry in connection with the Seamen's Mission, St. John, and in 1884 placed his membership with this church, remaining with us until called home.

On September 26th, at the close of the prayer meeting, the church passed the following resolution:

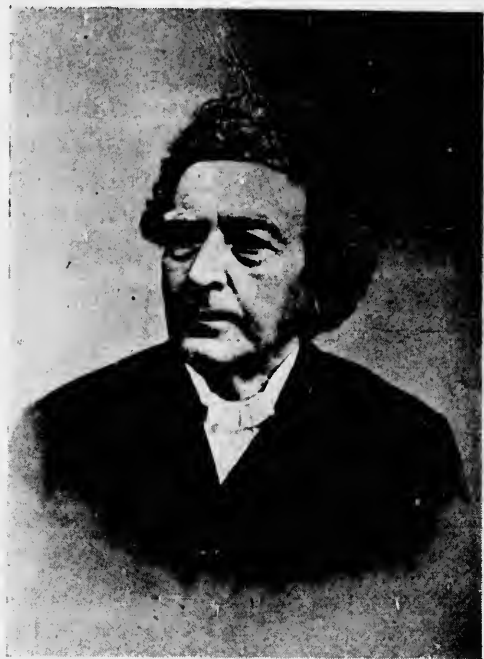
That the members of this Brussels Street Baptist Church embrace the earliest opportunity, after the burial of their beloved pastor, Rev. Samuel Robinson, to record their deep sorrow at the loss of one who, by his untiring faithfulness to all his pastoral duties during the long period of twenty-eight years, here and in the mother church, has won their full confidence and affection, and to express their gratitude to the Heavenly Father for this, the greatest blessing that can be conferred upon a

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I. E. BILL, D. D., TEMPORARY SUPPLY,  
From Sept., 1866, to Feb., 1868.

Christian church; that, while mourning over their loss, it has been a source of consolation to observe the widespread and deep-seated sympathy of the Christian community, as it has been so kindly expressed by the presence of its clergy and laity at the funeral, thus coinciding with our own high appreciation of our late pastor's character.

After the last sad duties had been performed, and the settling of debts incurred thereby had been attended to, the church turned its attention to its financial standing, endeavoring to so adjust matters that when a new pastor came he would have no cause for discomfort on the commencement of his ministerial duties.

At a meeting of the church held November 23, 1866, a committee of five was appointed to procure information which would enable the church to choose and call a pastor as speedily as possible. The same committee was to tender to Rev. I. E. Bill, on behalf of the church, the high appreciation of his services, requesting that he would kindly continue the same until a permanent pastor be secured, assuring him that the church had made provision for his remuneration.

In June, 1867, Deacon John Smith retired from the office of treasurer, which he had filled from the beginning. The cordial thanks of the church was tendered him for his loving and faithful

services, which were performed gratuitously. Deacon Jonathan Titus was elected to the position of treasurer in place of the retiring one.

### THE SECOND PASTOR.

The church and congregation were deeply grateful to Rev. I. E. Bill, who continued his faithful oversight for more than a year, when, in February, 1868, the Rev. Timothy Harley became pastor.

Among the first business transactions under his leadership was the grant of \$60 from the church for the support of a professor of natural philosophy for three years in Acadia College.

Through extra effort \$250 were collected to defray the expense of painting the outside of the church building. A committee of ladies was appointed to obtain the necessary funds and arrange for the cleaning and painting of the interior of the church. At the next business meeting the sisters reported having collected \$329.60 toward the object named. The thanks of the church and congregation was extended to the collectors who had procured the funds to defray expense of renovating and painting, and to those sisters who rendered such efficient aid in lining and beautifying the pews and carpeting



REV. TIMOTHY HARLEY, SECOND PASTOR,  
From Feb., 1868, to Feb., 1872.

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the aisles. A copy of these resolutions was sent to each one who had participated. During the same month, at a Sabbath morning service, a missionary collection was taken, amounting to \$9, and on the evening of the same day an offering amounting to \$22 was received in aid of the sufferers by the great fire near Ottawa.

### **WOMEN'S MISSIONARY AID SOCIETY**

The Women's Missionary Aid Society of Brussels Street Baptist Church was organized August 24th, 1870. The convention had met at Fredericton, and on coming to St. John held a public missionary meeting in Brussels Street Church, at the close of which the ladies were invited to the vestry to meet Miss Norris, the young lady missionary elect, who was going out to India under the American Board.

As our Maritime Board was deficient in funds, Miss Norris resolved to organize Women's Mission Societies among the Baptists of the Maritime Provinces, to support young ladies and schools in India. Some fifty ladies responded to the call, and a society was organized, twenty-seven signing the roll. Mrs. Harley was elected president, and Mrs. William Allwood secretary.

The Foreign Mission Board requested our

president to call the different societies together and form a Central Board for New Brunswick, which was carried out by a meeting held Tuesday, September 20th, 1870, in the audience room of this church. Over one hundred ladies assembled, and a Board was formed, consisting of Mrs. Pettingill for Germain Street; Mrs. Cady for Portland; Mrs. Humphrey, Secretary, Leinster Street; Mrs. Allwood, Treasurer, Brussels Street.

In 1872 the united churches sent a box to our missionary, Miss DeWolfe, in India. The first meeting was held in our committee room, and the treasurer packed a box and sent it.

We had had such pleasant meetings that we did not want to give them up. There was no special work for us to do, but the Lord soon provided something to keep us out of idleness. One morning a lady came and said she wanted to do Bible or city missionary work in our city. The call was direct, and our women took it up. Miss Jenks was our city missionary for four years. We held meetings monthly in alternate churches, sewing for the poor in the afternoon, having tea and a public meeting in the evening. In 1873 a grand rally of our women was held in Brussels Street Church. Seven missionaries were going out to Siam to form an independent



mission for the Maritime Provinces. Such a wonderful women's meeting as we had! Mrs. Sandford, Mrs. Churchill, Miss Eaton, Mr. Boggs, Miss Carrie Armstrong, Mr. Currie, and our returned missionary, Miss DeWolfe. Its echoes sound in our ears and have helped us in our lives. Next day Miss Carrie Armstrong met Miss Jenks' children's class in the vestry, one hundred children being present. Thus our home and foreign work are linked together.

