

ZION CONGREGATIONAL CHURCH,

TORONTO

ANNUAL REPORTS


FOR THE YEAR 1875.

Presented at the Annual Meeting of the Church and Congregation, January 9th, 1876.



ESTABLISHED NOVEMBER 23rd, 1834.

"My presence shall go with thee, and I will give thee rest." Exodus xxxiii. 14.



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HISTORICAL NOTES. ●

ORGANIZATION.

Zion Congregational Church was organized on the 23rd of November, 1834, and consisted of seventeen members, nearly all having previously been connected with the Congregational denomination in England. At the close of December the membership was twenty-six.

PASTORS.

The present is the fifth pastoral settlement; and the office has been successively filled as follows:—namely: By the Rev. Wm. Merrefield, who came from Brampton, in Cumberland, England, under whom the church was organized; and who resigned on September 19th, 1836, and died in England, January 23rd, 1837. The Rev. John Roaf, of Wolverhampton, England, was the next pastor; he accepted the charge on March 29th, 1838, which he sustained for more than seventeen years. He resigned, June 25th, 1855, and died in Toronto, September 2nd, 1862. Mr. Roaf was succeeded on the 29th May, 1856, by the Rev. Thomas Scales Ellerby, formerly, pastor of the British and American Congregational Church at St Petersburg, Russia; who closed his pastorate of about ten years, on March 28th, 1866, and is now rector of the Episcopal church at Sarnia, Ont. On the 30th of May, 1866, the Rev. John G. Manly, of Dublin, Ireland, assumed the office which he filled for about four years and a half; resigning December 1st, 1870, and was succeeded on the first of June, 1871, by the Rev. Samuel N. Jackson, M. D., of Montreal, the present pastor.

DEACONS.

The deacons' office, from the formation of the church to the present time, has been filled by thirty-two officers; fourteen of whom are deceased; four sustain the same office in a sister church, and eight still retain their official relationship. The first deacons were Robert Wightman, Robert Rowell, and James Wickson, elected February the 12th, 1835.

CHURCH EDIFICES.

The first public services of the church were held November 23rd, 1834, in the Masonic Hall, then on Colborne Street. In July, 1837, the church removed to a vacant Methodist church on George Street. In this place they continued to meet for religious purposes until January, 1840, when they removed to their new church on the corner of Adelaide and Bay Street, which edifice was destroyed by fire on the 26th February, 1855. For over a year and a half the Sunday services were held in St Lawrence Hall, the use of which was granted by the City Council. On the 26th September, 1856, the present church building, occupying the site of that destroyed by fire, was opened for public worship.

SUNDAY-SCHOOL.

The Sunday-school was commenced just after the organization of the church, and has passed through the same changes with regard to location. The infant class was instituted under the care of Miss Vandersmissen in 1842, and was the first formed in Toronto. There have been in all twelve superintendents, most of them, like the present, being deacons of the church.

CHURCH EXTENSION.

On the 3rd of April, 1849, twenty-five members of the church withdrew to organize the second (Bond Street) Congregational Church; on January 3rd, 1868, twenty-eight members were accorded letters of dismission to form the Northern Congregational Church, and again on November 24th, 1875, thirty members were dismissed to form the Western Congregational Church.

MEMBERSHIP.

The number of members added to the church from the date of its organization up to this time, December 31st, 1875, is 1041, of which number 809 have been removed, many by death, leaving the present membership 232.

FINANCES.

For several years previous to 1844, the church received pecuniary aid from the Colonial Missionary Society, but from that year became self-sustaining. In 1846 the present system of maintaining the church revenue by Weekly Voluntary Offerings was adopted. This dispenses with the sale or rent of pews; and while sittings are allotted for the convenience of families and individuals, practically they are free. Besides its ordinary financial operations, special efforts have been made from time to time with great success. Thus in 1839, the first church edifice was erected; in 1855 the present building was placed on the site of the former destroyed by fire; in 1867 the incumbrance upon the property amounting to \$2,000 was removed; in 1871 \$1,000 was subscribed to improve the interior of the building, and in 1875 a floating debt of \$500 was extinguished. The support of our denominational objects has increased year by year, while claims of a Catholic nature have not been neglected.

FORMER OFFICE BEARERS.

PASTORS.

Rev. William Merrefield.....	settled Nov. 23, 1834, resigned Sept. 19, 1836.
Rev. John Roaf.....	" Mar. 29, 1838, " June 25, 1855.
Rev. Thomas Scales Ellerby.....	" May 29, 1856, " Mar. 28, 1866.
Rev. John G. Manly.....	" May 30, 1866, " Dec. 1, 1870.

DEACONS.

APPOINTED.		APPOINTED.	
Robert Wightman,	1835, Feb. 12.	Joseph Rowell,	1849, April 3.
Robert Rowell	" " "	John Snarr,	" " "
James Wickson,	" " "	James Avon Smith,	1855, May 4.
John Christie,	Date not ascertained.	Patrick Freeland,	1857, " 12.
Robert Beekman,		George Harcourt,	" " "
Joseph Tolfree,	1843, Mar. 16.	George Hague,	" " "
Wm. Henry Pim,	" " "	Joseph Robinson,	1860, Jan. 12.
Timothy J. Farr,	" " "	Henry J. Clark,	" " "
Wm. Duncan Taylor,	" " "	Wm. W. Copp,	1862, April 2.
Peter Freeland,	1849, April 3.	Charles Page,	1866, Oct. 3.
John Whitt,	" " "	George Goulding	" " "
Alex. Christie,	" " "	John Adams	1875, Mar. 3.

SUPERINTENDENTS OF THE SUNDAY-SCHOOL.

James Wickson,	Henry Van der Smisen,
Robert Beekman,	Patrick Freeland,
T. J. Farr,	George Harcourt,
W. D. Taylor,	David Higgins,
Alexander Christie,	Joseph Robinson.
John Adams, sen.	

SECRETARIES.

Rev. William Merrefield,	Alexander Christie,
Robert Wightman,	George A. Hine,
James Wickson,	Joshua Rordans,
Robert Rowell,	John Charles Copp.
Rev. John Roaf,	

TREASURERS.

Robert Rowell,	Joseph Rowell,
John Christie,	Patrick Freeland,
Robert Wightman,	W. W. Copp.

PRESENT OFFICE BEARERS

Pastor.

REV. SAMUEL N. JACKSON, M. D., 72 Gould St.

Deacons.

JOHN WIGHTMAN,
JOHN WICKSON,
W. C. ASHDOWN,
DAVID HIGGINS,

GEORGE A. HINE,
JAMES SMITH,
J. D. NASMITH,
WILLIAM FREELAND.

Secretary.

W. FREELAND.

Treasurer.

JOHN WICKSON.

Church Visitor.—MRS. ADAM LILLIE.

Finance Committee.

SAMUEL DAVISON,
H. N. BAIRD,

THOMAS LOWNSBROUGH,
A. HALDANE,
With the Pastor and Deacons.

Auditors.

GEORGE SNARR,

GEORGE PIM.

Sunday School.

Superintendent.

W. C. ASHDOWN.

Sec. Treas.

THOS. LOWNSBROUGH.

Librarians.

W. J. STIBBS,
ARTHUR WICKSON,

Organist.

THEODORE SNELL,

Benevolent Fund.

Sec. Treas.—THOMAS LOWNSBROUGH.

Canvassers.

D. Higgins; Jas. Smith; G. A. Hine; J. D. Nasmith; W. Freeland; Samuel Davison; Edwin Potts; C. A. Kelly, Jr.

Collectors.

Mrs. Higgins; Mrs. Nasmith; Mrs. Bolton; Mrs. Lewis; Miss Howell; Miss Elliot; Miss Cox; Miss Richardson; Miss Smith

Young People's Association.

President.—W. FREELAND.

Vice-President.—E. POTTS.

Secretary.—C. A. KELLY, JR.

Treasurer.—MISS HAMILTON.

Ladies' Aid Society

President.—MRS. DR. RICHARDSON. | Sec. Treas.—MRS. D. HIGGINS.

Sexton.

ROBERT CRAWFORD.—196 Adelaide Street West.

GENERAL INFORMATION.

PUBLIC SERVICES.

- Sabbath Service*—In the morning at 11 o'clock, and in the evening at 7.
Sabbath School—From 3 to 4.30 P.M.
Weekly Prayer Meeting—Wednesday evening at 7.30 o'clock.
Young People's Prayer Meeting—Sunday morning at 10 o'clock.
Pastor's Bible Class—Sunday afternoon at 3 o'clock.
The Lord's Supper—After morning service the first Sabbath of each month.
Church Meeting—Wednesday evening preceding the first Sunday in each month.
Deacons' Meeting—Monday evening preceding the Church meeting.
Baptisms—In public, as announced from time to time; at the home, by special appointment in each case.
Young People's Association—Every alternate Monday, at 7.30 P.M.
Ladies' Aid Society—As announced from time to time.
Choir Practice—Saturday evening at 7.30 o'clock.
Annual Meeting—Third Wednesday in January at 6.30 P.M.

