

Andrew Puller
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Our
Pilgrim
Way

1824-1911

A PERIOD OF 87 YEARS

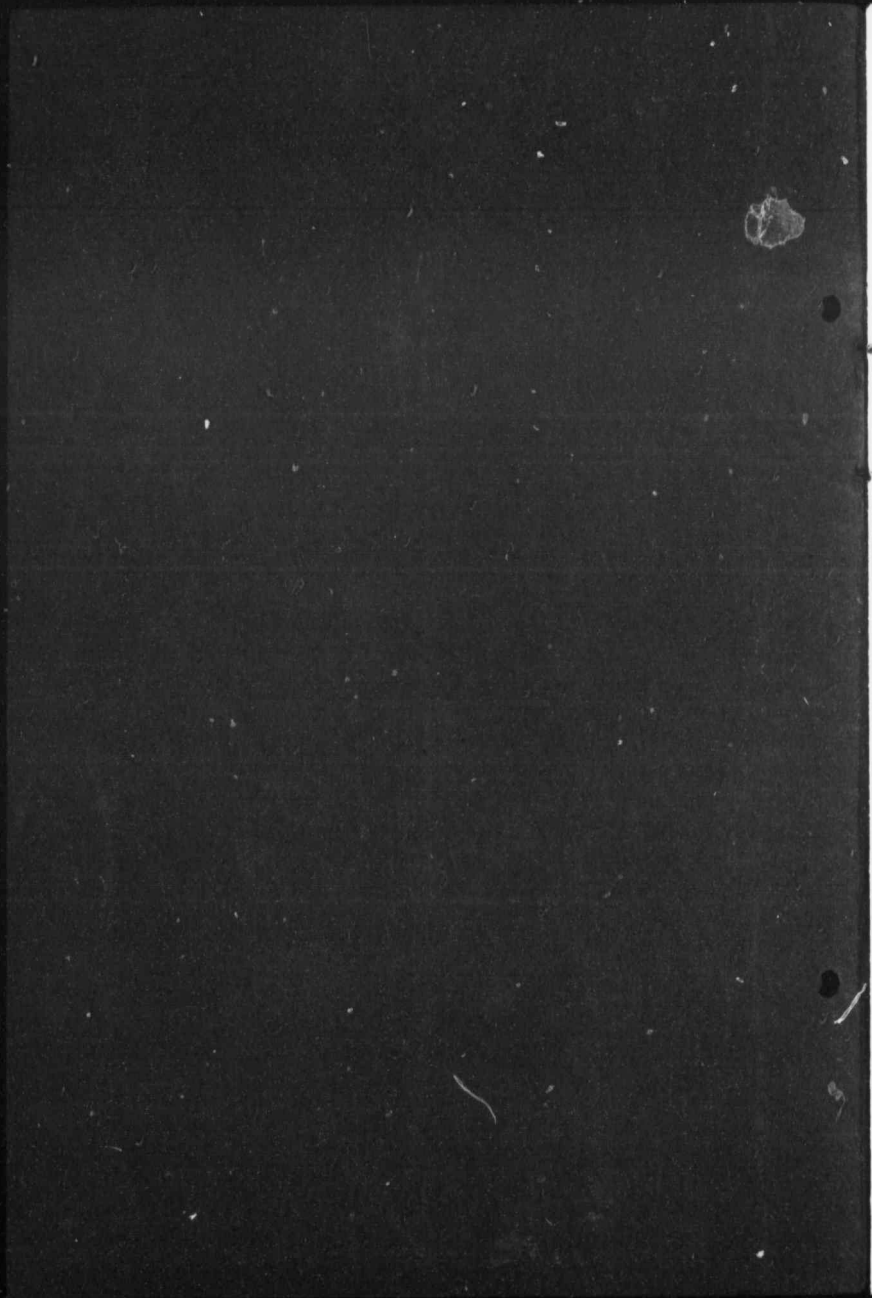
A History of the Baptist Church, St. George, Ont.

"Beloved, now we are the sons of God,
And it doth not yet appear what we
shall be:
But we know that when He shall appear,
We shall be like Him ;
For, we shall see Him as He is."

I. John 3:2.



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A History of the Baptist Church, St. George, Ont.

Organized March 30, 1824



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A Period of 87 Years, 1824--1911, Compiled From the
Official Records of the Church, by

REV. H. C. NEWCOMBE, B. A., Pastor, and
SIDNEY J. PATTEN, Church Clerk



Foreword



Christianity has abler advocates than its professed defenders, in those many quiet and humble men and women, who in the light of it, and in the strength of it, live holy, beautiful and self-denying lives. The God who answers by fire is the God whom mankind will acknowledge; and so long as the fruits of the spirit continue to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves, and invest them with that beauty of holiness which only religion confers, thoughtful persons will remain convinced that with them in some form or other is the secret of Truth.