During all these years our society has moved onward doing work for the Master, quietly yet persistently, realizing that "It is not by might, nor by power, but by my will, saith the Lord."

In 1871, on invitation of this church, the Western Baptist Association convened here. The annual letter bore testimony to the faithful preaching of the gospel by the pastor, Rev. Timothy Harley, as well as to the attention bestowed by the church and congregation upon the weekly prayer and conference services. It also stated that the Sabbath School, which was prospering greatly, had to be suspended for a few weeks on account of the presence of small-pox in the city. This was a drawback to the school's interest for some time, but eventually it regained its former strength.

On February 7, 1872, Rev. Mr. Harley tendered his resignation as pastor. Many were the expressions of regret from the members of the church at the necessity of his removal. The matter lay over until next meeting, when, on motion made and seconded, the pastor's resignation was accepted. An address was presented him on behalf of the church, expressive of the high esteem in which he was held, and of regret at his departure.

#### IN THE INTERIM.

The church at once appointed a committee to consult together in reference to the selection of a new under-shepherd. This committee was empowered to correspond with, and to invite such persons as they thought advisable to visit the church and temporarily occupy the pulpit. Just at this time Rev. Edwin Burnham, an evangelist of Newburyport, Mass., wrote to the church offering his services for the month of July. His offer was accepted, and arrangements were made for that month, followed by a unanimous call from the church to Rev. W. P. Everett to become its pastor. The call was promptly accepted.

### THE THIRD PASTOR.

Shortly after the installation service for the new pastor, the quarterly meeting of the Baptist Churches of St. John and Kings Counties held its inaugurative service with our church, the delegates being entertained by the members.

March 18, 1874, a meeting was called for the election of one or more deacons, which resulted in favor of Brother William Allwood, he having received 21 votes out of 28.

At the April meeting, after the usual routine business, it was resolved to establish a monthly temperance meeting in connection with the Brussels Street Church, at which short addresses on the temperance question should be delivered. This was done in view of the great amount of vice and immorality existing in the neighborhood of the church, which was caused largely through the use of intoxicating liquors.

In June, 1876, Rev. Mr. Everett resigned the pastorate. After the usual time for consideration had elapsed, a meeting was called to take action. The resignation was accepted, and, on November 1st, 23 brethren and 53 sisters requested letters of dismissal from Brussels Street to form a new church, with Mr. Everett as their pastor. These requests were regretfully com-



REV. W. P. EVERETT, A. M., THIRD PASTOR,  
From July, 1872, to August, 1876.

plied with, and at a business meeting held January 3rd, 1876, a letter was read from Temple Baptist Church stating that the 76 members dismissed from the Brussels Street Church November 1st, 1876, had been duly received into their fellowship.

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Rev. W. P. Everett, A. M., was born on May 20th, 1826, in Fredericton, N. B. His parents removed to St. John when he was a few months old. He attended the St. John Grammar School. In 1837 he went to the Baptist Seminary at Fredericton, where he prosecuted his studies for three years. He returned home and entered his father's office, where he was engaged in business until 1847, when he commenced business in Halifax, N. S., where he remained some two or more years. In 1845 he became a member of the Germain Street Baptist Church, St. John. After removing to Halifax he became connected with the North Baptist Church, and visited and addressed a number of churches in the vicinity of Halifax. He sold out his business in Halifax in 1849 and entered the college at Waterville, Maine, where he remained for two or three years, and then took a theological course at the University of Rochester, New York. He gradu-

ated with honors, and went to a pastorate at East Abington, Massachusetts. From there he removed to Brooklyn, New York, where he served as a pastor for some years. He then became pastor of a Baptist Church in Albany, New York, vacating his pulpit for several months during the United States rebellion, doing duty in the Washington hospitals. He left Albany and became pastor of a Baptist Church in Chelsea, Mass., where he served for several years. He then removed to Elgin, Illinois, where he assisted in the organization of a Baptist Church, and remained with them until their membership reached in the neighborhood of 1,000. He then returned to St. John, N. B., and became pastor of the Brussels Street Church. Shortly after the great fire of 1877 he assisted in organizing the Temple Baptist Church, and became its pastor. The church did not continue very long. Shortly thereafter he removed to the United States, visiting and performing services without becoming pastor for a year or two. He then accepted a pastorate in Alton, Illinois. A year or two later he removed and became pastor of a Baptist Church in Quincy, Illinois. Shortly after he closed his pastorate and returned to Elgin, Ill. He declined to again become a pastor, but did

constant service in various parts of the State, frequently filling Chicago pulpits. In 1893 he had a severe attack of sickness, and died at his home in Elgin, in March of that year.

#### AT THE TIME OF THE GREAT FIRE.

Our pulpit was supplied by different brethren until June 13, 1877, when, by unanimous vote of the church, a call to the pastorate was extended to Rev. A. J. Wilcox, of Ticonderoga, New York.

On the 20th of June—that memorable day when, in the short space of twelve hours, a large portion of the city of St. John was reduced to ashes, and so many of its citizens were rendered homeless—the Germain and Leinster Street Baptist Churches were burned to the ground, as were also many of the homes of the members of both churches and their congregations.

On June 22nd, the deacons of this church called a meeting of the members to draw up a resolution of sympathy to be forwarded to the afflicted churches, and it was unanimously resolved that this church extend an invitation to Germain and Leinster Street Churches to meet for worship with us until they could make for themselves more satisfactory arrangements. The



REV. A. J. WILCOX, FOURTH PASTOR,  
From Sept., 1877, to July, 1880.

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same day a telegram was received by the clerk from Rev. Mr. Wilcox accepting the call. The clerk wrote Mr. Wilcox the situation the church occupied on account of the disastrous fire, and received a prompt reply expressing sympathy, and stating that he was willing to labor with the church, even under the existing circumstances.

A letter was received from Leinster Street Church offering to unite with the Brussels Street Church *pro tem*, and take Rev. Mr. Pope as their pastor. On September 4, 1878, a written vote of thanks from Leinster Street Church was received for the use of the Brussels Street Church after the great fire.