Evangelical Alliance—Shaftesbury Hall, Monday, 4 P. M.

THE PASTOR.

The Pastor may be found at home every day from 12 M. to 1 P.M., and from 6 to 7 P.M.; also in the vestry on each Sunday and Wednesday evening, immediately after the usual services. All persons desiring to communicate with him, on religious or other matters, will be gladly welcomed at any time. Those who change their places of residence are requested to inform him at once. It is also desired that all cases of sickness in the congregation be made known to him.

THE DEACONS.

The Deacons desire at all times to render any information or assistance within their power to members of the church and congregation; also to welcome and assist new-comers, in so far as they can. They hold a monthly meeting for conference with the pastor on church work. In order to most efficiently discharge the duties of their office, each department of work is apportioned among them, and the following are the departments and those in charge for 1876:

- Secretary to the Diaconate*—DAVID HIGGINS.
Treasurer to the Church—JOHN WICKSON.
Treasurer to the Fellowship Fund—JOHN WIGHTMAN.
Appropriation of Church Sittings—JAMES SMITH, W. FREELAND.
Charge of the Weekly Offering—JOHN WIGHTMAN, G. A. HINE.
Care of the Communion Table—G. A. HINE, W. FREELAND.
Pulpit Supplies—W. C. ASHDOWN, J. D. NASMITH.
Care of the Church Building—J. WIGHTMAN, J. D. NASMITH, W. FREELAND.

THE CHURCH VISITOR.

The Church Visitor devotes a large portion of her time to visitation among the members of the congregation, paying especial attention to those

who are comparative strangers, to the sick, the poor, to Sunday School children, and tract distribution. This work does not in the least relieve members of the church from the duty of visiting, and the annual publication of the Church Directory affords every facility for this engagement.

FAITH AND ORDER.

This church has adopted for its basis the "DECLARATION OF FAITH AND ORDER" put forth by the Congregational Union of England and Wales. This is not regarded as a test for communion or a creed for subscription, but simply a summary of what is commonly believed by us as Congregationalists. No term for fellowship is required save a simple faith in Christ as our personal Saviour.—See "DECLARATION" at the end of this Report.

MEMBERSHIP.

Application for admission into the church should be made to the pastor. Members of such other churches as hold conversion to be a condition of membership are received by presenting letters of dismission. Candidates by profession are usually visited by two members appointed for that purpose, who give their recommendation at the next church meeting. Each candidate's application is submitted to the vote of the church.

GOVERNMENT.

This is Congregational; we regard the Scriptures as the only infallible guide in matters of doctrine and church order, and believe that we learn from them that each church is authorized to elect its officers, receive and dismiss its members, and act authoritatively and conclusively upon all appropriate business. We recognize the Lord Jesus Christ as our King and sole ruler in spiritual things, and His Word as our Statute book and only standard.

CHURCH MEETINGS.

Monthly meetings are held for the transaction of all business pertaining to the church. While the pastor and deacons seek to facilitate matters by preparing business for the church to take action upon, this does not in the least interfere with the liberty of the members to originate and present other resolutions, neither does it relieve them of their responsibility for the action taken by the church. All measures are decided by the vote of the church.

DISCIPLINE.

This is only exercised by the church itself, and may take the form of reproof, suspension or excommunication. In offences committed against individual brethren the party offended must obey the command in Matthew xviii. 15-17, before bringing the matter before the church. The responsibility for the purity of the church rests upon the entire membership.

CHURCH SITTINGS.

At a Church Meeting held July 31, 1856, the following resolution was passed with regard to church sittings:—"That there be no pew rents, but the regular attendants be expected to contribute to the general fund of the church according to their ability, and have allotted to them, for convenience only, such number of sittings as they may ordinarily require."

Officers of the church are in attendance on each Monday afternoon from 3 to 4, to afford an opportunity to such as desire to select sittings to do so. Those who through their engagements are prevented from making their application at this time may apply after any of the Sabbath or week evening services.

CHURCH FINANCES.

The system adopted to maintain the church revenue is that known as the WEEKLY VOLUNTARY OFFERING, and has been in use since 1846. Each member of the congregation is desired to state the amount he proposes to give per week; printed envelopes are furnished; an account kept of the receipts, and at the end of each quarter a statement is rendered of any arrears that may have accrued. For further particulars see page 27.

BENEVOLENT FUND.

This is an application to the support of our denominational institutions and special departments of church work, of the principle recognized in the system of voluntary offerings for the current expenses, so long in use by the church. It takes the place of the former plan of making a special collection for each object separately. It must be remembered that it does not include such societies as have special collecting agencies of their own, as the French Canadian and Indian missions, the city charities, etc.—For a description of the plan see page 28.

FELLOWSHIP FUND.

This fund is supported by a collection taken up at the communion service, and, after defraying the expenses of the Lord's table, is for the relief of needy members of the church.

PSALMODY.

The hymn book in use is the "LEEDS SELECTION," and can be purchased at Messrs. Hart & Rawlinson's, No. 5 King Street West. The tune book is "THE CONGREGATIONAL PSALMIST," a supply of which is kept by the church, and may be secured by members of the congregation at reduced rates on application to Mr. George Pim, No. 2 King Street East. It is desired that, as far as possible, the service of song should be congregational. Those desirous of becoming members of the choir will apply to the Organist. Hymn books are provided for strangers.

At a Church Meeting held May 3, 1860, the following resolution was passed:—That the conduct of the church music be left in future with the Pastor and Deacons.

THE ANNUAL MEETING.

The Annual meeting of Zion Church and Congregation was held on Wednesday evening, January 19th, 1876. The attendance was very large, and the proceedings of the evening were highly appreciated. Refreshments, provided by a committee of the ladies appointed by the Church, were served at half-past six o'clock, and social intercourse continued until half-past eight.

Mr. David Higgins was called to the chair, and devotional exercises were conducted by the Rev. T. M. Reikie. The proceedings were varied by singing several hymns, under the leadership of Mr. Blackburn, organist of the Church.

A collection, amounting to \$29.70, was made to defray the expenses of the meeting.

After a brief address by the chairman, he called upon the Pastor to present his annual report, which was followed by other reports, covering the Church work for the past year, as follows:—from the Deacons, presented by Mr. James Smith; the Sunday-school, by Mr. W. C. Ashdown; the Treasurer, by Mr. W. Freeland, in the absence of Mr. Wickson; the Benevolent Fund, by Mr. Thomas Lownsbrough; the Fellowship Fund by Mr. John Wightman; the Church Visitor's Fund, by Mr. J. D. Nasmith; the Young People's Association, by Mr. C. A. Kelly, Jr., and the Ladies' Aid Society by Mr. George Pim, for Mrs. Higgins, the Secretary. After brief Addresses by the Rev. Mr. Reikie and the Pastor, the annual meeting for 1875, one of the most interesting held, was brought to a close by singing "Hold the Fort."

W. FREELAND,

Church Secretary.

THE PASTOR'S REPORT.

Another year of our Church life has passed away, and we are called to make some record of that which is the most apparent in our history for 1875.

All such statements, however, must fall far short of the whole of the facts, as words and figures are necessarily liable both to magnify and conceal a part of the truth; for unknown to us are the motives prompting each other's acts, and unseen are the cups of cold water, given in the name of a disciple. We have a more correct record in our own consciences, but a perfect statement is only found in the Book of Remembrance.

Chief among the incidents of the year, of which we may take knowledge, are the changes in the Diaconate; the payment of the Church debt; the establishment of the Benevolent Fund; the organization of the Western Congregational Church, and through this and other causes, an unusually large number removed from our Church fellowship.

Concerning some of these matters, you will hear from the other reports; but I cannot withhold an expression of my pleasure and gratitude at the fact that we have been enabled to discharge the Church from all pecuniary liabilities, and that a debt which, though not large, has for years been a source of perplexity is now wholly removed. In the successful inauguration of the scheme of the Benevolent Fund, we are enabled both to meet certain Church and denominational claims in a more simple and systematic manner, and also to greatly increase our means for their support. Its principle is the same as that which has been in use by the Church for the past thirty years in connection with the Weekly Offering.

The steady financial progress of the Church may be best shown by the following comparative statement of the sums annually collected for certain objects during 1870 and succeeding years.