—J. A. Fronde.



Church Directory 1910-11

PASTOR—Rev. H. C. Newcombe, B. A.

DEACONS—Dr F. I. Patten, T. S. Atmore, Arthur
Howell, J. A. Bannister, F. H. Thompson, O.
E. McIntyre.

CLERK—Sidney J. Patten.

TREASURER—Robert Rosebrugh.

TRUSTEES—T. S. Atmore, Walter Patten, James
McKenzie, Fred Rosebrugh, Hiram Rosebrugh,
Arthur Howell.

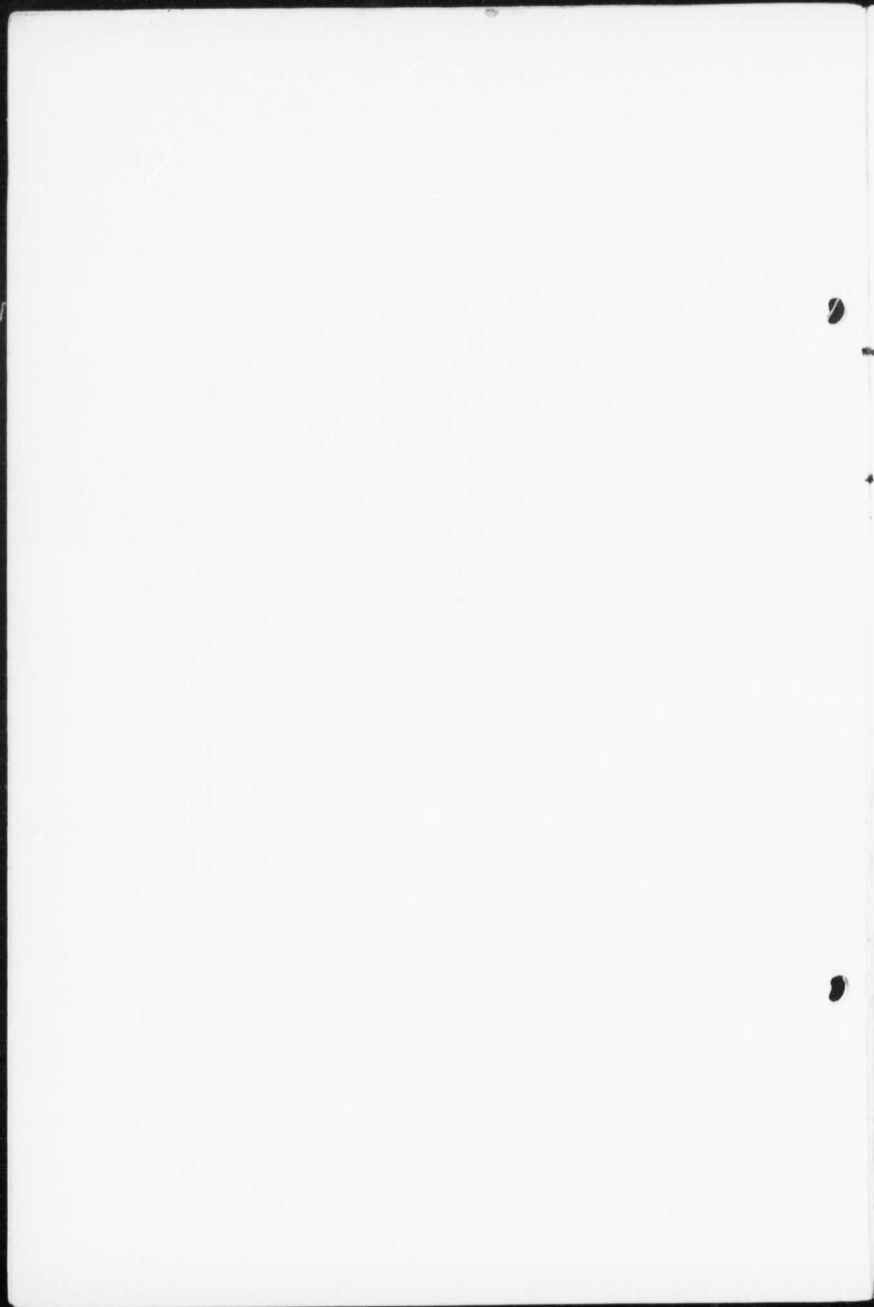
TREASURER MISSION FUNDS—J. C. Woodard,

CHOIR LEADER—Charles Hilliard.

ORGANIST—Mrs. A. McIntyre.

JANITOR—Henry Swyer.

MANAGERS—J. C. Woodward, J. A. Bannister.