The Germain Street Church accepted the invitation of this church, and the Rev. Mr. Carey, their pastor, ministered to both the congregations until September 1st, 1877. The church voted Mr. Carey for his services \$50 a month, with all collections over and above \$10 a Sabbath.

#### THE FOURTH PASTOR.

September 1, 1877, Rev. A. J. Wilcox took charge of the church, and an invitation was extended the Germain Street Church to continue to worship with us. The invitation was accepted, but the records do not state for how long a time.

As so many churches of the city had been removed by fire, it was deemed advisable to have cards printed, with the pastor's name, the location of the church, and the hours of church and Sabbath school services, and that these cards be placed in the hotels and boarding houses of the city.

The sisters of the church had been working for a long time, in various ways, to establish a fund for the purpose of building a parsonage. Their efforts had from time to time been crowned with great success. The clerk of the church was appointed the treasurer of this fund, as it was continually on the increase.

The deacons were looking for a suitable house in a desirable locality in view of purchasing. On January 2, 1878, a special meeting of the church was held to consider the matter of purchasing land upon which to build a parsonage. The records give no information concerning the deliberations of *this* meeting, but it is recorded that on April 2, 1879, at the annual business meeting of the church, a committee was appointed to wait on the women and request them to allow the parsonage fund to be appropriated in liquidating the indebtedness of the church. April 10th, a letter was received from the ladies'

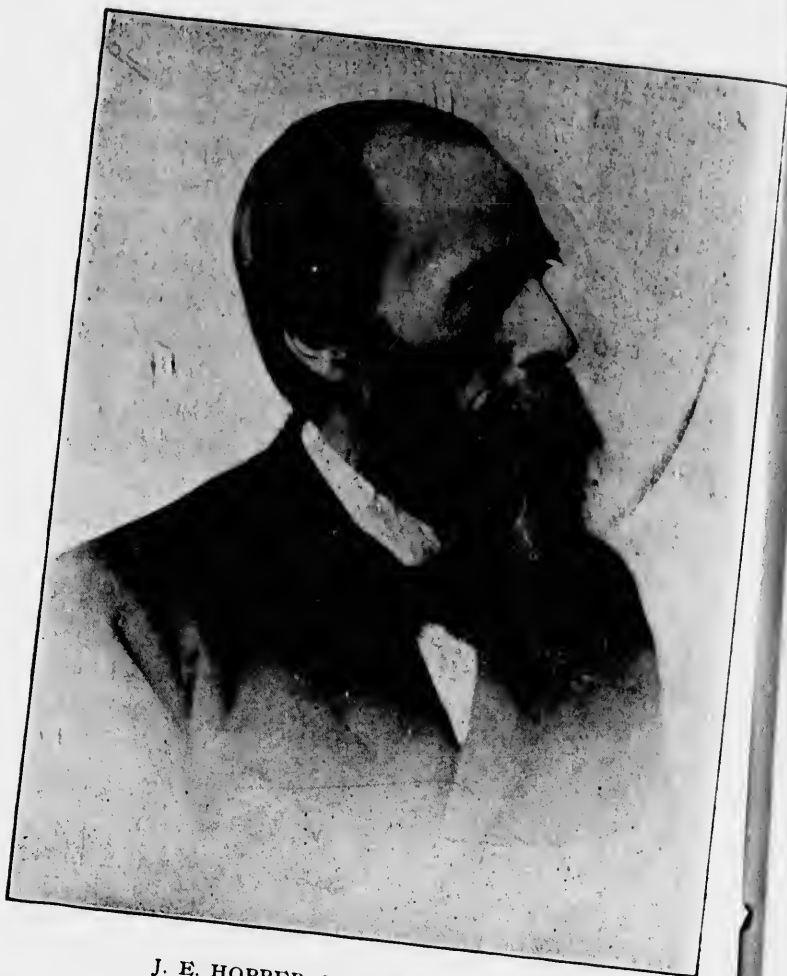
committee of parsonage fund embodying their reply, but as there is no further statement regarding it, I take it as proof conclusive that the women did not comply with the request.

On July 2nd, at a business meeting, the clerk was appointed to again wait on the sisters having charge of the parsonage fund, and to ask them to give it to the church to meet its indebtedness. July 16th the women consented to hand over their hard-earned money on condition that the church pay 7 per cent. interest, and offer the pastor not less than \$1,200 a year, which was just the amount the sisters had raised.

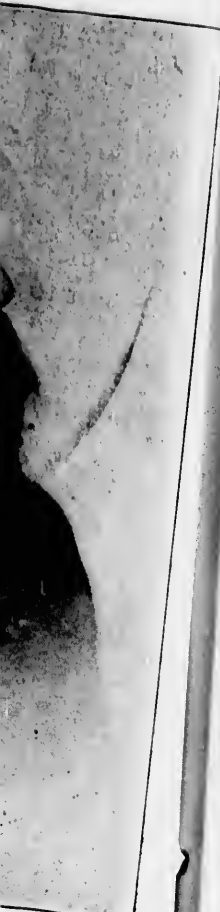
August 13th, at a business meeting, the clerk reported having paid over to the treasurer of the church the parsonage fund held by him. On motion a vote of thanks was given the ladies for the very generous manner in which they had acted in giving the church the money held by them for the erection of a parsonage.

#### THE FIFTH PASTOR.

When the pastorate under Rev. Mr. Wilcox expired, the Rev. J. E. Hopper was asked to take the oversight of the church, preaching on Sunday and doing pastoral work on two or three afternoons during the week. Mr. Hopper ac-



J. E. HOPPER, D. D., FIFTH PASTOR,  
From August, 1880, to March, 1887.



ceded to the proposition, with the understanding that he was to do very little pastoral work, especially that of visiting the church and congregation, which he could not engage to do. He, however, expressed his willingness to attend all the public services, devotional meetings, and social gatherings, to solemnize marriages, and bury the dead, and in a general way labor as far as possible to promote the welfare of the church. He solicited the prayers, sympathy and forbearance in the performance of what could only be partial as a pastor, and asked the membership as individuals to supplement any deficiencies.

