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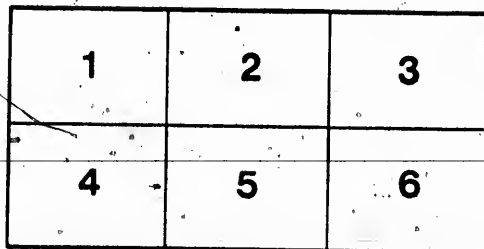
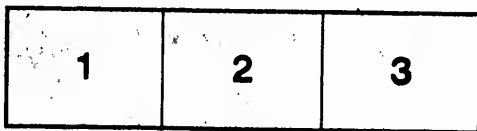
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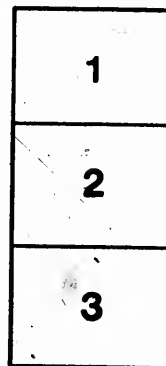
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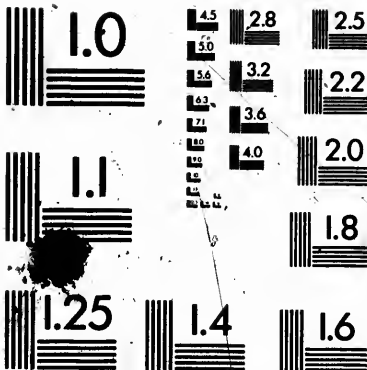
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QUARTER-CENTURY

MEMORIAL

OF THE

UNITED METHODIST CHURCH

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June 4 - 1918

QUARTER-CENTURY MEMORIAL,

1849-1874,

OF THE

**Bond St. Congregational Church,**

TORONTO.

—COMPILED, AT THE REQUEST OF THE CHURCH;

BY REV. F. H. MARLING,

PASTOR.

TORONTO:

DUDLEY AND BURNS, PRINTERS, COLBORNE STREET.

1874.

**OFFICERS OF THE CHURCH.**

APRIL, 1874.

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**PASTOR :**

REV. F. H. MARLING.

**DEACONS :**

MESSRS. J. FRASER; J. J. TOLFREE, *Treasurer*; J. W. WEY;  
T. J. WILKIE; J. J. WOODHOUSE, *Secretary*.

**Sunday School Superintendents :**

BOND STREET—MR. C. S. MILLARD.

ELIZABETH STREET—MR. J. J. WOODHOUSE.

**Principal Public Services:**

SUNDAY—Morning, at 11; Evening, at 7.

MONDAY—Pastor's Bible-Class, 8 p.m.

WEDNESDAY—Prayer Meeting,  $\frac{1}{4}$  to 8 p.m.

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## QUARTER-CENTURY MEMORIAL.

1849-1874.

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The following outlines of the history of the church during the past twenty-five years have been drawn up and published, in the belief that such records are always worth preserving, alike for their memories of the past and their suggestions for the future; that the facts here narrated are for the most part unknown to that four-fifths of the church and congregation who have joined us within the last ten years, but who will feel an interest in the story of the early days; and that there are many former worshippers among us, occasional visitors, kindly neighbours, and others, for whom the same items will have a certain value.

The materials for compiling full statistical tables have been found, on research, to be too defective to allow of that completeness which is essential to their being of much service. Such as could be given will be found in these pages. Let the lesson be learned, here and elsewhere, of recording such particulars, as they arise, and in a permanent form.

On Tuesday evening, February 13, 1849, ten male members of the Congregational Church, Toronto, (Rev. John Roaf, pastor,) met in the house of Mr. James Woodhouse, [now No. 241,] Yonge Street, and took the first steps towards the formation of a Second Congregational Church. They at once began to hold services at the same place, with their families.

Rev. Archibald Geikie, then pastor of the Congregational church at Moore, near Sarnia, was invited to officiate among them for three months, and, having accepted the invitation, began his labours on Sabbath, the 11th of March.

In the meantime, a rough-cast building on Richmond Street West, south side, near Yonge Street, originally erected by the Episcopal Methodists, and more recently occupied by the United Presbyterian congregation (Rev. Dr. Jennings'), who had just removed to a new church on Bay Street, had been rented for one year, for \$100, with the option of purchase within six months for \$1200. The house contained about 200 sittings. Having been put into good condition and suitably furnished, it was opened for Congregational uses on Sabbath, the 25th of March. The services were held morning and evening, at 11 and 6 o'clock.

It had been previously agreed, "not to adopt the system of pew-rents, but voluntary subscriptions, to defray the expenses." These subscriptions were paid quarterly.

On Tuesday evening, April 19th, 1849, in this building on Richmond Street, twenty-six persons entered into covenant with each other to form a Church of Christ, "holding the views and principles as to Order, Discipline and Doctrine usually known as Independent or Congregational," and under the name of "The Second Congregational Church in Toronto," the service being conducted by Rev. A. Geikie, who gave to each member the right hand of fellowship. The names of those so constituting the church, as given in the minutes, were,—Mr. and Mrs. John F. Marling, Mr. and Mrs. Thomas J. Fuller, Mr. and Mrs. W. D. Taylor, Miss Margaret Taylor, Miss Susan McCord, Mr. John Lander, Mrs. Jacob Latham, Miss Jane Latham, Mr. and

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Mrs. John Rains, Mr. John W. Marling, Mr. and Mrs. Robert Beekman, Mr. and Mrs. Thomas E. Cribb, Mr. and Mrs. James Woodhouse, Mr. J. Joseph Woodhouse, Misses Ann A., Ellen A. and F. Miriam Woodhouse, Mr. William H. Rodden and Mr. J. A. Bridge. These were joined; five days after, by Mr. John Nasmith, Mr. and Mrs. E. F. Whittemore, and Mrs. (Dr. J.) Rolph, making up a membership of thirty.

At the same time, a Sabbath School was opened; Mr. J. Joseph Woodhouse and Miss Ann A. Woodhouse being the first teachers.

On the 26th of April, Messrs. John F. Marling and W. D. Taylor were chosen DEACONS of the church, and were duly "addressed on the duties of their office, and set apart for them, in the presence of their brethren and the congregation," on Tuesday evening, May 1st. Mr. Marling was at the same time chosen Treasurer by vote of the church meeting.

On the 4th of May, at a meeting of the church, held at the residence of Mr. Woodhouse, a call was unanimously voted to Rev. Archibald Geikie, to become the pastor of the church, the salary of \$400 a-year being pledged to him, payable quarterly; to be made \$500, if possible, "a strong desire being expressed by all to increase the amount, if it should be in their power, at as early a period as possible." On the 28th of February following (1850), the salary was made \$500 for the current year, and \$600 were promised for the ensuing one. This call was accepted by Mr. Geikie on the 7th of May, and thus the church was fully officered for service.

The above condensed recital of facts, names and dates, however, gives but a faint impression of the mingled solici-

tude, enthusiasm and steadfastness with which this new movement was inaugurated. There was evidently much of the family-feeling among the little company. They met frequently, and held long deliberations at every step. Their givings were generous and free.

As an illustration of the spirit prevailing among the original members of the church, the action taken on a disputed question may be cited here. "The body was composed entirely of two parties, namely, Odd-Fellows, and those who were quite averse to Odd-Fellowship. There appeared, then, this bar to their union, and after considerable discussion it was agreed that those who belonged to that Society should meet and consider the subject, and report their decision at the next meeting." At the next meeting, accordingly, 20th of February, the following resolutions were reported as having been adopted by the members of the Order:—"1. That it is the opinion of the undersigned that the making of Odd-Fellowship a barrier to church-membership is the exercise of an undue interference with the consciences of others, and they cannot recognize such a principle of action on the part of a Christian Church. 2. That nevertheless, for the sake of harmony and expediency, and for the peace of mind of our esteemed brethren who disagree with us in this matter, we will and do hereby consent to withdraw from Odd-Fellowship at our earliest convenience." (Signed by six male members, and by two others as to the first resolution, who add, "We dissent entirely from the second at present.")