Our Church History



EIGHTY-SEVEN years have elapsed since the organization of the Baptist Church of St. George. Many and varied have been the changes which this passage of time has wrought. Not one of the charter members remain. All, after faithfully serving their day and generation, having passed as we trust from the service of the Church militant, to the reward of the Church triumphant. Thus there are none among us to-day who unaided can trace our history back to its beginnings.

To the great majority of our membership, therefore, the past is a sealed book, which it is our purpose at this time to open up for their enlightenment, inspiration and instruction.

It has been said that it requires as much wisdom to rightly direct the work of a church as it does to guide the affairs of a state; and in scanning the records of our church covering a period of more than three-quarters of century, we are led to realize something of the truth of this statement. Like an ocean voyage, the passing years have been fraught with storm and sunshine, tempest and calm. Many times the church has found herself in trying circumstances. There were problems to solve, and difficulties to overcome; and oftentimes wise was the counsel needed, and prompt the action to be taken in order that her safety be assured. But through all her changeful experiences she has been safely brought. The good hand of Divine Providence has led her through the fleeting years, and in the following September and enjoyed most

happy relationship with the church, continuing in her and the wisdom and strength we have gained by the experience of our forefathers should better prepare the sons and daughters of the present day for better work in future years.

" Amid ten thousand snares we stand
Supported by His guardian hand.,
And see when we review our ways
Ten thousand monuments of praise."

It was sometime during the first quarter of the nineteenth century that the first Baptist pioneers settled in South Dumfries and the need of Baptist church services arose. These brethren came from the Township of Townsend, County of Norfolk, Ontario, and were for the most part, members of the Townsend church. Though settled somewhat remotely from each other, their desire for church organization and pastoral oversight found expression in the following statement, viz :

" The few scattered inhabitants of the township who were wandering as sheep without a shepherd, who appointed a meeting and called upon Elder Simon Maybee, of the Township of Burford, in Upper Canada, to dispense the Gospel unto them. And as the above few brethren, members of the Townsend church, were destitute of Gospel Church Liberties, they called upon Elder Maybee and brethren to set them apart as a visible Gospel Church, which was accordingly done."

Thus quaintly is recorded the first minutes having reference to the organization of the St. George Baptist Church. In accordance with the action taken at this time, a council was called, which convened on March 30th, 1824, and the brethren were set apart and organized as " a visible Gospel Church," to be known as " The Regular Baptized Church of Christ at Dumfries."

As nearly as can be ascertained from the early records the following persons composed the charter membership of the church, viz :

Stephen Pembleton, Enos Griffith, Lazarus Griffith, Andrew Vanevera, Reuben Sanburn, Sarah Griffith, Lydia Griffith, Achsah Howell, Barbara Rosebrugh, William Rosebrugh.

These all gave assent to the following articles of Doctrine and Proceedure, all of which are found duly inscribed in the records of the church.

ARTICLE I.

WE BELIEVE. 1. There is one God in persons three, equal in all the perfections of the Diety.

2. In the Bible, viz, the Old and New Testaments as the Word of God given us as a rule of Faith and Practice.

3. God created the heaven and the earth, and all the creatures, and governs what He made by His Word and Power.

4. God made man after His own image, but being left to himself fell, with all his posterity, into a state of moral death.

5. Man being thus dead in sins, his help and recovery is from God alone.

6. God chose in Christ before the world began a great multitude of the human family to salvation, and to be holy.

7. The second person in the Trinity took flesh ; was made like his brethren ; honored the law ; satisfied justice ; made an end of sin ; brought in everlasting righteousness ; died to redeem ; arose to justify ; and ever liveth to make intercession.

8. The Holy Ghost applies the merits of Christ to the elect who by nature are lost and miserable, by convincing them of sin, etc.

9. The life of religion consisteth in communion with God and christians, and we show it by outward conformity to His will, and " They shall never perish, etc."

10. There will be a general resurrection and a general judgment—the wicked sent into everlasting punishment but the righteous into life eternal.

ARTICLE II.

WE BELIEVE 1. A church of Christ is a number of saints voluntarily and visibly embodied for the worship of God, aiming at the glory of God and each other's edification.

2. Baptism by immersion, and the Lord's Supper are to be continued until the second coming of Christ.

3. None but true believers are the subjects, and none but baptized Elders to administer Baptism.

4. Such a church has power to choose her own officers, as Bishops, or Elders and Deacons, and govern church matters.

5. The Elder's office is to preach and teach. The Deacon's office is to take care of the poor, and minister the temporal affairs of the church; yet each has but one vote in controversy.

6. There is a mutual obligation between minister and people; one to minister in Holy things, the other to communicate for his comfort and support.