The first church business taken up under the new pastor was a scheme for raising church funds. The plan was to place cards in the pews, upon which those who wished might subscribe the amount they were willing to contribute, and to pay weekly, using the envelope system.

The clerk was requested to write to absent church members, suggesting to them the propriety of withdrawing their membership from this church and placing it with the church they were then attending.

The work of this year embraced many interesting events, denoting energy, persistency, and good will on the part of the church.

The resignation of Bro. R. Chipman Skinner as church clerk, a position he had occupied for over ten years, was regretfully accepted. A vote of thanks was extended Mr. Skinner for his faithful and painstaking services. Bro. W. W. Weeks was his successor.

In April a committee of six, including the treasurer, received appointment assuming control of all the finances of the church.

In June the New Brunswick Southern Association, on invitation, convened with this church. Hitherto we had been connected with the New Brunswick Western Association, but owing to the increased number of Baptist Churches in the provinces, a third association was formed in 1880, which embraced all the churches in St. John County, with others. Accordingly Brussels Street Church was transferred from the former to the latter body.

During this year Robert J. Burdette, the renowned humorist and writer, who was visiting our pastor, Rev. J. E. Hopper, delivered one of his popular lectures in the church, at the request of the Ladies' Benevolent Society. Mr. Burdette generously allowed the proceeds, which amounted to \$134, to be placed in the church treasury. Votes of thanks were forwarded to Mr. Burdette

for his exceptional kindness and generosity, and to Prof. Max Sterne, one of the first musicians of the city, for his valuable services at the Burdette lecture.

At the August business meeting the following resolution was ordered to be forwarded to the Temple Baptist Church :

*Whereas*, We learn that the Temple Baptist Church is considering the propriety of disbanding ;

*Therefore resolved*, That the Brussels Street Church extend to their brothers and sisters a cordial invitation to come and make a home with us.

On October 24, Dr. Hopper's failing health caused him to resign the pastorate. The church asked that he reconsider the matter and withdraw his resignation. On November his compliance was received. When the winter was over a leave of absence was granted Dr. Hopper to recuperate his strength. Again the Finance Committee extols the Ladies' Benevolent Society for the business-like manner in which they had secured funds and paid for a portion of the repairs on the church edifice undertaken by them. The Board of Trustees acknowledge the receipt of \$60 from the Common Council, with a promise of \$5 additional per annum for the use of the church bell for fire alarm purposes. During



REV. B. N. NOBLES, ASSISTANT TO DR. HOPPER,  
From Sept., 1882, to Sept., 1883.



this month Brother Samuel Skinner was unanimously elected deacon.

The annual letter for this year gives expression to the following facts: The many tokens received of the Master's presence; the growth of the church, though not great, has been steady, and the church is at present in a better condition than for several years past; through the earnest and faithful labors of our pastor, Dr. Hopper, the church is being rapidly built up, and strengthened in the faith of the gospel; during the year three of our number have been called home, among whom was our venerable deacon, Z. G. Gabel.

In 1882 Deacon Allwood, who had held the office of treasurer for six years, resigned; H. D. Mott was his successor. The church noted the faithful, willing services of the retiring treasurer.

In November, on account of ill health, and finding his many duties too arduous, the pastor tendered his resignation. The church requested him to delay the matter for a week, and a committee was appointed to correspond with Brother B. N. Nobles in reference to his becoming assistant to Dr. Hopper. Mr. Nobles was engaged, and Dr. Hopper asked to continue as pastor with the assistance of Brother Nobles.

The church acknowledged the receipt of \$80—proceeds of a tea-meeting held by the Ladies' Society.

Dr. Hopper submitted a system of organization for church work, which was adopted and is still in use. A thousand of these hand books were ordered to be printed and distributed among the members.

In June, 1883, the church was visited by Evangelist D. L. Chubbuck. His labors were blessed in gathering in an abundant harvest from the faithful gospel seed-sowing of our beloved pastor.

During the year a Mission Band was organized in connection with the Sabbath School. They engaged to raise money to educate a native Karen boy, Chinna David by name, who had been converted some time previous. This society has been very successful all these years, and has been divided into a senior and junior band.

September, 1883, Bro. B. N. Nobles resigned his position as assistant pastor to take up his theological studies. Dr. Hopper was requested to continue our pastor, to which he consented, and to devote his time wholly as pastor, the church accepting his terms.

In December, 1883, the hymn book used at the Sabbath services was changed to the Calvary Selection, which is still in use.

To an association convened at Fairville in 1884, the following report was submitted :

The blessing of the Lord has attended us during the year, giving us a good share of prosperity. The church has had accessions by baptism, letter, and experience every month. Congregation and prayer services are larger. There has been some spiritual growth in our membership, and we have received some valuable additions, while some good and trusted brethren have left us to join other churches. Death has been at work removing some who have worthily finished their course and entered into rest.

On September 3rd, 1884, Dr. Hopper, at his own request, was released from pastoral duties for three months.

The next 'vo years glided by, the usual work of committees reported at the monthly business meetings showing that they had been actively engaged in the performance of the duties assigned them. Some minor changes were made in the order of things from time to time.

In February, 1887, a letter was received from Dr. Hopper tendering his final resignation, and stating that he severed his connection with no small measure of regret. His health was such that he was not equal to the labor and worry of so large a church. With kindly feeling toward all, he must retire for rest, trusting that the

church might be guided and prospered in work for the Lord. To this letter the church replied, expressing regret that failing health compelled him to tender his resignation, which, in justice to him, they felt obliged to accept. Trusting that he might be speedily restored to health, and that the love and good fellowship which has always existed between himself, his family, and the church, might never be changed, even though they be widely separated.