Of the thirty who formed the foundation of the church, there still remain in our fellowship, it will be seen, after the lapse of a quarter of a century, the following five members: Mrs. John F. Marling, Miss Susan McCord, Miss Jane Latham (now Mrs. T. Kirkpatrick), Mrs. J. Rains and Mr. J. Joseph Woodhouse. Death, removals and other changes have taken away the rest.

Two week-night services were held at first, on Tuesday and Thursday evenings.

On the 26th of September, 1849, a Committee was appointed to conclude the purchase of the Richmond Street

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property for \$1200, which was effected, two of the members giving their notes for the amount. On this account, the deed was taken in the name of one of them, Mr. John F. Marling, who was to hold it for the church, and be ready to transfer it when he was freed from personal obligations, till which time the church would pay rent as before.

On the 4th October, the pastor brought the claims of the Sabbath School before the church, urging that steps be taken to strengthen the hands of those labouring in that work, that "the church should identify itself with it," and that a library be furnished. Consequently, Mr. Lander was appointed by the church to act as Superintendent, a Committee of four was chosen "to watch over the school and co-operate with the teachers in devising means for its extension," Mr. J. J. Woodhouse being chosen Secretary and Librarian, and Mr. W. B. Geikie, Deputy-Superintendent. Mr. E. F. Whittemore offered the gift of a Library. It does not appear, however, that Mr. Lander accepted the position of Superintendent, Mr. T. J. Fuller having acted in that capacity for a short time, and being succeeded by Mr. J. J. Woodhouse, who continued to serve with great assiduity for the next twelve years.

During the first year of the existence of the church, there were added to its membership, 8 by profession and 9 by letter. Pastor and deacons had been chosen, a building had been secured, and pecuniary engagements had been met. A Sabbath School had been formed. Peace and harmony had been enjoyed. The congregation steadily increased.

The minute-book records several matters of practical detail engaging attention from time to time, during this early period, which may be worthy of brief mention here, such as

—A proposal, not adopted, to change the hour of evening service from 6 to 6.30 or 7 o'clock; another, more than once urged without effect, to erect a school room on the rear of the Church lot; another, to substitute Dr. W. L. Alexander's (Edinburgh) collection of hymns for the two books, "Watts' Psalms and Hymns," and the "Congregational Hymn Book," at first in use; slight changes in the order of service; the commencement of a Poor Fund by collections at the Lord's Supper (July 31, 1851); and the introduction of an organ, which was the act of an individual member, on his own responsibility, (though afterwards accepted by the church), and caused some difficulty.

Other deacons were also chosen, (October 31, 1850), on Mr. Taylor's removal from the city, namely, Messrs. E. Perry, J. Nasmith, and James Woodhouse, the last declining to serve; and again, (April 1, 1852), when Messrs. J. Woodhouse and E. F. Whittemore were elected, but neither accepted the office.

In the month of July, 1852, the Church became a member of the Congregational Union of Canada West, which in 1853 combined with that of Canada East to form the Congregational Union of Canada.

On Sabbath, March 6th, 1853, Mr. Geikie announced from the pulpit that he should close his labours as pastor at the end of the current month. In connection with this event, it is fitting to record that previous to his coming to Canada, in 1842, Mr. Geikie, who had been in business in Edinburgh, was an active and valued deacon of the Congregational Church of which Rev. W. Lindsay Alexander, D.D., was, and still is, the pastor; that on his removal to this country he purchased a farm on the St. Clair river, in Moore, a few miles below Sarnia, where he

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was ordained pastor of a Congregational church; and that after leaving Toronto, he laboured for many years as the minister of churches in Massachusetts and Connecticut, until his death, July 27, 1872, at Canaan, Connecticut, at the age of 75 years. Two of his sons are in the ministry, Rev. Archibald Constable Geikie, D.D., now pastor of a Presbyterian church in Bathurst, New South Wales; and Rev. John Cunningham Geikie, D.D., late pastor of Islington Chapel, London, England. Another, Walter B. Geikie, Esq., M.D., is a medical practitioner in Toronto.

From April 1, 1853, to October 1, 1854, exactly a year and a half, the church was without a pastor, and, it hardly need be said, suffered seriously for the want of regular oversight. The membership declined, and the hearts of those that remained were sometimes faint within them. There was exhibited here, however, an example of that "tenacity of life" which has often been noticed as characteristic of a church, a body which it is very hard to kill. A nucleus existed which loved the cause too well to give it up. The Sabbath services were regularly maintained, at first by students of the Congregational Institute (now College), and afterwards principally by John Scoble, Esq., formerly Secretary of the British and Foreign Anti-Slavery Society, who had newly arrived in Canada. Mr. Scoble occupied the pulpit from June 1853 for some twelve months, and rendered other service to the church in perfecting its organization and arranging its affairs. On the 17th of April, 1854, the church gave him a call to the pastoral office, which, however, he did not see his way clear to accept.

During this time, the entire cost of the Richmond street property having been at length met by subscription, the

same was duly vested in Trustees,—Messrs. Edward Perry, John Lander and Alexander Hamilton. The deed was drawn with special care, as well as the rules for the election of trustees. The Church roll was also corrected, none but *bona fide* members being retained on the list. The number had been reduced to 35. The house of worship was also put in a good state of repair.

In June, 1854, an invitation was sent to Rev. F. H. Marling, then pastor of the Gosford street Congregational church, Montreal, to supply the pulpit during his usual summer visit to his relatives in Toronto, which he did, and on the 10th of July, a cordial and unanimous call was given him to become the pastor of the church. On the 24th of August this call was accepted, and on Sabbath, 1st October, 1854, Mr. Marling entered on the office which he holds to this day. There was no regular installation or recognition service held, but on the previous Sabbath, Rev. W. Ormiston, then one of the masters of the Normal School, delivered a virtual "charge to the people"; and on the day itself, Rev. William Hay of Scotland, C. W., assisted in the services. The pastor joined the church by regular letter of dismissal from his former charge in Montreal. The church offered him a salary of \$600. It was stipulated from the first that he should have a month's vacation every year, during which the church would provide supply for the pulpit.

For the information of those who have any personal curiosity on the subject, it may be stated that the new pastor was a native of Ebley, Gloucestershire, England; came to Toronto in 1842; joined "the Congregational church" there, (now "Zion,") under Rev. John Roaf's pastorate, early in 1844; was recommended to the "Congregational Academy," as the present "Congregational College" was then called,

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in the fall of the same year, under the auspices of the late Rev. James Drummond, by the church at Brockville, where he was engaged in a mercantile house ; pursued his studies accordingly under Rev. Dr. Lillie until June, 1848 ; proceeded in the following September to Montreal, to supply the Gosford street (second) Congregational church, founded in 1842 by Rev. Dr. Carruthers ; and was ordained pastor of the same November 7, 1849.

Under the new pastorate, the work of the Church went quietly and steadily forward. The statistical returns for the years ending in May, 1855 and 1856, show additions to the membership of 20 and 41 respectively, and these figures indicate a corresponding increase in the congregation.

The Congregational church in Adelaide street having been destroyed by fire on Sunday night, February 26, 1855, the use of the Richmond street building was offered the next day, at any time when not already in use. Though the former church was accommodated more conveniently elsewhere, the offer was gratefully acknowledged, and the first church meeting after the fire, on Friday evening, March 2, was held in Richmond street.

On the 30th of August, 1855, it was agreed to establish the "Pastor's Lending Library," still in use in the vestry. The collection for this object, on the first anniversary of the pastor's settlement, was \$49.