The first deacon chosen by the newly-organized church was Bro. Stephen Pembleton, and Bro. Reuben Sanburn was the first appointed clerk. The right hand of fellowship into the great Sisterhood of Baptist churches was given by Elder Maybee, who was also called by the church to be her first pastor.

It is worthy of note by the brethren of to-day that the first item of business transacted by the church, apart from the appointment of officers, was the setting apart of the third Saturday in each month to be regularly observ'd as "Covenant Day." For fully 50 years this custom was adhered to. Elder Maybee retained the pastorate about four years, being assisted at intervals by Elder N. French. During these years much necessary work was done. A place of worship

was established, and the foundations of Baptist principles were well and truly laid in the community and surrounding country.

In February, 1828 Elder Reuben Crandall came to the pastorate in succession to Elder Maybee who had retired to another field of service. An earnest spirit of devotion seems at this time to have pervaded the church. Baptisms were frequent, and a goodly number were received into fellowship by letter from sister churches. Discipline was carefully attended to, and the young church grew strong numerically and flourished greatly. Elder Crandall remained with the church nearly seven years, or until November, 1835.

Then follows a brief interim during which the church was pastorless, the pulpit being supplied from time to time by Elder G. Miner. Spiritual interests were well maintained, however, and in January, 1836 Elder E. Maybee, accompanied by Elder Winchell, visited the church and engaged in protracted services. A gracious revival season followed. The church was greatly blessed. Many finding the Lord, were baptized and brought into her fellowship. Thus was the work increasingly established, and the beauty of the Lord their God was upon His servants.

And now closely follows a new and untried experience in the life of the church. Hitherto the former pastorates had each covered a considerable period of time, but the next few years are marked by a series of short pastorates covering not more than a year, and in some instances not more than a few months each.

This would seem to indicate more or less trying times. The records show that discipline had to be exercised in the case of not a few of the members on account of disorderly walk, and the brethren had great need of patience and waiting upon God. Yet notwithstanding the trials which beset her the church kept steadily on her way, the Lord adding unto her from time to time of such as should be saved.

During this time, Elder Isaac Elliott was pastor from April, 1837 to April, 1838. Elder A. Bolls followed in May, 1838, remaining only a few months. In June, 1838, the church voted a change of name, and to henceforth be known as "The Baptist Church at St. George." In March Elder Bolls was succeeded by Elder Bayley, who remained about one year.

And now comes the dawn of another new day. In March, 1841, Elder William Smith was called to the pastorate and for five fruitful years abode with the Church. Under the leadership of this devout servant of God the Spirit of the Lord came mightily upon the brethren. Animosities were adjusted. Sinners were converted. Backsliders were restored. Baptisms were frequent and many were brought into the fellowship of the church.

In March 1846 Elder Smith felt constrained to resign and for the following year the church was without settled pastoral care.

In February, 1847, Elder Smith was recalled to the pastorate but remained only until the close of the year. Early in 1848 he was succeeded by Elder Daniel H. Babcock, who also severed his connection with the church after serving one year.

The following motion, passed in January, 1849, reflects to some extent, perhaps, the spirit of the church at that time: "Resolved that any member leaving the chapel on communion days or absenting themselves two communion seasons in succession shall be subject to the discipline of the church." By this it would seem that some had grown cold and had contracted the habit of absenting themselves from this sacred ordinance and means of grace.

On the retirement of Elder Babcock, Elder William Smith for the third time assumed the pastorate and remained from May, 1849, to April, 1850, at which date he was succeeded by Elder Isaac Elliott, who for the second time became pastor of the church, but resigned in June, 1851. Verily, these were the days of short pastorates and in the matter of numerical increase to the church the years were correspondingly lean; although it is with

joy that we are able to record that, brief as were their terms of service, not one of these brethren toiled without gracious seals to their ministry.

In December, 1850, Bro. George Patten was granted a license to preach outside the limits of the church—the first fruits to the Gospel Ministry, so far as we are able to ascertain, of the St. George Church. Bro. Patten afterwards became a successful and honored minister of the Baptist denomination.

In June, 1851, the Rev. Elijah Clark received a call and was met with much acceptance by the people. It was at once felt that his coming was of the Lord. Once again the divine presence became signally manifest in the midst of the church. The clouds which had lowered so darkly began to break with showers of blessing. In February, 1853, the Rev. Thos. L. Davidson was called to assist the pastor in a series of protracted meetings. As in days of old the Holy Spirit came upon the brethren. The church was greatly revived by the preaching of the Word, and was made to rejoice with the joy of harvest. On Sunday, February 26, eighteen were buried with Christ in Baptism and for months afterwards Baptisms were frequent and many were gathered into the fold of the church.