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Rev. John Elisha Hopper, D. D., was born in Salisbury, Westmorland County, N. B., on the 18th December, 1841, and baptized at Harvey, Albert County, N. B., in December, 1858, by the Rev. W. A. Coleman. He completed his academic course at the Baptist Seminary, Fredericton, N. B., and matriculated in Acadia College, Wolfville, N. S., taking its course of study save that of the junior year, which he spent at Madison University, New York, and graduating A. B. in June, 1862. His theological studies were pursued in part under the direction of the Rev. Dr. Cramp, of Acadia College, and in part at Regent's Park College, London Eng., with Rev. Dr. Angus and Rev. Dr. Bell Davis, the celebrated Hebraist, and preached his first sermon

29th April, 1860, in Greenfield, N. S. In 1865, after completing his theological studies, he for a short time preached at Shediac, Petitcodiac, and Sussex Vale. In the same year he accepted an invitation to become associate principal with Rev. Mr. Spurden of the Baptist Seminary, Fredericton, and the following year succeeded him as principal. In September, 1868, Dr. Hopper was ordained at Fredericton. In 1869 he resigned the principalship of the Baptist Seminary, accepting a call of the Baptists in St. Stephen. In 1872 he accepted a call to the pastorate of the First Baptist Church, Burlington, Iowa, and remained there six years. In April, 1878, Dr. Hopper having purchased a half interest in the *Christian Visitor* newspaper, published in St. John, N. B., returned to Canada. In 1879 he bought the other half of the paper, and enlarged the printing, publishing and book business, editing and publishing the *Christian Visitor*, *Canadian Record*, *Youths' Visitor*, *Gem*, and the International Sunday School Lessons. Retiring from this business in 1885, Dr. Hopper assumed the pastoral charge, exclusively, of the Brussels Street Baptist Church, having had charge of it partially during his editorial career. In 1887, having been advised by his physician to seek a

more genial climate, he removed to Sacramento, California, where he served the First Baptist Church as its pastor, continuing until June, 1889, when he returned to the province to take charge of the Union Baptist Seminary at Saint Martins. In March, 1892, his health utterly broke down, obliging him to retire from active work, except such as could be done in his study or occasionally in the pulpit. Then he resumed his literary work, giving it up only a few days before his death, which occurred at his home, St. John, N. B., January 12th, 1894.

The funeral was held on Tuesday, January 15. After a short service at the house, the funeral cortege repaired to the Brussels Street Baptist Church, where a large congregation had assembled to pay respect to the honored dead.

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Brother B. N. Nobles, who had been pursuing his studies at Newton Centre, Mass., was called to the office of assistant pastor in the autumn of 1882. He entered upon his work hopefully, preaching on Sunday morning, teaching the general Bible class, conducting the young people's meeting, and doing the pastoral work of visitation. The pastor's work being thus supplemented. In August, 1883; Brother Nobles was

ordained to the Christian ministry by a large and representative council, and in September resigned his charge in order to complete his theological studies at McMaster Hall, Toronto.



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REV. H. G. MELLICK, SIXTH PASTOR,  
From Sept., 1887, to Aug., 1889.

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### THE SIXTH PASTOR.

After Dr. Hopper's retirement, the pulpit was supplied by various ministers until September, when, in response to a unanimous call from the church, Rev. H. G. Mellick became pastor, remaining as such for two years, when he retired to resume his studies at Morgan Park. During his ministry of two years 30 were added by baptism, and 29 by letter and experience.

The Rev. H. G. Mellick was born in Prince Edward Island. In his boyhood days he was baptized by Rev. J. A. Gordon, and became a young man of sterling Christian character. After his college courses he was ordained to the work of the Christian ministry. He responded to a call from a church in the Northwest to become its pastor, where he served two years, exhibiting excellent pastoral qualifications. In 1887, while on his way to Nova Scotia to claim the young lady of his choice—daughter of Rev. Isaiah Wallace—he spent two Sabbaths in St. John, and occupied the pulpit with acceptance, the result of which was a request from the church to accept its pastorate. Mr. Mellick sent a favorable reply, his acceptance to go into effect the middle of September.



REV. W. J. STEWART, SEVENTH PASTOR.  
From Sept., 1889, to March, 1893.

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### THE SEVENTH PASTOR.

In August, Rev. W. J. Stewart was invited to take the pastoral oversight of the church, which he accepted temporarily until March, when he assumed charge as permanent pastor.

On the 29th of this month the church celebrated its fortieth anniversary by a series of services, which were exceedingly interesting. On Friday afternoon, March 25, an old-fashioned conference meeting for the aged ones was engaged in, and two and a half hours were spent in service of song and testimony by the older members of the church. The young ladies had provided light refreshments for the very old people, enabling them to remain for the evening meeting, as well as affording them an opportunity to recall old time events and renew old acquaintances. In the evening a very large assembly was present, and a very profitable prayer, praise and testimony service was indulged in. On Sunday the anniversary sermon was preached by the pastor, who took for his text Exodus xiv, 15: "Speak to the children of Israel that they go forward." In the afternoon the Sabbath School carried through most creditably an entertainment consisting of responsive Scripture readings, recitations, and sacred songs, at the

close of which a consecration service by the workers was taken up. The closing meeting of the anniversary programme assumed the form of a social on Tuesday evening.

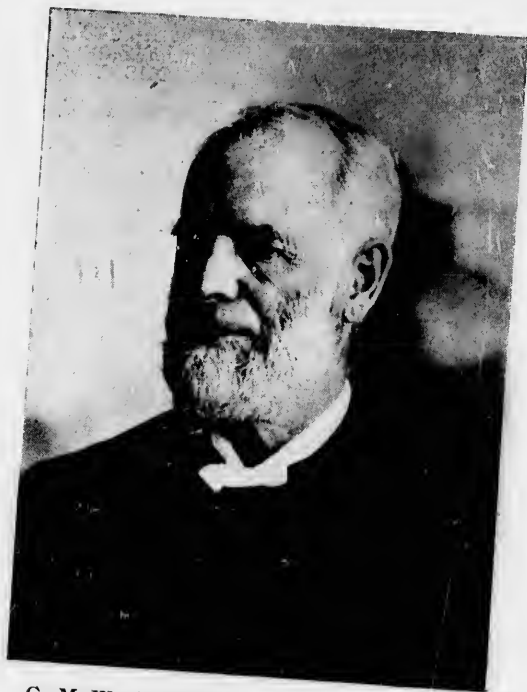
August 31st, 1891, the Young People's Society of Christian Endeavor was formed by adopting the constitution of the Baptist Young People's Union of Christian Endeavor of America. The officers were elected annually, and the written reports of the various committees submitted at the same time. This society has a membership of 100 active and 25 associate. During the winter they held a series of literary entertainments, which were very successful and amusing, as well as beneficial to the young people.