Mr. Edward Childs was chosen deacon on the 11th of December, though he was not prevailed upon to accept the office until the following July. On the same evening a Committee was appointed to select a site for a new church, north and east of the Richmond Street location, to ascertain what that property could be sold for, and the cost of a building accommodating 500 to 600 persons ; and the pastor's salary was raised by 50 per cent.

In May, 1856, a good use was made of growing resources by the offering of the church's first gift to Home Missions; the amount was \$125. During the same month, it was resolved to invite the Congregational Union to hold its annual meeting for 1857 in this Church. The Union "of Canada" had not so far met in Toronto; that "of Canada West" had done so last in 1853. The invitation for 1857, however, was not accepted, Montreal claiming the meeting under a previous understanding.

The Committee appointed, as above, in December, 1855, to secure a new site to the north-east, having reported in favour of enlarging the existing house, that course was resolved on in May, 1856. Two plans were submitted, one for adding a transept, with a vestry in the rear, whereby 150 extra sittings would be gained; the other, for simply lengthening the building and adding a school room at the rear. The latter plan would only add 90 sittings, but would provide the much-needed accommodation for the Sabbath School and week-night services. It was adopted. The estimated cost was \$1000 to \$1,200. It was decided, with characteristic caution, at first to proceed only with the enlargement; but the schoolroom was added before the end of the year. While the enlargement was in progress, the old high pulpit, with precentor's desk beneath, was changed into one of a more modern style. The cost of enlargement was very nearly covered at once by subscriptions, and that of erecting the schoolroom partly met in the same way. The church was re-opened on Sabbath, September 7, and the schoolroom on the 31st December. The entire actual cost of these improvements, with others effected "while we are about it," was \$1,736.

On the 28th September, the pulpit was occupied by Rev.

Dr. Wilkes, and the Rev. E. N. Kirk, D.D., of Boston, who had come to the city to take part in the dedication of Zion Church and the installation of Rev. T. S. Ellerby as its pastor.

In 1856, the Pastor's Bible Class was formed, with a membership of about 30, meeting an hour before the Thursday evening service.

In February, 1857, the pastor received another addition to his salary, which was made \$1,000.

During the following summer, the hour of Sabbath evening service was changed from 6 to half-past 6 o'clock, not without resistance to the innovation.

It was also decided that the financial year of the church, which hitherto had begun and closed at the time of its formation, namely, in April, should thereafter coincide with the calendar year.

It had been ordered, in a series of rules passed on the 8th of May, 1854, in relation to Trustees, that "the deacon or deacons of this church, for the time being, shall have the custody of, and make the entries in, the church books, such books to be accessible to the members for examination and use when required." By vote, on February 2, 1858, the words "and Pastor" were inserted after "deacons" in the above rule.

In connection with this, it may be stated that the minutes of church meetings were entered by Rev. A. Geikie during his pastorate, May, 1849 to March, 1853; by Mr. John F. Marling, from March 1853 to February 1863; by Mr. James Fraser, from February 1863 to January 1865; by Mr. Thomas Gray, from January 1865 to September 1868; and by Rev. F. H. Marling from September 1868 to the present time. The minutes of each meeting since April 1853, have

been regularly submitted to the succeeding one for confirmation. Two books have been entirely filled, and a third partly, with these interesting records, which are at once concise and full. The first, an ordinary quarto, pp. 250, embraces the period from February 12, 1849, to December 26, 1857; the second, one of the folio blank forms issued by the English Congregational Union, pp. 190, extends from February 2, 1858, to January 18, 1870, and contains the Roll of Church Members for the whole period, and the Baptistal Register during the present pastorate. The third minute book, a folio volume, not specially prepared for the purpose, containing 402 pages, was opened February 3, 1870, and is written up to page 90.

Early in the year 1858, daily Union Prayer Meetings were established in Toronto, in which several members of this church took an active part, with the hope of receiving a share of the blessing then bestowed on the churches in Ireland and the United States. At the same period—the precise date being unknown—was begun the *Sabbath evening prayer meeting*, which has been sustained ever since, and has always been regarded as one of our most profitable services.

On the 27th April, 1858, at a church meeting, two weeks' leave of absence were voted to the pastor, and a purse containing \$102 put into his hands, to enable him to attend the May Anniversary meetings in New York, a visit which was one of great interest to him, and enabled him to renew or form acquaintances which have proved most valuable even to the present time.

In September, 1858, a plan was originated for holding District Prayer Meetings in several parts of the city, and carried out with considerable success.

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On the 28th December, 1858, the church agreed to elect three additional deacons. It was also thought best to adopt special rules for such election, and to issue the same in a printed circular to all the members of the church, with a list of the male members to be marked by all voters. The choice was to be made by ballot, without nomination; by the members present at the meeting; by a majority of the votes cast; failing which majority on the first vote, the six names standing highest were to be reported, and for three of these one or more other votes to be taken till the choice was made. The election, held January 28, 1859, resulted in the choice of Messrs. E. F. Whittemore, Henry Hewlett and James Fraser. But Mr. Whittemore again declined to serve, as he had done seven years before. On the 19th of February following, the community generally were shocked by the death, after a very short illness, of this christian merchant, in whom the church lost one of its most liberal friends. A funeral sermon was preached by the pastor, in Zion church, which, as a larger building, was kindly offered for the occasion by Rev. T. S. Ellerby, and the deacons.

In February, 1859, it was agreed thereafter to take up a collection for Foreign Missions at the monthly missionary prayer meeting, a custom kept up ever since.

Beginning on Wednesday evening, the 8th of June, 1859, and continuing till the 14th, the Congregational Union of Canada held its Sixth Annual Meeting in this church. The ministers and delegates were glad to meet in Toronto once more, after six years' interval, and assembled in large numbers. There was also an unusual proportion of visitors from the United States, including Rev. Dr. O. E. Daggett, of Canandaigua, and Rev. Jonathan Edwards, of Rochester, N.Y., and Rev. Dr. J. O. Fiske, of Bath, Maine. Rev. T.

S. Ellerby, the pastor, and the members generally, of Zion church, though it had withdrawn from the Union in 1852, gave willing assistance in providing hospitality, and all felt it to be a privilege to entertain the Union in the city.

Towards the close of the year 1859, the question of substituting some one Hymn Book for "Watts" and the "Congregational" came up for consideration in the church, as it had in the Union during the summer. With entire unanimity, it was resolved, first, to adopt some *one* book, and secondly, to choose the "Sabbath Hymn Book," not long before issued by Professors Park and Phelps and Dr. Lowell Mason. It came into use on the first Sabbath in 1860, and has continued to be our manual of Divine Praise, until now. Notwithstanding some alterations and abridgments that are to be regretted, and a rise in price, the book has endeared itself to the people by its rich store of "psalms and hymns and spiritual songs," and by the hallowed associations that have grown around it during these twice seven years.

The year 1860 is memorable as that in which the "week of prayer," from the first to the second Sabbath in January, was first observed by Evangelical Christendom. At the call of an American Presbyterian mission, meeting in Lodiana, Northern India, this first "World's Union Prayer Meeting" was held. The call struck a chord in Christian hearts the world over, and without any ecclesiastical authority being put forth, the prophecy was fulfilled, (Zech. viii. 20, 21,) "It shall yet come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also." This church cordially identified itself with

the movement from the beginning, and established a noon prayer meeting, the evening being left free for Union services. The mid-day service was largely attended by christians of various churches, and was continued until the first of May following.

At the beginning of the year the system of the "Weekly Offering," payable in envelopes, was substituted for that of quarterly subscriptions which had hitherto been practised, the new system having been found by experience elsewhere to be at once more productive of revenue, more easy to the subscriber, and far less labourious to the financial officers of the church.