OBJECTS.	1870.	1871.	1872.	1873.	1874.	1875.
Weekly Offering.....	\$1686 67	\$1621 17	\$1824 91	\$2136 29	\$2520 19	\$2542 42
Sunday School.....	33 56	43 12	41 68	48 60	65 88	150 00
Fellowship Fund.....	73 23	55 35	66 46	75 95	121 72	134 56
Congregational Mis. Soc.....	35 70	55 50	174 35	215 85	223 57	280 00
Congregational College.....	37 00	22 00	51 50	102 00	149 25	150 00
Indian Mission.....	10 00	16 00	25 00	38 50	53 00	41 00
Congregational Union.....	15 00	10 00	30 00	23 33	30 00	30 00

For several years past the necessity for a Congregational Church in the western part of the city, where a large number of our members resided, has occupied much of our attention; and in September 1874, a resolution was passed by the Church, asking for a conference on the subject with the pastors, deacons and other representatives of our sister Churches in the city. This was at once accorded, and an unanimous opinion given that such a movement was called for. Though the matter was beset with many difficulties, they were so far overcome as to admit of the organization of such a Church on the 25th of November last. It was composed of thirty members dismissed from Zion Church, nine from Bond St. Church and four who had been

associated with Churches of our order in other places. The loss of so many of our members, all of whom were held in high esteem, and some in great affection, was certainly a trial; yet it was one which was met in a truly Christian spirit. They left us with our best blessing and we have sought to aid them with our counsels, our prayers, and a portion from our Treasury. We rejoice to know of their prosperity, and I trust that, in their efforts to erect a permanent place of worship, they will receive generous assistance from the members of this Church.

In this relation it may be stated, that from its geographical situation, Zion Church continues to suffer loss in other directions; for, during the past year several families belonging to the congregation have moved northward, and there are others who are proposing to follow in a few months. It is true that but few, on this account, have withdrawn from us, nevertheless great loss is sustained through a decreased attendance on the Sabbath evening and week-night services, and at all meetings held during inclement weather. These members are also deprived of a portion of the means of grace, in connection with their own church-home, which is so necessary to the development of the Christian life, and in maintaining a warm affection for their Church, and an active co-operation with all their fellow members in work for Christ. It is obvious that the necessity for the removal of our church-building to a more central locality can only be a question of time; yet undue haste as well as too great delay would be unfortunate. Without doubt the value of the present property will be greatly increased within a few years, and fewer interests of the present congregation sacrificed by such a removal.

It seems to me to be a question worthy of consideration whether it would not be wise to secure an eligible site for a future Church, which might be paid for as our means allow, so that should the time come for the disposal of the present property all the proceeds could be invested in a new building. Moreover, upon such a lot school-rooms, either temporary or permanent, might be erected, in which week-evening services could be held, and a branch school organized, which would afford an enlarged sphere for Christian activity, and which might contribute to the increase of both the Church and Congregation. However our opinions may vary with regard to these things, we will be all agreed in this, that the circumstances of our location call for faithfulness on the part of every member of the Church and Congregation in sustaining all our services and ordinances. If every one were present at most of these services, not only would all the congregations be large, but such influences and results would follow which would be gratifying to behold.

In the discharge of my pastoral duties I have been enabled to visit the families of the whole congregation three times during the past year, besides attending to the sick, the sorrowing and others who have an especial claim to pastoral care. It is very desirable that members of the Church should have a special regard for those under such circumstances, and also make themselves well acquainted with new members and strangers. In the annual publication of the Church Directory, an opportunity for the interchange of Christian attention is afforded which I trust will become more general.

Mrs. Lillie, the Church Visitor, has been most assiduous in her work, and her praises are on the lips of all who are the objects of her ministrations. In order to indicate the extent of her work, I would state that during one month, not exceptional in its character, she made ninety-nine visits; and that from October 1st, 1873, to December, 1874, she received from the Tract Society 6,752 tracts, all of which she distributed, and many of them frequently exchanged. I trust that the Church may soon see its way to a more appropriate remuneration of these services.

With the exception of my vacation season and two or three Sabbaths when I was laid aside by sickness, I have been enabled to supply the pulpit throughout the year, and attend nearly all of the week evening services.

Besides the ordinary meeting on Wednesday evening, a number of special meetings have been held for enquirers; a children's prayer meeting, and a young women's prayer meeting have been sustained during a part of the year; and the young men's meeting has been generally maintained. It is my opinion that this last means of grace might well enlarge its sphere of usefulness and increase its interest by becoming the Young People's Prayer meeting.

It has also been a pleasure to continue my services as one of the teachers of the Sunday-school, and to be a constant witness of the disinterested labours there rendered by the officers and other teachers, and also to the attention and order of the scholars. The Bible Class as shown by the book of Mr. Potts, its Secretary, numbers fifty-one members, with an average attendance of forty-five. In this connection I desire to acknowledge the gift from the Bible Class and the members of the Young People's Association to Mrs. Jackson and myself of a very handsome silver tea-service with an address which was presented in May last. Such a valuable and lasting expression of their affection is most highly prized by us both.

During the year thirty-eight members have been added to the Church, thirty by profession of faith in Christ, and eight by letters from sister Churches. Sixteen of those added on profession were connected with the Sunday-school, eight from the Pastor's Bible Class, and eight from the other classes.

The number of removals has been sixty-nine; forty-five by letter, five by death, three by excommunication, and eighteen on revision of the Church Roll. This makes a decrease during the year of thirty-two, and leaves the number of the present membership two hundred and thirty-two. Of those dismissed by letter thirty were organized into the Western Church, eleven removed from the city, and four united with Churches of other denominations. One of the five removed by death was Mrs. James Wickson, the last of the seventeen members who formed the Church in 1834; and another, Mr. John Snarr, had been a member for nearly thirty-three years, and for a long time a highly esteemed deacon. The names of the others were Mrs. William Brett, Mrs. George Scott and Mrs. Albert Anderson. They all died in peace. With regard to those dropped from the Roll, it may be stated that a number of them had left the city without taking letters of dismission, and over whom the Church could exercise no care; while some, on account of their distance from the Church, and through other causes, had neglected attendance upon its ordinances. The Roll, as it now stands,

with the exception of two or three concerning whom the Church has not seen its way clear for action, only represents actual members; to have it otherwise is only a source of weakness. There have been twenty-one baptisms during the year.

In bringing this review of the past year to a close, suffer me to earnestly urge upon every member of the Church, the importance of a constant attendance at the ordinance of the Lord's Supper, upon both the Sunday morning and evening services, also at the week-night prayer meeting and the business meetings of the Church. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." Then by our example, our works, our words, our prayers and our faith, we shall win many souls from death.

We have begun the new year by spending its first morning in religious devotion, by meeting each evening of the first week for prayer, and by selecting as our motto "MY PRESENCE SHALL GO WITH THEE AND I WILL GIVE THEE REST." To our joy several have already accepted of the salvation of Christ. We pray that all this may prove prophetic of the devotion and blessings which shall follow us throughout the entire year.

The Grace of our Lord Jesus Christ be with you all. Amen.

SAMUEL N. JACKSON,

Pastor.

REPORT OF THE DEACONS.

During the year 1875 several events of considerable interest to the Church have transpired, the most important of which the Deacons now proceed to notice. In February the Diaconate suffered a great loss by the death of one of their number, Mr. John Snarr, one of the oldest members of the Church, to which he had for many years rendered long and faithful services. In consequence of Mr. Snarr's death, and for other reasons, especially the severe and protracted illness of Mr. John Wickson (so much regretted by his fellow members), that confined him to his house, and prevented his usual assistance, the Church deemed it advisable to add to the number of Deacons, and accordingly, at the March meeting, Messrs. J. D. Nasmith, William Freeland and John Adams were chosen to the office; but, at the end of the year, Mr. Adams resigned on account of his removal from Toronto to Cobourg. Mr. Snarr's death also caused a vacancy in the body of Church Trustees, and this vacancy was filled up at the April meeting by the election of Mr. Samuel Davison.

At the March meeting, the Church adopted a plan of systematic contributions for the support of religious and benevolent objects, to take the place of the former occasional and irregular mode of subscriptions, which reached only some of the members. The result of the new method has been most satisfactory. It has obtained increased funds, without unduly pressing upon individual contributors. Many persons, who were formerly passed over by collectors, have been enabled by it, to add their quota to the Lord's Treasury. The money thus raised forms what is called the "Benevolent Fund," and is to be appropriated from time to time as the Church

may determine. Details of the method, the amount raised, and the appropriations, will be found in the Benevolent Fund Report, which will in due course be submitted to the Church.