Elder Clark relinquished the pastorate in 1855. And in the following June for the fourth time Elder William Smith was the choice of the church in her selection of a pastor. On this occasion he remained until 1859. These were quiet but growing years, as, with the development of our denominational enterprises the Church constantly broadened in her outlook and sympathies.

In the month of September, 1855, on the request of the Rev. T. L. Davidson, the church called a Council for the ordination of a Bro. Hulbert, who, after preaching before the Council and relating his Christian experience and call to the ministry was accordingly set apart as a Minister of the Gospel.

About this time, also, the church began to depart somewhat from her usual custom of raising her finances almost

wholly by subscription, and the following minute appears on the records of May, 1856—"Resolved that a public collection be taken on the first Sabbath in each month."

In 1857 under the leadership of Elder Smith, a movement was set on foot looking toward the erection of a new church building. A site was carefully selected and secured, and a Building Committee consisting of the following brethren were appointed to secure plans and estimates, and to receive tenders and superintend the erection of the said building, viz: Benjamin Bell, Charles Kitchen, Andrew Camp, Rev. Wm. Smith and Jonah Howell. A little later on James B. Kitchen was added to the Committee. As a Trustee Board to hold the property in trust for the Church the following brethren were elected, viz: Deacon Carlton C. Smith, Deacon Edward Kitchen, Alfred Kitchen, Andrew Camp, Aaron Patten and William Ellis.

The site at present occupied by the Church was chosen as the most suitable location obtainable, and was secured by purchase from Purvis G. L. Wrason. Here a comfortable and commodious stone building was erected, which remained the sanctuary of the Congregation until destroyed by fire February 17th, 1911.

It will be agreeable to our present day members to know that at a very early date the church identified itself with the cause of Foreign Missions. In March 1858 it was unanimously voted that the Church form itself into an Auxiliary of the American Missionary Baptist Union, and David Baptie was appointed Treasurer of Missionary Funds. From that date until the present there has been an ever-deepening interest on the part of the members in the great cause of world evangelization.

At the conclusion of the Elder Smith's fourth pastorate in Nov., 1859, the church again found herself under the necessity of seeking out another under shepherd to care for the flock. To this task she immediately set herself, and in Dec., 1859, a unanimous call was

extended the Rev. Thos. L. Davidson. It was not until March, 1860, that Elder Davidson accepted the call, entering upon the pastorate April 1st of that year.

In the meantime the pulpit was acceptably supplied by the Rev. B. H. Carryer.

At the public induction services held for Elder Davidson the following brethren were present, viz: Dr. Fyfe and Rev'ds James Cooper, Scott, Lloyd, Islip, Beardsall, Patten and Clarke.

From the beginning the blessing of God rested upon this union of pastor and people. During this pastorate, which continued until March 1866, the Church enjoyed a lengthened season of great prosperity: 94 were received into the membership by Baptism, 25 receiving that ordinance on Sunday, April 17th, 1864. In addition to those baptized 24 were received during this pastorate by letter and experience, and 5 were restored to church fellowship. A weekly prayer meeting was established, and the Sunday School largely increased in attendance. Materially the Church also grew and prospered. The church grounds were enlarged and properly fenced; a new vestry was built and a Baptistry placed in the Church. Fourteen new horse sheds were built and many other lesser improvements made. It was during this pastorate also that the Church called a Council of Ordination for the setting apart of the Rev. Robert Dunlop to the work of the Baptist ministry. Mr. Dunlop was a former member of the New Connection Methodist Church, but being convinced of the Scriptural mode of Baptism applied for Believer's Baptism by Immersion at the hands of Elder Davidson. His ordination took place May 13th 1863. It was about this time also that both the pastor and Church were greatly honored by the Denomination at large, by the pastor having conferred upon him the degree of Doctor of Divinity. A worthy degree for a worthy man. Mr. Davidson was an efficient pastor, a wise counsellor and

a mighty preacher of the Gospel of God's Grace. He tendered his resignation of the pastorate to accept a call to the Aylmer Church in January 1866. This was regretfully accepted, and an address expressive of the high esteem in which he was held by the Church was presented to him previous to his leaving for his new field of labor in February, 1866.

In the following April the Church, after due deliberation, extended a unanimous call to the Rev. Joll Reddick to become their pastor, which he accepted. Entering upon the work in May of that year, public installation services were held to celebrate the event. Although his ministry was by no means unfruitful, Mr. Reddick only remained with the Church until August 1867. And for several months the Church was in a pastorless condition, being seemingly unable to unite in the choice of a pastor. Regular services were, however, maintained, and the business of the Church transacted.

In March 1868 the choice of the Church fell upon the Rev. G. A. Dougherty of Kingston. Soon after Mr. Dougherty's coming steps were taken towards the purchase of a parsonage property, but the effort was not carried to completion. Although considerable blessing attended this pastorate, yet the Church seems to have become somewhat cold and neglectful of its own interests, and Mr. Dougherty resigned in February, 1871.