In March, 1860, acknowledgement was received of the first contribution made by this church to the "Congregational Ministers' Widows' and Orphans' Fund Society," amounting to \$45. The same object has been included in our benevolent contributions every year from that time. The church at the same time expressed its anxiety that the Act of Incorporation about to be obtained for the Fund should give no sanction to the holding of property for revenue by ecclesiastical bodies; which was forbidden by the Act when passed, the Trustees having anticipated the church's desire.

In the same year, the demand for "more accommodation" led to the formation of a committee to consider the raising of a Building Fund, with a view to future operations.

The first contribution of this church to Foreign Missions, \$50, (made up by the monthly prayer meeting collections and a Sabbath collection,) was sent in May, 1860, to the American Board at Boston, and was used to constitute Rev. Adam Lillie, D.D., an honorary member of the Board. With very few exceptions a contribution has been made for

this object in each succeeding year, its destination being varied, however, between the American Board, the American Missionary Association (for the Freedmen), the Indian Mission, and the London Missionary Society. Of late years the latter Society has been selected.

The present Church Roll was compiled in July 1860, from the materials furnished by the successive entries in the church books. It has been kept up carefully from that date, so that it may be seen at a glance who have been *admitted* into the church, and who *removed* from it, and in each case *when* and *how*; and who *remain* in fellowship.

A pleasing circumstance occurred at the end of this year. There was a prospect of a deficiency in the church income; but by some anonymous giver, there were put into the plate on five successive Sabbaths, the sums of five, ten, twenty, thirty, and forty dollars, in all \$105, whereby the expected balance against the church was changed to one in its favour.

The subject of the weekly observance of the Lord's Supper also came up for consideration, having been presented from the pulpit and discussed at church meetings. But there was no sufficient agreement in its favour, to warrant departure from the previous monthly custom, which is still maintained.

On the 28th of November, Mr. James Douglas, who had recently been received into the church, was, after public hearing, and private conferences, recommended to the Congregational College of B. N. A., as a young man promising to be adapted to the work of the ministry.

On the 3rd January, 1861, another addition of \$100 was made to the pastor's salary, and was paid for that year. In 1862, however, some liberal subscribers having been



death or removal, the pastor himself proposed that it should again stand as fixed at the beginning of 1857.

In May, 1861, the church sustained a great loss by the death of Deacon Edward Childs, who, during the previous five years, had "used his office" so "well," that he was felt to be the personal friend of every man, woman and child in the place.

At the Congregational Union meeting, held at Kingston, in June, 1861, a request was made by that body for the services of the pastor of this church as a Delegate to England, as colleague with Dr. Wilkes, to represent the case of the Canadian churches to the Colonial Missionary Society. There had been, for many years, strong pressure from that Society, to reduce the amount and shorten the duration of Missionary grants. But the Canadian administrators of the joint fund formed by English grants and Canadian contributions, while agreeing perfectly in the desirability and necessity of self-support on the part of these Missionary churches, contended nevertheless that they were bringing them on to this condition as rapidly as circumstances allowed. And it was thought that personal conference on these matters, in London, between the Committee of the Colonial Missionary Society and representatives of the Canadian churches might remove the causes of friction, and make future co-operation more pleasant. Members of the Union agreed to supply the pulpit at Toronto during the three months of the pastor's expected absence. The church, promptly and unanimously, agreed to the proposal, extending the term to four months, if necessary. Immediately afterwards, Dr. Wilkes found himself unable to take the journey, but though greatly disappointed, his junior colleague was urged by the Union Committee to go alone,

which he did, sailing from Quebec in the steamer *Great Eastern*, with part of his family, on the 6th of August. Previous to his leaving, supplies had been secured for every Sabbath up to the end of October.

In connection with this mission, it was then proposed that Mr. Marling should avail himself of the opportunity so provided, to appeal to his personal friends and others for aid in the erection of the new church building so much needed. Accordingly there were sent after him to England, resolutions adopted on the 8th of August, and setting forth the need and purpose of erecting on a site north-east of the one then occupied, a brick church seating 500 persons on the ground floor, the site being estimated to cost \$3,000 and the building \$7,000, in all \$10,000; and pledging themselves to raise one-half of this sum among themselves and to secure the property to Congregational uses.

On reaching England, Mr. Marling found that his prosecution of his work on behalf of the Canadian churches generally, was seriously impeded by the holiday season, then at its height. The same circumstance, however, gave him the opportunity of attending the Evangelical Alliance Conference in Geneva, in September. He met with the officers of the Colonial Missionary Society, and offered to attend meetings and preach on its behalf, as they might see fit to use him, and was thus engaged at Rev. Thomas Binney's, Rev. Samuel Martin's and Rev. Joshua Harrison's churches in London, at Manchester and Chatham, at Stroud and Cheltenham in Gloucestershire, and at Glasgow and Dundee in Scotland, and advocated the cause of Colonial Missions at the Congregational Union meeting in Birmingham, in October. In meeting at length with the Com-

mittee in London, he was able to secure some concession to Canadian views, though not all that was desired.\*

Not until the end of October, and of the three months for which his services had been asked by the Canadian Union, did he allow himself to turn aside from their work to seek any aid for his own people. Then, however, he presented their case, and succeeded in obtaining the gross sum of £570 sterling.

On the 24th of January, 1862, he was given a hearty "welcome home" at a well-attended social meeting, to which he gave a narrative of his travels and work.

During his six months' absence, the pulpit was faithfully supplied, and the deacons closed the year's accounts with a balance in hand.

Steps were at once taken to open a subscription list within the church and congregation, (the pastor being made Treasurer of the English and Canadian contributions until a purchase or contract was made,) and to buy or build a place of worship. Some thought was entertained of acquiring the United Presbyterian Church building on Gould Street, then without a pastor; but it was not for sale. On the 1st of May, the Building Committee reported that they saw their way clear to \$7,000 out of the \$10,000 estimated expenditure, and were authorized to sell the Richmond Street property. It was offered, however, without a purchaser.

On the 3rd of July, the following rule was adopted in relation to non-resident members:

"Members of the church permanently removing to other places, are

\* Particulars in regard to the occasion and results of this mission to England will be found in the *Canadian Independent*, vol. viii., pp. 17, 18—30, 130—132, 160—164, 281—286, 307—310, 342—344.

expected to obtain a letter of dismissal within twelve months. Should they so long neglect this duty, of which they shall be duly informed and reminded, their names shall be reported to the church, intimation of the fact being also sent to them, if their address be known. At the next regular meeting, unless sufficient cause to the contrary be shown, the church shall withdraw its fellowship from them as no longer under its watch and care. In cases allowed to be exceptional, the parties shall be expected to keep the church informed concerning themselves, and a report shall be presented to the church at least twice in a year so long as the membership continues."

On the 30th of July, the following was adopted :

"Members of this church, who, without having removed to a distance, shall absent themselves from the Lord's Table for three months, without giving a satisfactory reason therefor, shall be reported to the church."

On Sabbath, the 24th of August, 1862, a sermon was preached in commemoration of the 2,000 Non-conforming Ministers, who, on that day two hundred years before, had left their "livings" in the Established Church of England, rather than submit to the new "Act of Uniformity" recently passed by Parliament, and zealously enforced by the restored King Charles II., at the instigation of the High Churchmen of the time. "Bicentenary Readings" were also given, on the following Tuesday and Thursday evenings. It may be added that, at the Union meeting held in the previous June, Rev. W. F. Clarke read a paper on the "History of Nonconformity in England in 1662," and Rev. F. H. Marling presented one on the "Reasons for Nonconformity in Canada in 1862," both which were published together in a pamphlet.

In the fall of this year, an arrangement was made for a course of twelve lessons on Sacred Music, on Tuesday and Friday evenings, by Mr. Colin Pearson. Over a hundred tickets were sold.