At this stage in our history, because of the depression in business, and consequent removals, the treasury had become somewhat depleted, bringing a feeling of discouragement to those who were controlling the financial corner. The pastor urged upon the church members that they were engaged in a great work, and if necessary must be prepared to make great sacrifices, and keep in mind the promise of Him who said "Lo I am with you alway, even unto the end of the world." Following this uplifting advice, the ladies set to work to arrange for one of their

Thanksgiving suppers, for the success and brilliancy of which they had long been proverbial. On Sunday, October 2nd, the Centennial of Missions was observed, the pastor preaching a missionary sermon in the morning from Isaiah 54, 23. A collection for missions was taken. In the evening the Sabbath School conducted a missionary concert.

In January, 1893, the pastor tendered his resignation, which was accepted on February 7th. The committee in charge kept the pulpit supplied each Sunday until May 9th, when the Rev. G. M. W. Carey was invited to take pastoral charge of the church.

It was thought to be for the best interests of the Baptists in the Province of New Brunswick to have control of their own home missions, academic education, annuity fund, and other local matters. To this end three delegates were appointed to attend a meeting of the Baptist Churches of the province Wednesday evening, May 31st, in this church.



G. M. W. CAREY, D. D., EIGHTH PASTOR,  
From August, 1893, to April, 1899.

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### THE EIGHTH PASTOR.

On May 29th a letter from Dr. Carey was received accepting the pastoral care of the church.

On Thursday afternoon, February 1st, 1894, the funeral obsequies of Mrs. Felicite Robinson were held in the church. Mrs. Robinson, who died January 30th, in her 81st year, was the second wife of our first pastor. A large number of the church members and citizens were present. Her remains were laid beside those of her husband in Fern Hill Cemetery.

On Sabbath, September 2, 1894, at the close of the morning service, a communication was read from Leinster Street Baptist Church requesting that our church appoint a committee to convene with members of their church, that they might take into consideration the advisability of uniting the two churches, and the means by which such a union might be effected. It was unanimously resolved that the communication from Leinster Street be acted upon, and a committee was appointed. The committees met Thursday evening, September 6th, in the vestry of this church. After devotional exercises, the appointing of chairman and secretary, and a free discussion of the subject which had brought them together had been indulged in, the follow-

ing resolution was moved by a member of the Leinster Street committee, and seconded by one of Brussels Street's committee :

That this committee is of the opinion that a basis of union between the two churches cannot now be arranged so as to be beneficial to the Baptists of this city.

On motion, unanimously carried by both committees, the meeting adjourned.

In November, 1895, the ladies' annual Thanksgiving Supper was held, and attended with its usual success.

At the annual business meeting Pastor Carey made a few remarks as to the general work of the church in the past, expressing his anxiety for the building up of God's kingdom in this place, and requested the prayers and sympathy of the church in his behalf that his usefulness might be increased.

On Sabbath evening, January 20th, 1895, a memorial service for Rev. J. E. Hopper, D. D., was held. The church, which was heavily draped in mourning, was filled to its utmost capacity. The address by the pastor, Rev. Dr. Carey, was eloquently and earnestly presented to an attentive and appreciative audience, and occupied one hour. The reverend gentleman took for his text



Acts ii, 23 and 24. The organist, played as a voluntary the Lead March in Saul, and, when the congregation was dispersing, Mendellsohn's Dead March was played. The choir rendered appropriate hymns and music. The service was a most impressive one, and deep solemnity pervaded the congregation.

As the months sped along, the committees were at work in their regular routine—the sick were visited, the stranger called upon and invited to come in with us, and the needy provided for. The finance committee was always in monthly session, arranging and devising plans to keep the ship afloat. The pastor and his wife visited the congregation regularly with much acceptance. The old church and its furnishings were showing signs of decay, due to advanced years. The organ had lost its musical qualities, and the choir were pressing for a new one. The burning question arose, how can all these things be improved just now?

#### FINANCIAL PLAN.

A proposition was submitted to the church that the Conservatory of Music from Sackville, N. B., would consent to give a sacred concert, the net proceeds to be divided with the church.

The offer was accepted, and the concert took place on the 26th November, 1895.

The annual roll call meeting of the members was held in the vestry. Each member responded to his name when called by the clerk, with a text of Scripture. The collection, which was to be used in paying up accounts for the year, amounted to \$60.30. In November the Ladies' Societies held their annual supper, realizing \$102. All the floating indebtedness of the church had been consolidated, including a new organ, which amounted to \$2,700, and at the annual business meeting for 1896 reported all outstanding debts fully met for the year.

Very often in our history delegates were sent from this church to sit in ordination councils in various parts of the province. In June, 1896, a call from the Second Cumberland Bay Baptist Church requested a delegation to sit in council with them to set apart Bro. George R. Baker, who a few months previous had married a member of this church and a teacher in our school, Miss Kate Hopper; consequently the church was especially interested in this ordination.

July 13, 1898, the pastor, Dr. Carey, presented his resignation, having notified the church on the 10th inst. that he intended doing so. The

matter was deferred until a meeting was called from the pulpit on Sunday for the purpose of acting upon the resignation of the pastor. After a lengthy discussion, a rising vote was taken, but because of a large majority, the resignation was not accepted.

The ladies secured the services of Rev. William Needham, the well known evangelist, to give one of his popular chalk talks, the proceeds to be equally divided.

August 28th, same year, the superintendent of Northwest Missions, A. J. Vining, presented to the church the missionary needs of the Northwest. One member gave \$50, and the B. Y. P. U. engaged to add \$50 more within one year. This was eventually paid.

On January 8th, 1899, Dr. Carey publicly announced his intention of severing his connection with the church on April 1st.

In accepting the pastor's resignation, the church, through the clerk, expressed their regard for Dr. Carey and their appreciation of his Christian walk and conversation while pastor of the church.