At the close of 1874 the Church debt was about \$500. It was felt to be highly desirable that this amount should be paid off, and that an effort should be made for that purpose. The ladies entered heartily into the project, and gave their valuable assistance. They organized a bazaar which was held in April, and produced about \$350. This amount, with other contributions, enabled the Deacons to liquidate the debt, and they have the great satisfaction of stating, that on the 31st December, 1875, the Church was free from any financial encumbrance. This is the first time for many years that such an announcement could have been made.

With respect to the Church building. It is substantially in good repair. The Deacons have not expended much on it during the year; just enough to keep it in order. They find the desire to remove to a more northern site, to which they referred in last year's report, is increasing among the congregation. The growth of trade is rapidly bringing stores and factories round Bay street, and causing people to choose other parts of the city in which to reside. An additional reason for a removal has also been advanced, namely, that since the establishment of the Western Church, the great majority of the remaining members live northwards. The Western movement has naturally drawn away those persons who dwell in that locality, and there is consequently not the necessity now for the continuance of Zion Church in its present position that there was when it was attended by its Western members. The subject of removal is a very important one, involving, as it does, so many considerations, but the Deacons believe, that from the causes named, and from the fact that one member after another still keeps moving northwards, it must come in course of time before the Church for deliberation.

The finances of the Church during the past year have been well sustained, although business matters have been so dull in Toronto, as well as in the rest of the Province. This is all the more satisfactory when it is considered that the Church, by the Western organization, lost not only the attendance and services of so many beloved members, but also their contributions to the Church finances and the Benevolent Fund. The departure of those friends was a great loss to the Church, but they went out with the hearty concurrence and best wishes of their fellow members, who felt they were about to commence a good work in the West, and, in connection with others also residing in that neighbourhood, found a Church of our Faith and Order, to the great comfort of many persons holding our denominational principles, but who, on account of distance, were precluded from regular attendance at any of the Congregational Churches already established. As a practical evidence of sympathy with the Western movement, the Church made the brethren a grant of \$150 towards the purchase of a site for a Church building. In various monetary operations during the year the Deacons obtained much help from the Finance Committee appointed by the Church to assist them in this department of labour.

As the houses on the north and east of the Church grounds have windows overlooking the latter, the Deacons obtained documents from the

owners of those houses, which give the Church power at any time, by short notice, to shut up these windows and remove any water pipes that may be on the walls. In addition they obtained a deed from Mrs. Patrick Freeland, in connection with the Eastern portion of the Church yard, purchased on account of the Church by the late Mr. Patrick Freeland. This deed was necessary to complete the title of the Church to the property.

The Deacons were much pleased to find that the class for instruction in Psalmody, held in the early part of the year, under the tuition of Mr. McMichael, was so well attended. They are very anxious that the service of song at public worship should be well sustained. As so many persons were anxious to obtain a copy of the tune book used in the Choir, a supply of the Congregational Psalmist was secured and placed in the hands of Mr. George Pim for disposal at reduced prices.

The Deacons take this opportunity of bringing before the Church the fact, that, during the winter season, there are always extra claims upon the Fellowship Fund. This winter, in consequence of the hard times, these claims are more and heavier than usual. They, therefore, appeal to the members for as large an amount of pecuniary assistance as they are able to grant. They also wish to say that as it is believed there are interesting and valuable documents in existence, connected with the early history of the Church, in the hands of various persons, they request that any one having such documents will kindly present them to the Church Secretary, Mr. William Freeland, for safe keeping.

The Deacons rejoice in the peace and prosperity of the Church during the past year. They pray that the Father's blessing may continue to rest upon them, and that the Holy Spirit may direct them to intelligent and successful action for the extension of the Gospel of Our Lord Jesus Christ.

Signed on behalf of the Diaconate,

DAVID HIGGINS,
Secretary.

REPORT OF THE SABBATH SCHOOL.

In presenting a brief outline of the labours of the Officers and Teachers of your Sabbath-School among the children of this church and congregation for the past year, we beg to report: That by the Divine goodness we have been enabled to meet for the worship of God and learning of His Holy Word every Sabbath during the year at the usual time and place.

The course of lessons had under consideration was the International Series, which was found deeply interesting, and we trust edifying, to both teachers and scholars. The suitability and value of the truths taught may be gathered from the lists of subjects furnished, and we hope their presentation will by God's blessing yield a rich harvest in the near future, to the praise of Him in whose name they have been set forth.

In addition to the afternoon service, the teachers' monthly prayer-meeting has been observed throughout the year and well attended. The

annual sermon was preached by the pastors and listened to with marked attention by both scholars and congregation. In the afternoon an interesting service was held, when addresses were given by the Rev. Dr. Castles, Rev. John Wood and the pastor, to the children, their parents and friends.

The paucity of teachers has been more severely felt than heretofore, especially during the summer months, when many had left the city. The opening of a new Sabbath-school by the Western Church has removed from our oversight many promising scholars, to whom we tender an affectionate farewell, and wish them a hearty God-speed in their new Sabbath home. We have also to report the removal of some teachers, among whom are Miss Bolton, Miss Alderdice, Miss Rodden; Mr. Nichols and Mr. John Adams; also, our friend, Miss Hick, who has long aided us in playing our instrument, has left.

Under present arrangements, your school consists of twenty-two classes; twenty in the large room—ten girls' and ten boys'—having an actual membership of seventy-two boys and sixty-nine girls; the infant class numbering sixty; and the pastor's Bible class numbering fifty-one; making a total of two hundred and fifty-two scholars.

The teachers are as follow: Of the Girls' Classes:—Mrs. Bolton, Mrs. A. Lillie, Mrs. Clark, Mrs. Dr. Elliot, Miss Hamilton, Miss Dawkins, Miss Ashdown, Miss Wallace, Miss Smith, Miss Fanny Elliot. Of the Boys' Classes:—Mr. Joseph Pim, Mr. C. A. Kelly, Jr., Mr. George Pim, Mr. C. J. Thorby, Jr., Mr. Fred. Whitecombe, Mr. R. D. Richardson, Mr. Williams, Mr. Walter Currie, Mr. George Strathern, Mr. Charles Green.

Mrs. Clapp still teaches the infant class with her well-known ability and success, and the attendance of the pastor's Bible class is most encouraging.

Your officers for the past year were: President, the pastor; Superintendent, W. C. Ashdown; Secretary-Treasurer, Mr. Thos. Lownsbrough; Librarian, Mr. Stibbs; Assistant, Mr. Hunter; Chorister, Mr. Freeland.

Your Superintendent is pleased to report that the entire staff of teachers have rendered throughout the year a cheerful and efficient service. Timely assistance has also been afforded by the pastor's Bible class and the elder girls' classes. Mr. Snell also kindly took charge of the infant class, in the absence of their teacher, and led our singing with much acceptance in the absence of our chorister, Mr. Freeland.

Our finances are in a sound position in a monetary sense, though a more liberal attention to benevolent objects would have been justified by our income. Our total receipts, including a grant of one hundred and fifty dollars from the Church Benevolent Fund, amounted to \$324.76, and our expenditure to \$188.78, leaving a balance to our credit of \$135.98. Our great need at the present time is a teachers' training class, which we hope to possess at an early date.

During the year sixteen scholars have been added to the membership of the church from your Sabbath-school, eight from the pastor's Bible class, and a like number from the intermediate classes.

In conclusion, your officers and teachers desire to express their sincere appreciation of the affectionate interest the church has ever manifested in

the welfare of its sabbath school, and pray that the School and the Church may prove a blessing to each other.

Submitted on behalf of the officers and teachers.

W. C. ASHDOWN,
Superintendent.

ZION CONGREGATIONAL CHURCH BENEVOLENT FUND.

At the Church meeting held March 31, 1875, a scheme was adopted which it was intended should be an improvement on the system previously practised in support of our denominational institutions and certain Church objects, and it now gives the Secretary-Treasurer of the Benevolent Fund pleasure, in presenting his first Annual Report, to be able to congratulate the members of the Church and congregation on the satisfactory results which have attended the working of the scheme thus far. As stated in a circular issued at the time, the plan is a system of monthly subscriptions for the support of the following and such other objects as may be added by the Church from time to time, viz., the Canada Congregational Missionary Society; the Congregational College; the Provident Fund; the Congregational Union; Foreign Missions; the Church Visitor's Fund; the Sunday-School, and the Ladies' Aid Society.