On the 21st of October, the Ladies of the church, after

the usual period of busy preparation, took their part in the building enterprise, by opening a Bazaar in the Music Hall, by which they realized the sum of \$700, above all expenses. The Bazaar was conducted without any resort to the objectionable practices so often adopted on such occasions.

From time to time, at this period, the Building Committee were reporting on various lots which they had inspected; that finally selected, on the corner of Bond and Cruickshank streets, being first mentioned, January 2, 1863.

On the 29th of January, a Committee appointed on the 8th, "to confer with the Pastor and Deacons, in relation to the spiritual condition and the organization of the church," reported, among other matters, a recommendation to increase the number of the Deacons from three to six, to hold office for three years, two retiring annually; to facilitate the working of which plan, if adopted by the church, the present Deacons—Messrs. Marling, Hewlett and Fraser, were willing to place their offices at the disposal of the church. The plan was adopted, as well as one for conducting the election of deacons, substantially the same as that above described under date of December 28, 1858.

The election was held on the 4th of February, and resulted in the choice of Messrs. J. F. Marling, H. Hewlett, J. Fraser, W. R. Ross, J. Turner and E. Perry.

At the same time, the practice was begun, which has been annually renewed with so much advantage, of dividing the several duties of the diaconate into departments, each of these being placed under the special charge of one or two members of the body. This system, in the hands of faithful men, ensures definite responsibility and prompt efficiency, and is the exact opposite of that pointed out in the proverb,

"What's everybody's business is nobody's business." While practical details were thus committed to individual deacons, they continued to meet with the pastor, at least once a month, to consult on all matters of general interest to the church, and to prepare business for the action of the church meetings.

It was on the 16th of February, 1863, that the church finally resolved, after all the lengthened deliberations recorded above, on the purchase of the lot on which its present house of worship stands, measuring 101 feet on Bond Street by 116 on Cruickshank Street, for \$2,200, the deed being taken for the present in the name of Mr. James Fraser. At the same time, plans for the building were presented, prepared by James Smith, Esq., architect, which were afterwards generally approved.

Some trouble was found in fixing upon a name for the new edifice. "Whitfield Church," "Christ Church," "Bethany Church," were successively proposed, without finding favour, and at last the present title, of "Bond Street Congregational Church," was adopted, as expressing *what* and *where* the building was, though not the most compact and euphonious conceivable.

The formation of the new Trust Deed engaged no little attention at this time. The blank form issued by the Congregational Union of C. W. in 1856 was adopted with slight variations. Messrs. John F. Marling, James Farquhar and Joseph James Tolfree were appointed Trustees. The deed was executed on the 6th of June. The following rules were adopted in relation to the Trusteeship, and are printed here in full, as they have not been previously published :

"1. That the Deed and Book containing records pertaining to the Trust, as well as the other records of the Church or Subscribers, shall be

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accessible to the members of the Church or Subscribers for examination and reference, when required ; and, further, that all the entries made in the aforesaid Book, containing the records pertaining to the Trust, shall be at once copied into the Book containing the Minutes of the Meetings of the Church.

"2. Whenever any vacancy shall occur in the Board of Trustees, the Deacon or Deacons of the Church for the time being, or the Treasurer of the Subscribers, shall notify the Church or Subscribers of the same, within a period of six months from the time of such vacancy occurring, and shall also without delay call a special meeting of the Church or Subscribers, by notice during Divine Service on the two preceding Sabbaths, for the purpose of filling such vacancy, a majority of those present and voting having the power to make the appointment required.

"3. Notice of the intention to propose the removal from office, of any Trustee or Trustees, shall be given during Divine Service, on the two Sabbaths preceding the meeting of the Church or Subscribers, at which such proposal shall be brought forward ; and the Pastor or other person officiating shall be required to read such notice, if presented by the other Trustees, the Deacons, or any ten members of the Church.

"4. No action shall be taken by the church in relation to the sale or purchase of property, or the appropriation of the proceeds of any sale, unless notice of the intention to introduce proposals to such effect has been given during Divine Service on the two next preceding Sabbaths.

"5. Wherever, throughout the foregoing rules, any powers are given to Subscribers and their officers, these powers shall and may be exercised only in the event provided for in the Title Deed, viz., that this 'Congregation or Society shall cease to exist as a Church.'

"6. These rules may be amended at any church meeting, provided that notice of any proposed amendment has been given at the preceding church meeting, and that public notice of the intention to propose amendments has been given in the Call for the meeting at which they may be proposed."

The Building Committee reported on the 27th April, in favour of accepting the tenders of Mr. James Worthington and Mr. George Carroll, which together amounted to \$7,311. This being approved, the contracts were duly executed, and thereupon the pastor at once handed over the treasurership

of the Building Fund to Messrs. John F. Marling and William R. Ross, his chosen successors. His receipts, as shown by the account then rendered to the church, had been—from Canada, \$2,022 34; from England, \$2332 56, total, \$4,354.90; expenditures, on account of lot and charges \$1,016.70.

In April, 1863, a change was brought about in the relation of the church to the Sabbath School founded at its formation, held on its premises, and aided by its contributions, but heretofore existing as a separate and independent organization. "With the view of bringing the Sabbath School into closer organic union with the church," the "Teachers' Association" proposed to become the "Sabbath School Committee" of the church, on the following plan, which the church accepted, and which still remains in force. Messrs. W. R. Ross and T. Gray were the first representatives appointed by the church on the committee.

"I. That the present members of the Association be members of the proposed Committee.

"II. That by virtue of his office, the Pastor of the Church shall be President of the Committee, and of the School.

"III. That the Church shall annually appoint two of its members, in addition to the Teachers, to serve on the Sabbath School Committee; and that the Committee shall have power to add to its number, from time to time, persons found willing to take part in the teaching of the School; it being understood that persons otherwise qualified, though not members of this Church, may be thus appointed. That the removal of names from the Committee be likewise in the power of that body. Provided that all additions or removals be notified to the Church every quarter.

"IV. That the Sabbath School Committee shall decide what offices shall be established in the School, elect persons from their own number to fill them, and manage the other affairs of the School; reporting to the Church at the end of the year, or oftener, if required.



"V. That funds for the support of the School shall be provided by the Church in such methods as may be agreed upon by the Church and the Committee."

The corner-stone of the new building was laid on the 8th of June, 1863, by the pastor, to whom a silver trowel in the form of a maple-leaf was presented for the purpose. He was supported by a number of his brother ministers, who were on their way to the Union Meeting in Montreal,—Revds. C. P. Watson, E. Barker, T. Pullar, W. H. Allworth, W. F. Clarke, J. Unsworth, C. Duff, R. Hay, R. Brown, J. Brown, H. Denny, and A. McGill. Some of these took part in the devotional exercises; addresses were delivered by the pastor and Rev. W. F. Clarke. The party afterwards took lunch together at the house of Mr. J. Fraser.

During his vacation in the summer of 1863, somewhat prolonged for the purpose, the pastor received some contributions from churches in the United States in aid of the Building Fund. The liberality of the Clinton Avenue Congregational church, Brooklyn, (Rev. Dr. W. I. Budington,) which Mr. Marling had more than once supplied in former vacations, deserves special record, a collection of \$250 having been made there for this object. In all, the sum of \$1,200, American currency, or \$754 in gold, clear of expenses, was received from our friends "across the line."

In view of the expected entrance upon a new building, the following rules were adopted, October 5, on the delicate question of the occupancy of sittings therein.

"1. That the Deacons be and are hereby empowered to reserve such portion of the new building as they deem desirable for the accommodation of those members of the Church and congregation who take a leading part in the singing. 2. That the present occupants of pews in the old building shall be at liberty to occupy seats, if practicable, in

a corresponding position in the new building. 3. That should there be two or more applicants for any of the remaining pews, the applicant who has been longest connected with the Church or congregation, shall have the preference."