Then occurs an interim of several months, during which the Church had no stated supply for the pulpit. In December, 1871, the Rev. G. H. Griffin, lately from England, was called to the pastorate and assumed charge in January 1872. The work began in an auspicious manner, but ere long it was described that all things were not as they should be, and the Church was called to pass through the saddest and darkest experience in its long history, being compelled to withdraw fellowship from her pastor on account of

grave charges proven against him. With sorrowing hearts the brethren were forced to take action for the preservation of their own good name, and in the interests of the Kingdom of God at large, removed Mr. Griffin from the Church in October 1873.

In March, 1874, the Rev. John Bates of Woodstock accepted the unanimous call of the church and was formerly inducted into the pastorate. Pastor Bates was a man of winning disposition, a careful pastor and the wise friend and councillor of his people by whom he was greatly beloved and respected. He gathered up the tangled ends, and the depression through which the church had recently passed was fast giving way to joy, but the time of his stay was not for long. On May 8th 1875 this faithful and beloved servant of God fell asleep in Christ. "He was not, for God took him." His place was vacant and the hearts of his shepherdless flock were desolate. Yet though her song was silenced, the eyes of the Church were still unto the Hills from whence cometh her help, and her prayer was ever unto the Most High.

"My Jesus as Thou wilt,
Though seen thro' many a tear.
Let not my Star of hope
Grow dim or dissappear
Since Thou on Earth hast wept,
And sorrowed oft alone
If I must weep with Thee,
My Lord, Thy will be done.

For some months the church remained pastorless, the pulpit being supplied by the Rev. A. H. Putnam for a portion of the time. In October, 1875, the services of the Rev. Thomas Henderson were secured. His pastorate was a fruitful one, a goodly number being received into the church by baptism and letter. But in November, 1876, we find the church again pastorless. However, the Rev. John Gilchrist was almost immediately called, and he remained with the church during the greater part of the next five years,

retiring in May, 1881. During Mr. Gilchrist's oversight of the work the church took on new strength. At frequent intervals showers of blessing descended from the Lord. Signal favor attended the preaching of the pastor, and the brethren were faithful in the discharge of their duty. Mr. Gilchrist had the joy of receiving into the church 114 by baptism and 25 by letter and experience. Thus was the church greatly comforted and increased in numbers.

Mr. Gilchrist was succeeded by Bro. D. M. Mihell, a young man, and at the time of assuming the pastorate, unordained. On September 27th, 1881, in pursuance with the call of the church, a council convened for the purpose of ordaining Mr. Mihell, who was accordingly set apart to the work of the ministry. This was also a fruitful pastorate, many being added to the church, and the spiritual life of the membership greatly strengthened and developed. Pastor Mihell was highly esteemed both for his worth and work's sake, and held a large place not only in the affection of his own people, but also in the respect of the community at large. He resigned in August, 1885, and in November, 1885 the Rev. F. Rae was inducted and remained with the church until April, 1887. On his leaving, the services of the Rev. J. Turnbull were secured for the summer months, or until a permanent pastor could be secured. In September, 1887, the Rev. Jesse Gibson was called and assumed the pastoral charge which he held until January, 1890. During Mr. Gibson's pastorate the church experienced a gracious revival season and a number of those who are to-day among the most active of our members were received into her fellowship by baptism.

Dr. Andrew Murdock was the next choice of the church. He followed Mr. Gibson as pastor in February, 1890, and remained for two years, resigning in April, 1892. He was succeeded by the Rev. James Hollinshead, during whose pastorate extensive renova-

tions were made in the church building, costing in the neighborhood of \$1400.00. Mr. Hollinshead remained with the church from July, 1892, to October, 1894. In July, 1895 the Rev. D. M. Mihell for the second time was called to the pastorate, and again the church experienced much blessing under his ministry. In addition to accessions to the membership, the church property was materially improved and beautified. Pastor Mihell resigned in October, 1901. The Rev. J. J. Reeve was called to succeed him in January, 1902, and continued to serve the church until May, 1904.

The Rev. J. E. Hawkings entered upon the pastorate in the following September and enjoyed most happy relationship with the Church; continuing in her service until Dec. 1st, 1908. During the process of his work the Church enjoyed a gracious revival season, as a result of which many were added to the membership. Mr. Hawkings left the Church healthy, vigorous and willing, and fully prepared to give her successor a cordial welcome and hearty support.

With the closing up of the labors of Mr. Hawkings with the Church and the incoming of the new pastor, our work is almost completed. To this latter incident we will but briefly refer, leaving it for the historians of the future to chronicle the events of coming days.