#### **FAREWELL SERVICE.**

On the Tuesday following, a farewell conversation was tendered Dr. Carey by the

women's societies, to which the mayor of the city and the ministers of the various denominations were invited, and over which the Hon. C. N. Skinner, City Recorder, presided. A farewell address was presented, signed by a large number of the church and congregation, expressing their regret at his departure, and the high esteem in which he and Mrs. Carey were held by them. The service was a very successful one. The vestry was filled with people of all denominations desiring to say farewell. How little we thought that night that in the short space of six weeks we would receive a wired message that Death's angel had come, and, without a moment's warning, had taken our late beloved pastor on high. What an enviable death—"Let me die the death of the righteous, and let my last end be like his."

On May 11th the pulpit supply committee reported that, since the pulpit had been vacated by Dr. Carey, four other ministers had spoken to us on Sundays, and that they had secured the services of Rev. A. H. C. Morse until the autumn, when he would have to resume his studies. Mr. Morse did much to aid our church while here, and made many friends, not only in this church, but in the whole city.

At the Wednesday evening meeting, May 17th, the sudden death of our late beloved pastor was tenderly referred to, and many prayers were offered in behalf of the afflicted family. It was resolved that a memorial service be held on Sabbath afternoon, in the church, and the clerk was authorized to send a letter of condolence on behalf of the church to Mrs. Carey and the family.

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The Rev. George Montgomery West Carey was born in Belfast, Ireland, March 10th, 1829, received his early education at the Moravian village, Gracehill, Belfast, and when a small boy came out to Canada with his parents. He attended the Grammar School at Vankleek, entered the University of Rochester, New York, took the degree of B. A. there, and proceeded to graduation in theology and to M. A. in course. He was admitted M. A. *ad eundem* in Acadia College, N. S., and to the same standing in the Baptist College, Toronto. Dr. Carey held the certificate of President Harper of the University of Chicago for having successfully completed the advanced course in Hebrew. In 1894 he was made D. D. by Acadia. Dr. Carey was ordained in the ministry after his graduation, and became

pastor of the Queen Street Baptist Church, St. Catherines, Ontario. Subsequently for fifteen years he was pastor of the Germain Street Baptist Church, St. John. He then went to Liverpool, G. B., in response to a call from Princess Gate Baptist Church, remaining there nearly four years. Returning to Canada, Dr. Carey filled pastorates in Brantford, Ont., and Ottawa, and then came back to St. John, having received a unanimous and urgent call from the Brussels Street Baptist Church. On Easter Sunday, April 2nd, Dr. Carey preached his farewell to the Brussels Street Church people, closing as he did, a ministry of nearly twenty-one years in St. John.

At the time of Dr. Carey's demise the *Daily Telegraph* of this city editorially remarks:

Dr. Carey was one of those lovable men whose sincere and simple nature drew all hearts towards him. His friends and admirers were numbered by the thousand, and we feel safe in saying that he had not a single enemy. It seems but a few days since Dr. Carey was with us, meeting his friends with his ever pleasant smile, and talking to them with that almost boyish cheerfulness and enthusiasm which he always displayed. It is difficult, therefore, to realize that his lips are forever sealed, and that his voice will no more be heard on earth. The only consolation his friends now have in their sad bereavement is that, while he lived, his was the part of a good

and faithful servant of his Master, and that he has gone to his reward.

This is indeed a true picture of our late revered pastor.

#### MEMORIAL SERVICE.

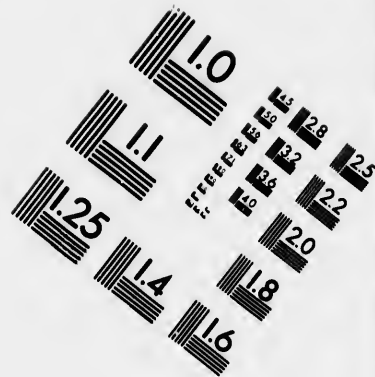
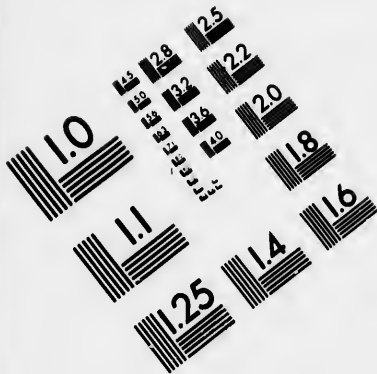
Sabbath afternoon, while the people were assembling, the church bell tolled, the organist playing the Dead March in Saul. The pulpit, pastor's chair, choir front, and family pew were draped in mourning. The printed programme of services was in mourning dress, and contained, beside a photogravure of the deceased, a condensed sketch of his career. The choir, assisted by Mrs. R. T. Worden and the Orpheus Male Quartette, rendered appropriate selections.

The acting pastor of the church, Rev. A. H. C. Morse, read the Scriptures; sermon by Rev. W. J. Manning; prayer by Rev. Dr. Black; addresses by Dr. G. O. Gates, Rev. M. C. Higgins, Rev. J. W. Clarke, and Rev. Job Shenton. As the congregation dispersed Prof. A. T. Bustin played a funeral march.

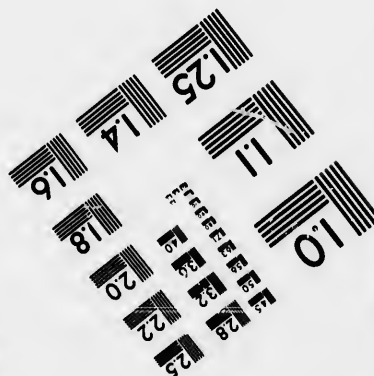
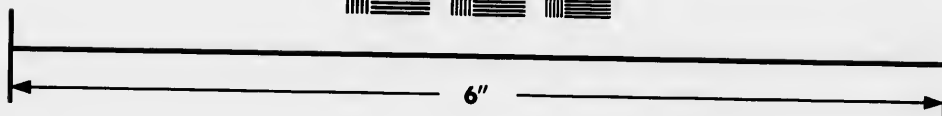
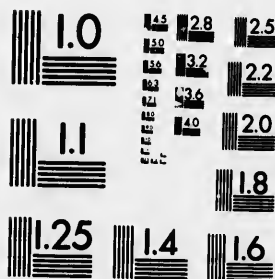
I would not forget to mention Deacon Jonathan Titus, who accepted the office of deacon Sept. 23, 1857, but for a number of years, through infirmities, has not been permitted to meet with the church to which he is so fondly attached.