To complete our account of this matter, we may anticipate time a little and say, that when the choice of sittings was actually made, two months later, on this plan, a great deal of confusion and dissatisfaction resulted, large families finding themselves in small pews, and small families in large pews, private exchanges only causing more difficulty, and hardly any one being thoroughly suited. There was a great pressure upon the centre pews, which could have been allotted three times over. To solve the difficulty, a cry arose from the seat holders themselves, for the placing of a fixed rental on the pews, much higher in the case of those which everybody wanted than for those in less demand. To this urgency the officers of the church judged it wise to yield, and accordingly submitted a report to a special church meeting, called on the 10th of December, and very largely attended, proposing a list of graduated prices for the seats in various positions in the church; it being estimated that two-thirds of the entire amount, (allowing that one-third of the sittings would not be occupied immediately,) with the open collections, would meet the increased expenditure now to be incurred. The remainder of the report, which was adopted, may be quoted in full, as the matter of seat-letting has been managed from that time till now on the same basis.

"It would appear at first sight that the proposed plan of renting the seats entirely dispenses with the weekly offering, but the Deacons strongly recommend, whatever sittings may be taken, that the rental thereof should be paid weekly, thus continuing the principle of the weekly offering, with the renting of the seats; should there be any persons, however, who prefer paying quarterly, they can do so by payment in advance. For the effectual and harmonious working of the

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proposed new plan, the officers would recommend, 1st, That the late occupants of seats in the old church, shall have the first choice of the corresponding seats in the new one, by paying the rate affixed thereto; but should the person having such choice not require the whole of the seat, and there is an applicant willing to rent the entire seat, preference in that case shall be given to the latter, and, if more than two applicants for the whole seat, the question shall be decided in order of seniority. 2nd. Members of the Church and congregation are earnestly requested to take the whole of a seat if practicable, instead of a portion only, for the two-fold reason of accommodating friends and assisting the funds of the Church. 3rd. That the renting of the seats be for one quarter, and should any occupant of a sitting be in arrears at the commencement of the second quarter, the Deacons shall have full power to assume the control of such sitting unless a satisfactory reason can be assigned for the indebtedness. 4th. That the Deacons be authorized to retain such sittings as they may deem necessary for the accommodation of strangers. 5th. That the new arrangements if adopted shall come into operation from 1st January, 1864. Should the foregoing recommendation be adopted by the Church, the Deacons would request the liberal and hearty co-operation of the Church and congregation in their efforts to carry out the new arrangement."

On the 3rd December, a resolution was unanimously adopted, at a church meeting, to adopt the posture of kneeling in public prayer; but after a partial attempt for a time, to carry it out, in the new church, resolution succumbed to habit, and the sitting posture, with head bowed forward, is now almost universal.

On Sabbath 6th December, 1863, the last services were held in Richmond street, the sermons being preached by the pastor from the texts, Deut. viii. 2, "Thou shalt remember all the way which the Lord thy God hath led thee," and Exodus xxxii. 15, "If Thy presence go not with me, carry us not up hence." The Lord's supper was observed after the morning service, and a crowded and earnest prayer meeting followed that in the evening. Not without

a parting wrench did many leave the old place, superannuated and diminutive as it was.

The first service in Bond street was a prayer meeting in the school room on Thursday evening the 10th. It was an earnest of good things to come.

Sabbath, December 13th, was the day of dedication. The morning devotional services were conducted by the pastor. The preacher was Rev. O. E. Daggett, D.D., of Canandaigua, N. Y., from the texts, "A place where prayer was wont to be made;" "How dreadful is this place." In the afternoon, Rev. Dr. Lillie opened the service, and Rev. A. Topp preached. Dr. Daggett officiated again in the evening. The congregations were large throughout. A full prayer meeting, in which members of other churches led the intercessions, fitly closed the day.

On the following Tuesday and Wednesday, the ladies held a sale of work in the school-room, yielding over \$300, making, with their Bazaar in the Music Hall, in October, 1862, upwards of \$1,000 as their contribution to the new house of prayer.

On Sabbath, 20th December, the opening services were continued, morning, afternoon, and evening; the sermons being delivered by Rev. Dr. Burns, Rev. T. S. Ellerby, and Rev. Dr. Caldicott, who were assisted by Revds. Dr. Wickson, Dr. Jennings, and J. Porter.

A Soiree was held on the following Tuesday evening, attended by some 300 persons, including eleven ministers of various denominations. The pastor, in his opening remarks, stated that the entire expenditure would be fully \$13,000, of which \$7,000 had been paid, and \$3,000 more were calculated on as secured, including the Richmond street property. The other speakers were Revds. J. Unsworth, E. Ebbs, W. Gregg, I. B. Howard and W. McClure.

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A Sabbath School opening soiree, the next evening, at which Rev. W. F. Clarke and James Baylis, Esq., of Montreal, assisted, closed this interesting and auspicious series of services. The scholars had collected over \$60 for furnishing the school room.

The participation of so many ministers and members of other churches in these services, was an index of the fraternal feeling which has always prevailed between this church and its christian neighbours.

The pastor preached his first sermon in Bond street on the 20th of December, from the words, (1 Cor. ii. 2,) "For I determined not to know anything among you, save Jesus Christ and Him crucified." It was noticed that the congregation looked larger in its new quarters than had been expected.

On coming to the morning service on the first Sabbath of the New Year, 1864, most of the people were astounded to find the signs of fire upon their pleasant sanctuary! It was not burned down, nor burning; but without, broken windows and streams of smoke, and within, blackened walls and half-consumed pews showed the agency of the destroying element. The morning was bitterly cold, and a high wind was blowing. The furnace in the basement had been driven to its utmost power, as its sufficiency had been doubted; and at 8 a.m. the floor of the church caught fire. The alarm was at once given, and the fire engines were promptly on hand, so that the fire was extinguished before gaining any headway. The defacement by smoke and water, however, was considerable, and necessitated an adjournment of the services into the school room for some weeks, to the great disappointment of the church and the hindrance of its expected growth.

The first annual meeting of the church was held on the 12th January, 1864. Previously, reports had been presented from various departments at different periods, and appointments made in the same way. By bringing in all reports, and making all appointments, at one time, it was expected that a larger attendance of church members would be secured, and a more complete view of the work of the church presented to the body, and the voice of the entire membership better called out in any action taken. These anticipations have been fully realized in the successive annual meetings from 1864 to 1874.

At the annual election of deacons, January 12, 1864, a proposal to make the retiring deacons ineligible for re-election for one year, brought forward by Messrs. Hewlett and Turner, whose term of office had just closed, was not adopted by the church, and they were re-elected for the next three years. Mr. Turner now became treasurer of the Current Expenses Fund, in place of Mr. J. F. Marling, who had faithfully performed the duties of that office for fifteen years, ever since the formation of the church.

The church was re-opened, after the repair of the damages by fire, on Sabbath, February 14, 1864. Revs. I. B. Howard and J. M. King preached in the morning and evening. In the afternoon the pastor preached a special sermon on the occasion of the death of the late Mr. Charles R. Christie.

In the month of April, the oratorio "Esther" was performed, on behalf of the Building Fund, by a select choir from various churches, under the leadership of Mrs. Thomas C. Fletcher, the organist of the church. The performance was successful in a musical point of view, and yielded \$175. The thanks of the church were voted to the musicians who rendered their valuable aid.

In June the church property in Richmond street was sold to Mr. Daniel McMichael, Q.C., for \$1,800. It had been let for a short time, since our removal, for a mission congregation of the Church of Scotland. By Mr. McMichael, it was rented, as it still is, to the congregation of the "Catholic and Apostolic Church" (*Irvingites*).