In response to the circulars issued and the canvas made, ninety-five subscriptions were secured, which amounted in the aggregate to \$784 20; to this sum must be added \$16 from anonymous sources, and \$10 04 from Mr. Wightman, being balance of monthly missionary collections; making a total of \$810 24 for the nine months ending December 31st, 1875. From this amount, however, deductions have to be made, owing to the falling off of subscriptions on account of the organization of a Western Church shortly after the adoption of the scheme, which took away almost an entire district, and also through the removal of subscribers from the city; but, notwithstanding these withdrawals, the handsome sum of \$758 32 has been received by your treasurer, with an arrearage of about \$15, which will, no doubt, be fully covered within a short time.

By vote of the Church, the following appropriations have been made during the year, viz. :—

The Congregational College	\$150 00
For the Western Congregational Church	150 00
The Sunday-school	150 00
Provident Fund	50 00
The Church Visitor's Fund	49 82
London Missionary Society	50 00
The Congregational Union	30 00
For the General Missionary Agent	25 00
Congregational Year Books for 1875	10 00
Printing, Account Books, &c.	14 25

Making a total of..... \$679 07

This leaves a balance of \$79 25 to be appropriated as the Church may decide.

The advantages of this method of meeting our denominational claims over the method previously in force will at once appear to all, when it is stated that the number of subscribers is increased more than fifty per cent., and the total amount received to more than one hundred per cent.

Your Finance Committee, into whose hands this matter was intrusted, sincerely trust that not only all who are now on the lists may continue during another year to give according as God has prospered them, but that many more who have not heretofore adopted the system may at least give it a fair trial; and feel safe in saying that no investments made during the past year will in the end bring a more acceptable return. It should be borne in mind that those who are not contributors to this fund have no means of aiding in support of these denominational objects, unless they send their personal subscriptions to the secretaries of the various Societies.

In conclusion, your Secretary-Treasurer desires to thank those ladies who have so efficiently discharged the duties of collectors in the different districts, and cannot but state that the manner in which this duty was performed has led to the satisfactory result of this effort to systematize this department of our Church work.

Respectfully submitted,

THOS. LOWNSBROUGH,

Secretary-Treasurer Benevolent Fund.

TORONTO, Jan. 19, 1876.

REPORT OF THE LADIES' AID SOCIETY.

At the last annual meeting of the Church a report was presented referring to the work this Society was then carrying on, namely, the preparations for a bazaar to assist the funds of the Church. In conformity with this report, the weekly sewing meetings from house to house were kept up and well sustained, until the end of April, when it was thought advisable to close the operations by holding the bazaar on the 29th of April in the Music Hall, the use of which was kindly offered by Mr. Ellingsworth for that purpose.

Some little fear was entertained that the room was too large for the display of work, but through the kindness and liberality of many friends, articles came pouring in so abundantly at the last that these fears were dispelled, and the Hall presented a very creditable appearance. The refreshment table was also well supplied with tempting viands, and under the management of Mrs. J. C. Clapp and other ladies added materially to the funds. Somewhat of gloom and disappointment was felt the first day, the unfavourable weather preventing many friends attending. Owing to this it was agreed to continue the sale on the following day, and the attendance then was more encouraging, especially at night, when the saleswomen were kept busy disposing of different articles. On both evenings several

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performers gave selections of vocal and instrumental music, which added to the attractions of the bazaar. After the second day's sale, a number of things being unsold, these were again exhibited at a social of the Young People's Association, held in the Lecture Room, and about seventeen dollars were realized. This, with the proceeds of the bazaar, as well as sales made privately, enabled the ladies to hand to the Church Treasurer, in June, the sum of \$348 28, and there is now in hand \$8 80 received since. The details of account are given in the financial report.

In the fall a donation of articles was made in aid of the Pine Grove Bazaar, and a small amount of stock still remains, which will be disposed of as opportunity offers. This winter, so far, the ladies have not entered into any special work, some of them being engaged in district visiting in aid of the deserving poor, in connection with the Women's Christian Association.

MARY HIGGINS,
Secretary-Treasurer.

ZION CHURCH YOUNG PEOPLE'S ASSOCIATION.

The report of the Association presented at the last annual meeting of the Church and congregation, gave information in reference to it up to the end of 1874. From that time to the close of the session eight ordinary meetings were held; and on February 22nd, James H. Richardson, Esq., M. D., delivered, on behalf of the Association, his able lecture on "Science falsely so called," which was highly appreciated by those who had the privilege of hearing it. The proceeds, amounting to \$30, were devoted to the Church Visitors' fund. On the 17th of May the session was brought to a close by a social meeting of the members and their friends, when a presentation on behalf of the Bible Class and the Association was made to Mr. and Mrs. Jackson of a silver tea service.

When the time arrived for commencing the present session the executive committee unanimously recommended that the constitution and conduct of the Association should be simplified. This view was adopted, and at the first meeting of the present session the constitution and by-laws were superseded by four simple rules, as follows:—

- I. This Association shall be called "Zion Church Young People's Association."
- II. Its object shall be to co-operate in promoting the spiritual, intellectual and social interests of its members and others.
- III. The officers shall consist of a President, Vice-President, Secretary and Treasurer.
- IV. The annual subscription shall be fifty cents for males and twenty-five cents for females, payable on joining the Association, and on the first meeting in each session thereafter.

The following persons were elected office bearers for the ensuing year, viz.: President, Mr. W. Freeland; Vice-President, Mr. Edwin Potts; Secretary, Mr. C. A. Kelly, Jr.; Treasurer, Miss L. Hamilton.

Since making these changes the Association has seemed to be possessed of new life, for the attendance now averages nearly 100, and about 40 new members have joined since the opening of the session. Up to this time five meetings have been held, at one of which a lecture on "Lunar Mountains" was delivered by D. K. Winder, Esq. Altogether this promises to be the most useful and prosperous session that the Association has had. As shown by the Treasurer's statement, the receipts for the past year were \$94 89, and the expenditure \$94 75.

C. A. KELLY, Jr.,
Secretary.

FINANCIAL REPORTS.

TREASURER'S STATEMENT FOR THE YEAR 1875.

By Collections, March Quarter.....	\$672 03	
" " June Quarter.....	717 93	
" " September Quarter.....	524 57	
" " December Quarter.....	627 89	
	<hr/>	2,542 42
" Received from Ladies' Bazaar.....		348 28
" " Singing Class.....		99 00
" " Stationery.....		9 00
" " Year Books.....		1 80
" Subscriptions, Stouffville Church, additional.....		35 00
" " Canadian Missionary Society.....		280 00
" " Indian Missionary Society.....		41 00
" " Church Visitor's Fund.....		55 00
		<hr/>
		\$3,411 50
To paid Treasurer balance due 1st January, 1875.....	\$ 29 86	
" Pastor during the year.....	1,600 00	
" Pulpit supplies.....	55 50	
" Sexton.....	156 00	
" Music Expenses.....	99 24	
" Gas Account.....	158 00	
" Repairs.....	127 32	
" Fire Insurance.....	73 75	
" Stationery.....	31 70	
" Printing.....	58 20	
" Fuel.....	118 18	
" Singing Class.....	99 00	
" Promissory Note and Interest.....	311 00	
" Furniture.....	37 76	
" Legal Expenses.....	37 00	
" Subscriptions to Stouffville Church, additional.....	35 00	
" Donation Canadian Missionary Society.....	280 00	
" " Indian Missionary Society.....	41 00	
" " Church Visitor's Fund.....	55 00	
" Sundries.....	4 30	
		<hr/>
		3,407 81
By balance in hand 31st December, 1875.....		\$3 69

JOHN WICKSON,
Treasurer.

Examined and found correct.

J. D. NASMITH, } Auditors.
G. PIM, }

STATEMENT OF ASSETS AND LIABILITIES ON THE

31ST DECEMBER, 1875.

By Balance in Treasurer's hands	\$ 3 69
" Amount of arrears, say	150 00
	<hr/>
	\$153 69
To Amount due for gas, say	\$35 00
" " Music Expenses, say	80 00
" " Sundries	25 00
	<hr/>
	140 00
By balance at credit of Zion Church on the 31st December, 1875	\$13 69

STATEMENT OF ACCOUNTS OF LADIES' AID SOCIETY

FOR THE YEAR 1875.

To Received from sundry persons for purchase of materials for work	\$ 29 31
" Received at Mrs. Smith's Table at Bazaar, on the 29th and 30th of April, 1875	154 65
" Received at Mrs. Higgins' Table at Bazaar, including door money	184 47
" Various sums collected to pay for stationery	9 00
" Donations	30 00
" Received at Refreshment Table	47 83
" Received for goods sold since Bazaar, including sale at Young People's Association Soiree	65 74
	<hr/>
	\$521 00

CR.