The Rev. H. C. Newcombe settled with the church March 1st, 1909. He came to us from Yarmouth Nova Scotia. Previous to his coming the Church had no personal acquaintance with Pastor Newcombe, but was led to give him a call without candidating. We have every reason to believe that the Church was Divinely Directed in her choice. Since his coming the beautiful parsonage property at corner of Queen and Berry Streets has been purchased. Individual Communion Cups have been introduced; and as we write the workmen are being engaged in the erection of our New Church Edifice which is being built to take the place of the old Church Home destroyed by fire on the night of Friday, Feb. 17th, 1911. The

Building Committee appointed to have this work in charge is composed of the following brethren, viz—Dr. F. I. Patten, Alex. Howell, Hiram Roseburgh, Levi Schatz, J. C. Woodard, Fred Howell, Cyrus Griffeth with whom are associated, Messrs. S. G. Kitchen, T. J. Patten and W. H. Ker.

The Architect is Mr. Lew Taylor of Taylor Bros., Architects, Brantford, Ont.

In this brief review of our History it has been our endeavor to conceal nothing that should be revealed ; and to reveal nothing that were better buried in the annals of the past a more delicate task perhaps than many may be aware. Churches are made up of individuals, each having their own individual failings, which are perhaps nowhere more apparent than in their church life, and thus it comes about that there is in the life of churches as in that of individuals much that it is not necessary to reveal to the outer world.

“The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.” And so it has been our aim to touch as lightly as possible upon some of the bitter experiences, revealing enough of the lights and shadows of our Church Life during the period reviewed, to serve as a warning and act as a guide and instructor in the days to come.

“All human combinations change and die,
Whate'er their origin, from design ;
But for me than the pillars of the sky,
Thou standest ever by a power Divine :
Thou act endowed with immortality
And canst not perish—Church of the Living God.’

St. George, August 4th, 1911.

ADDENDA

IN presenting a history of the church, our work would be in no sense complete were we to omit to accord a recognition of the large place the various organizations within the church have held in the church's life, and the loyal and efficient service rendered by those who have given the best of their lives to the cause which these organizations represent.

The Sunday School

Unfortunately, so far as we can ascertain, there is no official record of the date on which the Sunday School was first organized. However, the more or less frequent mention of the Sunday School in the records dating far back in the church's history, indicate that the Sunday School was one of its earliest institutions, and has had the support and nurturing care of the church for many years. Financial assistance has been freely rendered, a fine library has been provided, careful selection has been made of officers and teachers and such equipment placed in their hands as to enable them to do their work efficiently and well.

In no boasting spirit, we believe we are justified in saying that at the time our church building was destroyed by fire, we had one of the largest and best organized Sunday Schools in the township. It may be of interest to state here that all that was saved from the church on the occasion of the fire was the Sunday School library and hymn books, and the vestry chairs. Since that time the school has met in the hall over the office of the Bell foundry, awaiting the completion of its new church home, in which one of the most mod-

ernly equipped Sunday School rooms the church can provide, will be placed at its disposal. We would, that it were possible for us to even make mention of the long line of faithful workers who have served in the school in various capacities, many of whom have gone to their Heavenly reward.

The officers for the year 1910-1911 are as follows : Supt., Levi Schatz ; asst. supt., Dr. F. I. Patten ; sec.-treas., Howard Head ; asst. sec.-treas., Geo. Patten, sr. ; librarians, Lulu Peters, May Little ; organist, Belle Raucher ; asst. organist, Bertha Nesbit.

The Women's Mission Circle

We recognize at once, that any reference we can make in a brief sketch such as this must of necessity be altogether inadequate in setting forth the work accomplished by the sisters of the Mission Circle and the Ladies' Aid Society, in behalf of the church. Full of good works and self-denial, these societies have a record of which our sisters may well be proud. The mission circle was organized in the church, December 6th, 1881, Mrs Arnold, of Paris, being present and occupying the chair. Miss Fitch and Mrs McLaurin were also present and addressed the gathering. The following were the officers elected at the organization : President, Mrs Staniland ; Secretary, Miss Carrie Bell ; Treasurer, Mrs O. Collins. For some time, all the interest centered in foreign missions, but on Aug. 6th, 1884, a Home Mission Circle was organized to work in union with the F. M. Circle, both having the same staff of officers. In the course of time the scope of the work was enlarged to include Indian missions as well.

In October, 1906, the Mission Circle commemorated its 25th anniversary in a public way, and a summary of the work accomplished, and money raised, was presented by the Treasurer, Mrs. S. G. Kitchen. The money reported amounted to the handsome sum of \$2009.05. Since that date the work of the Circle has gone on,

how vigorously may be determined from the fact that the grand total of amount raised up to October, 1906, has been further increased up to the time of present writing to over \$2,400. Some of the active members of to-day were identified with the work early in its history, and it is worthy of note that Mrs. S. G. Kitchen, appreciated and beloved by her sisters in the work, has held office either as secretary or treasurer of the circle for nearly twenty-six years.