On the 27th September, a social meeting was held in connection with the completion of ten years in the pastorate of the church, by Rev. F. H. Marling, who reviewed the progress made in that period.

The first Anniversary services were held on the 29th December, Rev. James B. Shaw, D.D., of the Brick Presbyterian Church, Rochester, being the preacher. Social meetings were held, of the congregation on Tuesday, and the school on Wednesday evening. On the Tuesday evening, Rev. Dr. Caldicott, of the Bond street Baptist church, described a plan adopted by him in Toronto and elsewhere, with much success, in collecting the gifts of his people for benevolent objects, viz., the issue of a "Card of Benevolence" at the beginning of the year, on which promises were written of subscriptions to the several objects enumerated, the amounts being paid in, on the church plates, at set periods through the year. Dr. C. kindly presented 100 copies of his sermon on "Systematic Benevolence," in which the plan was fully described in connection with the subject of the appropriation of a fixed proportion of income to benevolent uses. The plan was tried in this church in the year 1865, but its success did not invite the continuance of it.

Towards the end of this year, a cabinet organ was procured for the school-room, by the joint exertions of the Sabbath school and the Psalmody Committee.

At the annual meeting January 24, 1865, Messrs. John F. Marling and W. R. Ross retiring in course from the diaconate, Messrs. H. P. Dwight and T. Gray were elected to succeed them.

The commencement of the "Central Mission Sabbath School" is recorded in the minutes of a church meeting held March 30, 1865, as follows:--

"Mr. J. J. Woodhouse stated the proceedings of a committee appointed at a meeting of friends connected with the church, interested in the establishment of a mission school; two neighbourhoods having been canvassed, one to the south-east and another to the north-west of the church, in both of which there was room for a school, and in one if not in both, suitable accommodation was also offered at a low cost. It was further stated that one friend had promised \$10 for this object, and another had guaranteed \$20 for the present year. The following resolution was adopted:—

"That this Church hears with pleasure of the effort of some of its members to establish a Mission School, and assures those who are striving to promote this new enterprise that they will have the sympathy and prayers of the Church for their success and prosperity."

The north-west neighbourhood was finally chosen, and accommodation was found for the Mission School, at first, in some rooms occupied during the week by the City School Trustees, on Centre street. Mr. Woodhouse has superintended the school from its foundation. A reference to its progress will be found on a later page.

On the 4th of May, Mr. Hewlett was appointed Treasurer of the Building Fund, in place of Mr. William R. Ross, who had gone to England, and Mr. John F. Marling, who soon expected to follow him. In the latter case, the expectation was sadly disappointed by the sudden development of a



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disease which cost him the loss of a foot, and prevented his reappearance in the church until his death, in November, 1869.

In June, 1865, this church had the pleasure once more of entertaining the Congregational Union of Canada, the session being rendered one of special importance by the presence of Rev. George Smith, D.D., Secretary of the Congregational Union of England and Wales, and Rev. J. L. Poore, Secretary of the Colonial Missionary Society, both being officially delegated by those bodies to the Canadian Union. There was an unusually large attendance of ministers and delegates. Our friends in Zion Church again aided us in entertaining them. Both the English delegates preached in Bond Street on Sabbath the 11th, and addressed a general meeting of the Toronto Congregational Sabbath Schools in the same place in the afternoon. After the morning service, fully 300 communicants sat down at the Lord's Table.

On Sabbath the 9th of July, we were favoured with a visit from Rev. Robert Vaughan, D.D. and Rev. Alexander Raleigh, D.D., delegates from the English Union to the National Council of the American Congregational Churches, which had met in Boston, June 14-24. Their visit was long remembered, and by such as remain with us, in this changing country, is remembered still.

A Committee was appointed on the 31st of August, to consider “what action, if any, this church can take in order to further advance the cause of Temperance.” The Committee reported on the 28th of September, without proposing any definite plan.

The Anniversary Sermons in 1865 were preached on the 17th December, by Rev. J. L. Bennett, of Lockport, N. Y.,

(now of Springfield, Illinois,) who also addressed a Social Meeting on the following Tuesday.

At the Annual Meeting, January 16, 1866, a special vote of thanks was passed to William R. Ross, Esq., then in Scotland, formerly treasurer of the Building Fund, who had lent \$1,000 on mortgage during the erection of the building, for his liberality, first, in remitting the interest for two years successively; next, in writing off \$200 of the principal; and finally, in forgiving the entire balance of the debt!

On the same occasion, it was resolved, in reference to our Psalmody, not to renew the appointment of a special Committee to take charge of it in future, but to leave it in charge of the Pastor and Deacons; a resolve still in force.

Messrs. E. Perry and J. Fraser, deacons retiring in course, were re-elected for another term.

In August, 1866, a loan was obtained from Samuel S. Marling, Esq., (uncle of the pastor,) of Stanley Park, Gloucestershire, England, of £350 sterling, secured by mortgage on the church property, and to be repaid in annual instalments of £100, the loan to bear no interest for three years, but to be chargeable with 6 per cent. for two years afterwards. By this means, all other burdens were removed, and floating debts consolidated. The aid was gratefully received by the church, and it may be here added that at the end of the first year were repaid £125, of the second £75, and of the third, the whole balance, £150.

The ultimate cost of the church property complete,—site, building, furnishing and organ,—was very nearly \$14,000; of which the church and congregation furnished \$7,647, the sale of the old property, (with interest) \$1,888, in all, \$9,535, nearly double the amount pledged in 1861. From other friends in Toronto were received \$738, from Montreal \$283,

total from Canada \$1,021; from England, nett, \$2,655, and from the United States \$754.

Besides this original outlay, \$2,500 obtained by loan were expended in improvements in 1870, as described under that date.

The Anniversary Sermons were preached in 1866, December 13, by the pastor in the morning, and Rev. G. W. Heacock, D.D., of Buffalo, in the afternoon and evening, followed by a Social Meeting on Monday.

At a church meeting held on the 3rd of January, 1867, the arrangement of the Diaconate came up for consideration, in anticipation of the annual meeting. The church had probably become weary of the frequent elections, and the changes and uncertainties thence resulting, which also unfavourably affected the minds of those who held the office. At the same time, the growth of the church, and the want of leisure on the part of the members of the diaconate, seemed to call for further assistance. It was therefore proposed to increase the number of deacons from six to eight or ten: the latter number was selected. It was also proposed to abolish the limitation of the period of service to three years, adopted in January, 1865, but the church fixed it at four years. The annual retirement of part of the body being no longer required, the whole number would be elected and retire simultaneously. To facilitate the adoption of these changes, the incumbents for the time being all resigned their offices.

At the Annual Meeting, on the 9th of January, 1867, there were elected to the Deacons' office, under the new rule, Messrs. W. Anderson, H. P. Dwight, J. E. Ellis, J. Farquhar, J. Fraser, T. Gray, H. Hewlett, E. Perry, J. Turner and J. J. Woodhouse. Of these, Messrs. Anderson,

Dwight and Perry declined to serve, and their places were filled by Messrs. J. J. Tolfree, J. W. Wey and J. Villiers.

On the same occasion, a present of \$100 was made to the pastor, and his salary was raised to \$1,200.

In the fall of 1867, the Pastor's Bible Class, which had been discontinued for some years, was resumed with a good attendance, kept up to the present time.

The Anniversary Services for 1867 were held on the 15th of December. Morning preacher, Rev. Prof. Caven; afternoon, Rev. W. Stephenson; evening, the Pastor.

At the beginning of 1868, the Northern Congregational Church was organized by former members of Zion Church, their house of worship dedicated, and their pastor—Rev. Richard T. Thomas—ordained.