By paid for sundry materials for work	\$ 39 43
" " by Mrs. Smith for flowers	8 00
" " Copp Clark & C., for goods	4 76
" " Macphail & Davison for goods	44 00
" " for Provisions \$14.53. Help \$2.05	16 58
" " for Advertisements by Mr. Higgins	19 00
" " for Sundries by Mr. Ellingsworth	5 00
" " for Express charges	1 00
" " for Flag	17 00
" " Commission on books and advertisements for flag	9 15
" " to Treasurer of Church, 10th June, 1875	348 28
	<hr/>
	512 20
Balance in hand on the 31st December, 1875	\$8 80

MARY HIGGINS,
*Secretary-Treasurer.*Audited and found correct.
J. D. NASMITH, *Church Auditor.*

REPORT FROM THE TREASURER OF THE FELLOWSHIP FUND

FOR THE YEAR 1875.

To Balance from 31st December, 1874	\$ 31 69
" Collections at Communion Services during the year	134 56
	<hr/>
	\$166 25

3,407 81
\$3 69

over.

Cr.

By paid expenses at Communion Table	\$ 15 00	
" Donations to sundry persons	147 00	162 00

To balance in Treasurer's hands 31st December, 1875. \$4 25

JOHN WIGHTMAN,
Treasurer.

Examined and found correct.

J. D. NASMITH, }
GEORGE PIM, } Auditors.

ZION CHURCH BENEVOLENT FUND.

TREASURER'S STATEMENT.

To Amount from Mrs. Armon, Collector District No. 1.....	\$ 20 90	
" do. do. Miss Alderdice, do. " 2.....	8 25	
" do. do. Mrs. White, do. " 3.....	8 15	
" do. do. Mrs. Lewis, do. " 4.....	68 00	
" do. do. Mrs. Potts, do. " 5.....	49 60	
" do. do. Miss Elliot, do. " 6.....	101 00	
" do. do. Mrs. Dr. Elliot, do. " 7.....	44 25	
" do. do. Mrs. Bolton, do. " 8.....	30 50	
" do. do. Mrs. Higgins, do. " 9.....	117 60	
" do. do. Mrs. Nasmith, do. " 10.....	56 98	
" do. do. Miss Howell, do. " 11.....	6 25	
" do. Received by Treasurer from Subscribers	220 80	
" do. from Mr. Wightman, bal. Monthly Missionary collections.	10 04	
" do. do. Anonymous sources	16 00	\$758 32

Cr.

By paid Donation, Congregational Union	\$ 30 00	
" do. General Missionary Agent	25 00	
" do. Congregational College	150 00	
" do. Sunday-school	150 00	
" do. Church Visitor's Fund	49 82	
" do. Provident Fund	50 00	
" do. London Missionary Society	50 00	
" do. for Year Books	10 00	
" do. Printing	11 00	
" do. Treasurer's books, &c.	3 25	
" Amount voted Western Congregational Church	150 00	679 07

Balance in Treasurer's hands 31st December, 1875. \$79 25

THOMAS LOWNSBROUGH,
Treasurer.

Audited and found correct.

JOHN D. NASMITH.
GEORGE PIM.

ZION CHURCH SUNDAY SCHOOL.

To Balance from last year	\$ 71 08	
" Sunday collections	90 22	
" Mr. Pim, balance Festival account	1 01	
" Church Grant	150 00	
" Tickets for picnic	10 45	\$324 76

Cr.

By Newsboys' Lodging	\$ 5 00	
" William Street Mission School	5 00	
" Sabbath School Association	10 00	
" Repairs, by Mr. Wightman	2 00	
" Annual pic-nic	61 05	
" Account Union pic-nic	3 28	
" Delegates to S. S. Convention	4 80	
" Motto Cards	3 00	
" Books for prizes	32 62	
" " Library	10 00	
" Children's Papers	30 45	
" Notes on lessons	12 48	
" Anniversary hymns	5 25	
" Printing	3 85	
		188 78
By balance on hand January 3rd, 1876		\$135 98

THOMAS LOWNSBROUGH,
Secretary-Treasurer.

ZION CHURCH YOUNG PEOPLE'S ASSOCIATION.

TREASURER'S REPORT.

By balance in hand January 1st, 1875	\$ 3 11	
Members' Fees	23 50	
Proceeds of Dr. Richardson's Lecture	30 00	
" Social	36 98	
" D. K. Winder's Lecture	1 30	
		94 89
To half expenses painting rafters in Lecture Room	\$ 3 00	
" Treasurer Church Visitor's Fund,	30 00	
" Stationery and Postage	1 75	
" Expenses of Social	42 78	
" Sexton	3 50	
" Hire of Piano	4 50	
" D. K. Winder for Chemicals used at Lecture	2 00	
" Printing	2 75	
" Expenses of Refreshments at last meeting in the year	4 47	
		94 75
" Balance in hand		00 14

LIZZIE E. HAMILTON,
Treasurer.

ZION CHURCH VISITOR'S FUND,

To Balance in hand January 1st, 1875	\$ 55 72	
" Cash per Rev. S. N. Jackson	9 00	
" Cash per J. Wightman	21 21	
" Subscriptions	17 25	
" Proceeds of Lecture Z. C. Y. P. A.	30 00	
" Appropriation from Benevolent Fund	49 82	
		\$183 00

By paid Arrears of Salary, 1874,	\$ 27 00	
" Paid Salary to January 1st, 1876.....	156 00	
		<u>\$183 00</u>

J. D. NASMITH,
Treasurer.

GENERAL STATEMENT OF MONEYS COLLECTED FOR THE YEAR.

CHURCH OBJECTS :

Weekly Contributions	\$2,542 42	
Ladies' Bazaar	348 28	
Fellowship Fund	134 56	
Sunday-school	241 23	
Church Visitor's Fund.....	104 82	
Singing Class	99 00	
Young People's Association.	91 78	
Presentation to Pastor, and Sundry objects.....	150 00	
		<u>\$3,712 09</u>

DENOMINATIONAL OBJECTS :

Canada Congregational Missionary Society	\$ 280 00	
Congregational College.....	150 00	
Western Congregational Church	150 00	
Provident Fund	50 00	
London Missionary Society.....	50 00	
Stouffville Church, additional	35 00	
Indian Missionary Society	41 00	
Congregational Union	30 00	
General Missionary Agent	25 00	
Balance on hand of Benevolent Fund.....	79 25	
Owen Sound and Warton Churches and Sundry objects....	150 00	
		<u>\$1,040 25</u>
		<u>\$4,752 34</u>

CHURCH SITTINGS AND FINANCES.

I.

The seats are free, not sold or rented, but are allotted for family convenience and to preserve order. Sittings can be obtained by applying to the deacons.

II.

All the revenues of the Church are derived from the weekly voluntary offerings of the members of the Church and congregation.

III.

The scriptural principle that every one should give as the Lord has prospered him, we seek to inculcate and practise, believing it to be the best in every way; and we are confident that if this duty and privilege were generally adopted there would be no deficiency in the treasury of the Lord.

IV.

It being necessary that the officers of the church should know the approximate amount of the annual income, and have some guarantee therefor in order that they may intelligently and safely prosecute their work, they request those occupying seats to state definitely the amount they desire to give per week throughout the year.

V.

To facilitate this system blank forms are sent to all to be filled up, printed envelopes are furnished for the weekly contribution, a correct account of the receipts is kept, and when, through absence or otherwise, the amount pledged falls in arrear, a quarterly statement is furnished to the subscriber by the treasurer.

VI.

It may be stated for the information of new subscribers that the amounts promised by nearly all those who are now on the list vary from three dollars to twenty-five cents per week.

VII.

Some of the deacons will give attendance at the Church on each Monday afternoon, from three to four p.m., in order to afford an opportunity to any one who may desire to select sittings.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I. Cor. xvi. 2.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—II. Cor. ix. 6, 7.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts xx. 35.

THE BENEVOLENT FUND.

I.

Monthly subscriptions are made by the Church and congregation for the support of the following objects : The Canada Congregational Missionary Society ; the Congregational College ; the Provident Fund Society ; the Congregational Union ; Foreign Missions ; the Church Visitor's Fund ; the Sunday School, and the Ladies' Aid Society.

II.

The monthly subscriptions go into a general fund entrusted to a Secretary-Treasurer, out of which fund annual appropriations are made for the above objects in proportion to their claims and our resources.

III.

As this scheme embraces the above objects which list may be altered from time to time, as revision requires, no other collections are made for the same purposes.

IV.

The Secretary-Treasurer of the Fund presents a report to the Church, from time to time as required, and a general report at the annual meeting of the Church and congregation.

V.

This scheme does not include such Societies as have special collecting agencies of their own, as the French Canadian and Indian Missions, the City Charities, &c.; neither does it prevent the Church from entering upon any other financial enterprise, either by special collections or subscriptions, save with regard to the objects mentioned in section I.