**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503



For over six years our brother has been confined to bed, yet when called on is always bright and anxious to know of our prosperity.

#### IN MEMORIAM.

April 6, 1899, the church forwarded a letter of condolence to the family of Mrs. Eliza Fritz, a faithful and consistent member of this church from its inception until her death, and grandmother of our present church clerk. During this last week of our half century her son-in-law and second grandson have united with this church by baptism. The wife and mother of these followed her sainted mother only two weeks ago to the spirit land.

In the spring of 1889 two other sisters were called from the church militant to join the church triumphant—Mrs. William Woodworth, the wife of a departed deacon, and Mrs. George Marsh; and in the present year, just a week ago, Mrs. M. C. Barbour, who was baptized May 17th, 1870, by the Rev. T. Harley. Mrs. Barbour was a most devoted member and assistant in everything pertaining to the interest of this historic church. Those that we have mentioned were confined to their homes for a long period before the pale messenger came for them. But we have still another to record.

**A HARD BLOW.**

Sunday evening, March 4th, while the communion service was being conducted in the church, Brother B. A. Stammers was suddenly removed from the earthly to the heavenly home. A few weeks previous he met with an accident which laid him aside with a broken ankle. He expected, however, to soon be able to get about again, but some heart affection developed itself, and, hastily saying good-bye to all on earth, in the short space of twenty minutes he was gone. The announcement was paralyzing to the church, where he was a very familiar figure on all occasions. We miss him in the prayer and conference meetings, the Sunday school, where for years he had been associate superintendent, and in the business meetings. We miss him most of all at the Sunday services, where he was always seen at the door of the audience room with his smile of welcome and extended hand. On our Jubilee committee how much we have missed him, and his death cast such a gloom that we have been working only half heartedly. The church members, desiring to give some tangible expression of their esteem for their late brother, decided to present the church with an individual communion service to his memory.

### EACH THE OLDEST MEMBER.

Miss Elvira Spiller, whose name appears on the front pages of this book as one of the constituent members of our church, still worships with us, and although she has been a member longest, she is not our oldest member. That distinction belongs to Mrs. Elizabeth Titus, who is now in her ninetieth year, and who is still in full possession of all her faculties. When the weather permits, our sister is usually with us at service.

Now, dear reader, while taking a retrospective view of fifty years, I would like to take a look into the future, but in vain. The queryings of the mind, perhaps, could not better be expressed than in the lines of that time-honored poem of H. L. Spencer's:

Who'll press for gold these crowded streets  
 A hundred years to come?  
 Who'll tread these aisles with willing feet  
 A hundred years to come?  
 Pale trembling age, and fiery youth,  
 And childhood with its brow of truth,  
 The rich, the poor, on land and sea,  
 Where will the mighty millions be  
 A hundred years to come?

## Deacons and Officers at Present.

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DEACON JONATHAN TITUS.

“ WILLIAM ALLWOOD.

“ IRA B. KIERSTEAD.

“ N. B. COTTLE.

“ J. A. DENNISTON.

“ E. ELLIOTT.

TREASURER—FRANK A. FALES.

CLERK—FRED. W. MCNAUGHTON.

**Tabulated List of Members admitted by Baptism.  
By Letter not reported.**

1850 Organized with 158.		Baptism.	Membership.
1851.....	14	.....	.....
1856.....	43	.....	.....
1858.....	69	.....	445
1859.....	22	.....	.....
1860.....	22	.....	.....
1861.....	38	.....	463
1862.....	4	.....	459
1863.....	4	.....	.....
1864.....	24	.....	500
1865.....	24	.....	.....
1866.....	6	.....	502
1867.....	6	.....	.....
1868.....	7	.....	.....
1869.....	9	.....	.....
1870.....	110	.....	582
1871.....	3	.....	521
1873.....	13	.....	.....
1874.....	3	.....	.....
1875.....	2	.....	.....
1876.....	56	.....	.....
1878.....	8	.....	400
1879.....	8	.....	.....
1880.....	1	.....	.....
1881.....	9	.....	.....
1882.....	9	.....	.....
1883.....	115	.....	.....
1884.....	24	.....	.....
1885.....	3	.....	.....
1886.....	8	.....	540
1887.....	25	.....	.....
1888.....	26	.....	.....
1889.....	8	.....	371
1890.....	5	.....	.....
1891.....	23	.....	.....
1892.....	6	.....	.....
1893.....	5	.....	.....
1894.....	4	.....	.....
1895.....	4	.....	.....
1896.....	44	.....	.....
1897.....	1	.....	.....
1898.....	10	.....	.....
1899.....	5	.....	.....

# Programme of Jubilee Exercises

HELD MARCH 29 TO APRIL 4, 1900.

## THURSDAY.

8.00 p. m. Sacred Concert.

## FRIDAY.

3.30 p. m. Older Folks Conference.  
8.00 p. m. Roll Call Covenant Meeting with an Historical Sketch, and Written Greetings from Absent Friends.

## SATURDAY.

8.00 p. m. Meeting under the auspices of the Missionary Societies of the church.

## SUNDAY.

10.00 a. m. Praise Meeting.  
11.00 a. m. Preaching by Chas. A. Eaton, M. A., of Toronto.  
12.15 a. m. Hand of Fellowship and Communion.  
2.30 p. m. Sunday-school. Addresses by Rev. Mr. Eaton and Mr. Keirstead, Presentation of Certificates, Recitations and Music.  
7 p. m. Preaching by Rev. Chas. A. Eaton.

## MONDAY.

8.00 p. m. Lecture on "Anglo-Saxonism, with special reference to Boer war," by Rev. Chas. Eaton.

## TUESDAY.

6 to 8 p. m. Imperial High Tea, with Music and Addresses.