In closing this sketch, we quote the closing paragraph of Mrs Kitchen's address, given at the 25th anniversary in 1906. It is as true now as it was then.

"Can we realize how much our Mission Society has done for the Baptist Women of St. George. We are united as only service for Jesus can unite. We are interested in one another as only those can be who serve a common cause, and we give thanks to day for what we have accomplished in the past to help publish " the glad tidings of great joy "

The officers for the present year are : President, Mrs E. W. Patten ; 1st vice-pres., Mrs H. C. Newcombe ; 2nd vice-pres., Mrs F. H. Thompson ; secretary, Mrs W. H. Kerr ; treasurer, Mrs S. G. Kitchen.

The Ladies' Aid Society

The Ladies' Aid Society of the St. George Baptist Church was organized in the home of Mrs Enos Rosebrugh, Nov. 8th, 1892. Its object, as stated in the constitution, "is to assist in the temporal and further the spiritual interests of the church." A perusal of the records since the above date clearly shows how faithfully and well the sisters composing the membership of the society have endeavored to live up to and maintain its ideals. Ever watchful for opportunity and ever ready to render its assistance to the church financially or otherwise, it has added much to the comfort of our church life.

Among other services rendered, in 1894 it contributed \$200 to assist in the renovation and beautifying of

the church auditorium. In 1908 the auditorium was recarpeted, and the vestry was papered and repainted at the society's expense. In 1909 the vestry was re-seated with chairs at a cost of \$100 and a gas stove put in; and in March, 1911, the society voted to raise \$500 to go to the building and furnishing fund of our new church.

These are but the outstanding incidents in the work of the society, and do not fully indicate the amount of work done and money raised since the society was organized.

We close this resume by bidding our sisters God-speed in their work.

The following ladies are the officers for the present year: President, Mrs. Robert Rosebrugh; 1st vice-president, Mrs. H. C. Newcombe; 2nd vice-president, Mrs. Frank Ellis; 3rd vice-president, Mrs. S. G. Kitchen; 4th vice-president, Mrs. O. E. McIntyre; secretary, Allie Prine; treasurer, Mrs. Levi Schatz; auditors, Mrs. Walter Patten and Mrs. Frank Ellis.

The Young Ladies' Auxiliary

This, the youngest society in our church, was organized at the home of Mrs. S. G. Kitchen, February 2nd, 1907, and the following officers elected: Hon. president, Mrs. S. G. Kitchen; president, Jennie Tyrell; 1st vice president, Gladys Turnbull; 2nd vice-president, Ethel Atmore; secretary, Clara Graham; treasurer, Lexie Kay; organist, Mae Drake.

Its object is "to aid the Women's Baptist Missionary Society of Ontario and Quebec according to the constitution of that society." Meetings are held monthly. The subject of missions is studied, and a fine missionary spirit is being developed on the part of the young ladies of the church. We are pleased to record the fact that the first president of the Auxiliary has already decided to offer herself for work in the foreign field. Since organization in 1907, to the be-

ginning of the present year, the Auxiliary has raised the sum of \$101.65 for missions—a splendid showing for the young ladies connected with it. May their interest increase and their blessings be enlarged.

The officers for the present year are: Hon. president, Mrs. S. G. Kitchen; president, Mrs. Gordon Ellis; 2nd vice-president, Ethel Atmore; 3rd vice-president, Ada Howell; secretary, Hazel Atmore; assistant secretary, Clara Graham; treasurer, Anna Patten; assistant treasurer, Lulu Peters; organist, Anna Patten.

The Mission Band

That the children are not neglected in mission training is indicated by the fact that for a number of years a vigorous Mission Band has been maintained. While we have not the records by which to ascertain the exact date of organization, yet we have sufficient to indicate that this work has lain close to the hearts of a number of our sisters for a considerable length of time. Yearly reports to the church show that the children are being trained in the grace of giving, and have contributed generously according to their means and ability, to the work in which they are interested. The present efficient and beloved leader of the Band is Mrs. J. A. Bannister. The other officers for the year are Anna Patten, treasurer; Gladys Prine, secretary and Aggie Racher, organist.

And now our work is done. It is our hope that what is here recorded, brief though it is, may acquaint those who read, more fully with what has been attempted and accomplished by our workers in the past. In this way the future history of the St. George Baptist Church will show whether the children, as good stewards, have proved true to the trust, and used wisely and well their legacy left them by their fathers.

St. George, August 5th, 1911.