VI.

In order to secure the efficient working of this plan, the following arrangements are adopted :—

1. The City of Toronto is divided into ten or more districts, according to the places of business or residence of the members of the congregation.
2. A gentleman is appointed to canvass in, and take charge of each district, and his duty is to see the members of the congregation therein residing, and ascertain what each will subscribe monthly for these objects, such visit to be renewed at least once a year.
3. A lady is appointed to each district to act as collector therein, who calls upon the subscribers every month for the amounts promised.
4. The sums collected are paid in by the collectors to the Secretary-Treasurer on the Wednesday evening preceding the first Sunday of every month, he being present in the vestry to receive the same.
5. The members of the Finance Committee have a general oversight of this department of Church work.

TABULAR STATEMENT OF MEMBERSHIP.

Pastorate.	Year.	Received.	Removed.	Total Received.	Total Removed.	Remaining on Roll close of each year.	Remaining 31st Dec., 1875, of each year.
I. Nov. 23, 1834, to Sep. 19, 1836.	1834	26	0	26	0	26	0
	1835	33	4	59	4	55	1
	1836	12	4	71	8	63	0
II. October, 1837, to June 25, 1855.	1837	9	3	80	11	69	0
	1838	33	0	113	11	102	4
	1839	9	0	122	11	111	1
	1840	36	3	158	14	144	1
	1841	21	4	179	18	161	0
	1842	46	1	225	19	206	3
	1843	104	7	329	26	303	3
	1844	28	1	357	27	330	1
	1845	25	2	382	29	353	0
	1846	15	8	397	37	360	1
	1847	21	0	418	37	381	3
	1848	22	4	440	41	399	0
	1849	23	33	463	74	389	1
	1850	24	6	487	80	407	0
	1851	16	11	503	91	412	1
	1852	10	5	513	96	417	0
	1853	13	11	526	107	419	0
	1854	15	2	541	109	432	0
	1855	12	6	553	115	438	3
III. December, 1855, to March 28, 1866.	1856	38	72	591	187	404	1
	1857	24	4	615	191	424	6
	1858	12	0	627	191	436	2
	1859	12	33	639	224	415	3
	1860	15	4	654	228	426	2
	1861	13	1	667	229	438	0
	1862	26	12	693	241	452	2
	1863	28	25	721	266	455	4
	1864	22	20	743	286	457	2
	1865	6	21	749	307	442	0
IV. May 30, 1866, to Dec. 1, 1870.	1866	6	19	755	326	429	1
	1867	13	7	768	333	435	9
	1868	29	36	797	369	428	11
	1869	19	2	816	371	445	12
V. June 1, 1871.	1870	12	6	828	377	451	4
	1871	20	2	848	379	469	14
	1872	40	341*	888	720	168	22
	1873	45	9	933	729	204	37
	1874	70	11	1003	740	263	49
	1875	38	69†	1041	809	232	27

* 332 of these were removed on revising the Roll.

† Thirty of these were dismissed to form the Western Congregational Church, and eighteen were removed on revising the Roll.

HISTORICAL DATES.

- 1834, Nov. 23 Church organized by Rev. Wm. Merrefield.
 " " Sunday School organized.
 1836, Sept. 19 Rev. Wm. Merrefield resigned the pastorate.
 1837, Jan. 23 Rev. Wm. Merrefield died in England.
 " July 23 Removed from the Masonic Hall to George Street.
 " Oct. Rev. John Roaf began to supply the pulpit.
 1838, March 29 Rev. John Roaf accepted the pastorate.
 1839, Aug. 8 Corner Stone of the first Congregational Church laid.
 1840, Jan. 1 Church Removed from George Street to its present site.
 1842, Infant class organized in the Sunday School.
 1843, Year of Revival; 104 members added to the Church.
 1844, Jan. 1 Ceased to receive aid from the Col. Mis. Soc.
 1846, Adopted system of weekly voluntary contributions.
 1849, April 3 Twenty-five members withdrew to organize the second (Bond Street) Congregational Church.
 1855, Jan. 1 The first organ purchased and put up.
 " June 25 Rev. John Roaf resigned the pastorate.
 " Feb. 26 The first church building destroyed by fire.
 " Aug. 1 The Corner Stone of the present building laid.
 " Dec. Rev. T. S. Ellerby began to supply the pulpit.
 1856, May 29 Rev. T. S. Ellerby accepted the pastorate.
 " Sept. 26 The present Church building dedicated.
 1857, May 12 Mr. W. C. Ashdown elected deacon.
 1862, Sept. 2 Rev. John Roaf died.
 1863, Dec. 2 Mr. John Wightman elected deacon.
 1865, April 12 The spire of Zion Church blown down.
 1866, March 28 Rev. T. S. Ellerby resigned the pastorate.
 " May 30 Rev. J. G. Manly succeeded to the pastorate.
 " Oct. 3 Mr. John Wickson elected deacon.
 " " 31 Mr. William Freeland appointed secretary.
 1867, The Church debt of \$2,000 liquidated.
 1868, Jan. 3 Twenty-eight members dismissed to form the Northern Congregational Church.
- Zion Church
 " July 22 Mr. W. C. Ashdown appointed S.S. Superintendent.
 " Dec. 21 Zion Literary Society organized.
 1869, Dec. 29 Messrs. Higgins, Smith and Hine elected deacons.
 1870, Dec. 1 Rev. J. G. Manly resigned the pastorate.
 1871, June 1 Rev. S. N. Jackson assumed the pastorate.
 " Dec. Church repainted and refurnished.
 1872, May 1 Revision of Church Roll completed.
 " Oct. 29 Zion Literary Soc. reorganized as the Z. C. Y. P. A.
 1873, Oct. 1 Mrs. Lillie appointed Church Visitor.
 1875, March 3 Messrs. Nasmith, Freeland and Adams elected deacons.
 " March 31 Benevolent Fund inaugurated.
 " Nov. 24 Thirty members dismissed to form the Western Church.
 " Floating debt of \$500 extinguished.

A DECLARATION
OF THE
FAITH, CHURCH ORDER AND DISCIPLINE
OF THE
CONGREGATIONAL OR INDEPENDENT CHURCHES.

ADVERTISEMENT.

As there was reason to believe that the opinions of the Congregational Dissenters had been greatly misunderstood and even misrepresented, and that a large body of their countrymen supposed them to be either *Unitarians* or *Methodists*, the attention of the brethren assembled at the general meeting of the CONGREGATIONAL UNION, held in London, May 11, 1832, was invited to the subject, and they were requested to deliberate on the best methods of disabusing the public mind. A DECLARATION of Faith and Church Order was suggested, and the draught of such a document was submitted for their consideration. On a business of such moment, it was determined, however, first to consult the Ministers and Churches of the respective County and District Associations, whether, in accordance with the example of their Nonconformist ancestors, it were desirable to publish a Declaration of the leading articles of their faith and practice; and whether, if deemed advisable, that Declaration should be made by such a statement as that which had been presented to them.

The proposed Declaration was accordingly appended to the printed Report of the Meeting, and in that form submitted for the consideration of the County and District Associations, and was by them generally approved.

On Friday, May 10th, 1833, the Declaration, as revised by the Committee appointed for that purpose, was presented to the Annual Assembly, and by that meeting was unanimously adopted "as the Declaration of the Congregational Body, with the distinct understanding, that it was not intended as a Test or Creed for Subscription," but simply as a summary of "what is commonly believed" by the Congregational Churches.

GEORGE SMITH, }
ROBERT ASHTON, } *Secretaries.*

CONGREGATIONAL LIBRARY,
Blomfield Street, London, August, 1852.

DECLARATION.

THE CONGREGATIONAL Churches in England and Wales, frequently called INDEPENDENT, hold the following Doctrines, as of Divine authority, and as the foundation of Christian faith and practice.

They are also formed and governed according to the principles hereinafter stated.

PRELIMINARY NOTES.

1. It is not designed, in the following summary, to do more than to state the leading doctrines of faith and order maintained by Congregational Churches in general.

2. It is not proposed to offer any *proofs, reasons, or arguments*, in support of the doctrines herein stated, but simply to *declare* what the denomination believes to be taught by the pen of inspiration.

3. It is not intended to present a *scholastic or critical* confession of faith, but

DECLARATION OF FAITH AND CHURCH ORDER.

merely such a statement as any intelligent member of the body might offer, as containing its leading principles.

4. It is not intended that the following statement should be put forth with any Authority, or as a standard to which assent should be required.

5. Disallowing the utility of Creeds and Articles of religion as a bond of union, and protesting against subscription to any human formularies, as a term of communion, Congregationalists are yet willing to declare, for general information, what is commonly believed among them; reserving to every one the most perfect liberty of conscience.

6. Upon some minor points of doctrine and practice, they, differing among themselves, allow to each other the right to form an unbiassed judgment of the word of God.

7. They wish it to be observed, that, notwithstanding their jealousy of subscription to Creeds and Articles, and their disapproval of the imposition of any human standard, whether of faith or discipline, they are far more agreed in their doctrines and practices than any church which enjoins subscription, and enforces a human standard of orthodoxy; and they believe that there is no minister and no church among them that would deny the substance of any one of the following doctrines of religion, though each might prefer to state his sentiments his own way.

PRINCIPLES OF RELIGION.

I. The Scriptures of the Old Testament, as received by the Jews, and the books of the New Testament, as received by the Primitive Christians from the Evangelists and Apostles, Congregational Churches believe to be divinely inspired, and of supreme authority. These writings, in the languages in which they were originally composed, are to be consulted, by the aids of sound criticism, as a final appeal in all controversies; but the common version they consider to be adequate to the ordinary purposes of Christian instruction and edification.

II. They believe in One God, essentially wise, holy, just, and good; eternal, infinite, and immutable, in all natural and moral perfections; the Creator, Sup-
porter, and Governor of all beings, and of all things.

III. They believe that God is revealed in the Scriptures, as the Father, the Son, and the Holy Spirit, and that to each are attributable the same Divine properties and perfections. The doctrine of the Divine existence, as above stated, they cordially believe, without attempting fully to explain.

IV. They believe that man was created after the Divine image, sinless, and in his kind perfect.

V. They believe that the first man disobeyed the Divine command, fell from his state of innocence and purity, and involved all his posterity in the consequences of that fall.

VI. They believe that therefore all mankind are born in sin, and that a fatal inclination to moral evil, utterly incurable by human means, is inherent in every descendant of Adam.

VII. They believe that God having, before the foundation of the world, designed to redeem fallen man, made disclosures of his mercy, which were the grounds of faith and hope from the earliest ages.

VIII. They believe that God revealed more fully to Abraham the covenant of his grace; and, having promised that from his descendants should arise the Deliverer and Redeemer of mankind, set that patriarch and his posterity apart, as a race specially favoured and separated to his service; a peculiar church, formed and carefully preserved, under the Divine sanction and government, until the birth of the promised Messiah.

IX. They believe, that, in the fulness of the time, the Son of God was manifested in the flesh, being born of the Virgin Mary, but conceived by the power of the Holy Spirit; and that our Lord Jesus Christ was both the Son of man, and

DECLARATION OF FAITH AND CHURCH ORDER.

the Son of God ; partaking fully and truly of human nature, though without sin, — equal with the Father, and “ the express image of his person.”

X. They believe that Jesus Christ, the Son of God, revealed, either personally in his own ministry, or by the Holy Spirit in the ministry of his apostles, the whole mind of God, for our salvation ; and that, by his obedience to the Divine law while he lived, and by his sufferings unto death, he meritoriously “ obtained eternal redemption for us ;” having thereby vindicated and illustrated Divine justice, “ magnified the law,” and “ brought in everlasting righteousness.”

XI. They believe that, after his death and resurrection, he ascended up into heaven, where, as the Mediator, he “ ever liveth ” to rule over all, and to “ make intercession for them that come unto God by him.”

XII. They believe that the Holy Spirit is given in consequence of Christ’s mediation, to quicken and renew the hearts of men ; and that his influence is indispensably necessary to bring a sinner to true repentance to produce saving faith, to regenerate the heart, and to perfect our sanctification.

XIII. They believe that we are justified through faith in Christ, as “ the Lord our righteousness ;” and not “ by the works of the Law.”

XIV. They believe that all who will be saved were the objects of God’s eternal and electing love, and were given by an act of Divine sovereignty to the Son of God ; which in no way interferes with the system of means, nor with the grounds of human responsibility ; being wholly unrevealed as to its objects, and not a rule of human duty.

XV. They believe that the Scriptures teach the final perseverance of all true believers to a state of eternal blessedness, which they are appointed to obtain through constant faith in Christ, and uniform obedience to his commands.

XVI. They believe that a holy life will be the necessary effect of a true faith, and that good works are the certain fruits of a vital union to Christ.

XVII. They believe that the sanctification of true Christians, or their growth in the graces of the Spirit, and meetness for heaven, is gradually carried on through the whole period during which it pleases God to continue them in the present life ; and that, at death, their souls perfectly freed from all remains of evil, are immediately received into the presence of Christ.

XVIII. They believe in the perpetual obligation of Baptism and the Lord’s Supper : the former to be administered to all converts to Christianity and their children, by the application of water to the subject, “ in the name of the Father and of the Son, and of the Holy Ghost ;” and the latter to be celebrated by Christian churches as a token of faith in the Saviour, and of brotherly love.

XIX. They believe that Christ will finally come to judge the whole human race, according to their works ; that the bodies of the dead will be raised again ; and that, as the Supreme Judge, he will divide the righteous from the wicked, will receive the righteous into “ life everlasting,” but send away the wicked into “ everlasting punishment.”

XX. They believe that Jesus Christ directed his followers to live together in Christian fellowship, and to maintain the communion of saints ; and that, for this purpose, they are jointly to observe all Divine ordinances, and maintain that church order and discipline, which is either expressly enjoined by inspired institution, or sanctioned by the undoubted example of the apostles and of apostolic churches.

PRINCIPLES OF CHURCH ORDER AND DISCIPLINE.

1. The Congregational Churches hold it to be the will of Christ that true believers should voluntarily assemble together to observe religious ordinances, to promote mutual edification and holiness, to perpetuate and propagate the Gospel in the world, and to advance the glory and worship of God, through Jesus Christ ; and that each society of believers, having these objects in view in its formation, is properly a Christian church.

DECLARATION OF FAITH AND CHURCH ORDER.

II. They believe that the New Testament contains, either in the form of express statute, in the example and practice of apostles and apostolic churches, all the articles of faith necessary to be believed, and all the principles of order and discipline requisite for constituting and governing Christian societies; and that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians.

III. They acknowledge Christ as the only Head of the Church, and the officers of each church under Him, as ordained to administer His laws impartially to all; and their only appeal, in all questions touching their religious faith and practice, is to the Sacred Scriptures.

IV. They believe that the New Testament authorizes every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saving that only of the Supreme and Divine Head of the Church, the Lord Jesus Christ.

V. They believe that the only officers placed by the apostles over individual churches, are the bishops or pastors, and the deacons; the number of these being dependent upon the numbers of the church; and that to these, as the officers of the church, is committed respectively the administration of its spiritual and temporal concerns—subject, however, to the approbation of the church.

VI. They believe that no persons should be received as members of Christian churches, but such as make a credible profession of Christianity, are living according to its precepts, and attest a willingness to be subject to its discipline; and that none should be excluded from the fellowship of the church, but such as deny the faith of Christ, violate his laws or refuse to submit themselves to the discipline which the word of God enforces.

VII. The power of admission into any Christian church, and rejection from it, they believe to be vested in the church itself, and to be exercised only through the medium of its own officers.

VIII. They believe that Christian churches should statedly meet for the celebration of public worship, for the observance of the Lord's Supper, and for the sanctification of the first day of the week.

IX. They believe that the power of a Christian church is purely spiritual, and should in no way be corrupted by union with temporal or civil power.

X. They believe that it is the duty of Christian churches to hold communion with each other, to entertain an enlarged affection for each other, as members of the same body, and to co-operate for the promotion of the Christian cause; but that no church, nor union of churches, has any right or power to interfere with the faith or discipline of any other church, further than to separate from such as, in faith or practice, depart from the Gospel of Christ.

XI. They believe that it is the privilege and duty of every church to call forth such of its members as may appear to be qualified by the Holy Spirit, to sustain the office of the ministry; and that Christian churches unitedly ought to consider the maintenance of the Christian ministry in an adequate degree of learning as one of its especial cares; that the cause of the Gospel may be both honourably sustained, and constantly promoted.

XII. They believe that church officers, whether bishops or deacons, should be chosen by the free voice of the church; but that their dedication to the duties of their office should take place with special prayer, and by solemn designation, to which most of the churches add the imposition of hands by those already in office.

XIII. They believe that the fellowship of every Christian church should be so liberal as to admit to communion in the Lord's Supper, all whose faith and godliness are, on the whole, undoubted, though conscientiously differing in points of minor importance; and that this outward sign of fraternity in Christ should be co-extensive with the fraternity itself, though without involving any compliances which conscience would deem to be sinful.