At the next Annual Meeting, January 9, 1868, Mr. Turner resigned his office as Deacon, from which he was reluctantly relieved on the 30th. The Mission School being reported as no longer able to use the rooms on Centre Street, a Committee was appointed to consider the question of a Mission School Building. Their report, on the 30th, was, that in the present state of the Building Fund, they did not see their way clear to enter on this new undertaking. The School was accommodated in the Mission Building on Elizabeth Street, at a rental. On the 3rd December, another Committee was appointed on the same subject, reported on the 30th to the same effect as the preceding one.

In June, 1868, the pastor resigned the editorship of the "Canadian Independent," which he had held (for the second time) during the past three years.

The hour of holding the Thursday evening prayer-meeting was changed, in July, from 7.30 p.m. to 8, at first, during the hot weather only; but the change being found acceptable, was made permanent.

In October, 1868, the first Convention of the Young Men's Christian Associations of Ontario and Quebec was held in this church, the evening services being in Knox and Richmond Street W. M. churches. Rev. Dr. R. F. Burns and Mr. D. L. Moody of Chicago took part in the services.

The Anniversary Services, this year, were held as early as the 22nd of November. Rev. Dr. Ormiston was the preacher, both morning and evening, to crowded congregations.

At the end of the year, Messrs. Hewlett and Fraser declined re-election as Deacons. Mr. Gray had retired in October. Whereupon, with the conviction that the last arrangement for the office, made two years ago, was not satisfactory, the number (10) being excessive, the remaining six Deacons placed their offices at the disposal of the church, in order that it might be entirely free to deal with the whole question.

At the next Annual Meeting, January 13, 1869, it was agreed to reduce the number of the diaconate to six, the term of service to remain at four years still. A majority of two-thirds of the votes cast was made necessary to a choice. There were 69 votes given; and the choice of the church fell on Messrs. J. Turner, J. J. Tolfree, J. J. Woodhouse, J. Farquhar, J. Foggin and J. W. Wey, who all accepted the position.

At a church meeting held on the 11th of February, 1869, a proposal from the Pastor and Deacons to invite a Conference of the officers of the three Congregational churches in Toronto, in order that they might "more regularly consult and act together for the common good," was unanimously approved. Such Conference was accordingly held on the 16th of April, was well attended, and resulted in the appointment of united Communion Services thrice a-year, and

in the recommendation of collective meetings of all the Congregational Sabbath School Teachers in the city. The first Communion Service was held in Zion Church on Wednesday evening, May 12th; the second in Bond Street, on the 21st October; the third in the Northern Church, in February. At the same meeting, the Pastor's salary was again advanced, being made \$1,500.

In March following, the lay-evangelists, Messrs, Douglas Russell and G. C. Needham, whose labors had been much blessed in Galt, London, Embro, and elsewhere, held special services in this and other churches in Toronto. Good was done, but no general awakening, alas! took place.

In July of this year, the church enjoyed a Sabbath visit from Rev. Theodore L. Cuyler, D.D., of Brooklyn, whose pulpit the pastor supplied in July 1868, and again in 1869. This summer visit was in lieu of expected anniversary sermons the preceding winter.

On Monday, 18th October, 1869, Rev. Dr. Lillie, Principal of the Congregational College of Montreal, died in Montreal, after a very short illness, immediately after the opening of the College session. His remains were brought to Toronto, and the funeral services were held in this church on the following Thursday, at 3 p.m. The following ministers took part: Revs. J. G. Manly, Dr. A. Wickson, J. Porter, T. Baker, (who gave the address), Professor Cornish, R. T. Thomas, and F. H. Marling. A funeral discourse was also preached by the pastor on Sabbath evening, October 31, from the words, "My father! my father! the chariot of Israel, and the horsemen thereof!"

The Anniversary Services for 1869 were deferred till March 13, 1870, when Rev. A. Ballard, D.D., of Detroit, preached at both services, remaining also to a Social Meeting.

At the annual meeting, January 18th, 1870, it was reported that the last instalment (£150) of the loan from Mr. S. S. Marling, had been paid during the year. Mr. John E. Ellis was elected a Trustee of the church property, in place of Mr. John F. Marling, deceased. The proposal was also approved to publish "a small Manual, Year Book or Directory, containing information needed by members of the church and congregation, the annual reports, list of members, &c." A Handbook, with official appointments, church arrangements, and abstract of reports, was accordingly published in 1870; a Directory, with official appointments and members' names and addresses, in each of the years 1871, 1872, and 1873; and a Directory and Handbook together, in 1874. These have been found exceedingly useful for reference. Cards, or leaflets, of invitation, for the information of strangers, have been issued from time to time.

On the same occasion, a proposal was mooted to effect certain improvements in the church and school-room. A Committee, appointed on this question, March 3, reported on the 21st April, in favor of removing the gallery further back, painting the walls and ceiling in oil colors, and putting up sunlights in the church; also of painting the school-room, and improving the lighting and heating there. Estimated cost \$1500, which they recommended to be borrowed on mortgage. This report was unanimously adopted, and the works at once put in hand. Ere they were completed, however, other repairs and improvements were found necessary, to the extent of another \$1000, which was added to the mortgage. During the making of the improvements, the Sabbath Services were held in the school-room.

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Rev. Edward Beecher, D.D., of Galesburg, Illinois, and Rev. H. D. Powis, of Quebec, were the morning and evening preachers. They had come to Toronto to attend the Congregational Union meeting, then in session in Zion church. The Sabbath evening Communion service was held in Bond Street.

In October, 1870, Rev. Dr. Mullens, Rev. Henry Allon and Henry Wright, Esq., came to Canada and the United States, as delegates from the London Missionary Society. They spent Sabbath, October 16th, with the three churches in Toronto. Mr. Allon preached in the evening in Bond Street. After the service, a United Communion Service was held. On Monday evening, he lectured in the Northern Church, on "Psalmody." On Tuesday evening, Dr. Mullens lectured in Bond Street, on "Missions in India," after which Mr. Wright read a very interesting letter from a native Christian in Madagascar.

The Anniversary season was observed again at the proper time (December 11) in 1870, when we were once more favoured with a visit from Rev. Dr. Shaw of Rochester, who also, with Rev. W. M. Punshon, addressed a public meeting on the Tuesday evening. There was a large attendance at this meeting, at which, no refreshments being provided, a collection was substituted for tickets of admission.

At the end of 1870, Messrs. Farquhar and Foggin withdrew from the Diaconate, and Messrs. Thomas J. Wilkie and James McDunnough were chosen in their stead. On meeting together, however, the newly-constituted body deemed it their duty to bring the subject of the office once more before the church. They proposed the abolition of the limitation of the term of service to four years, "as more consonant with the usages of our churches, and removing a



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The following rule was adopted by the church, May 4, 1871:—

"This church, cordially welcoming to its communion those who in early years give evidence of faith in Christ, considers that they ought not to be charged with all the responsibilities of membership until a more mature age, and will therefore regard the power of voting as suspended until they have attained to eighteen years of age."

During this summer, a proposal was made to engage a "Church and School Visitor," but the plan was not carried into effect.

The Anniversary Services, in 1871, were held on the 24th December, Rev. W. M. Punshon, LL.D., and Rev. Henry Wilkes, D.D., being the preachers.

At the first meeting of the church in 1872, January 4, it was decided to adopt a proposal made twice previously without success, to change the night of the weekly prayer meeting from Thursday to Wednesday.

During the Annual Meeting, on the 18th of the same month, a plan was brought forward for the more thorough

organization of the members of the church for christian work. A schedule was drawn up containing a list of the several departments into which such work might be divided, and on this each member was requested to mark the departments in which he or she would engage. Returns were received from 120 out of 200 members. Leaders were appointed to each department. Some increase of work undoubtedly resulted from this appeal, but the results were not commensurate with the expectations cherished. The "Christian Literature Committee" dates from this period, and has done good service in the circulation of tracts and periodicals.

In July, 1872, the hour of evening service was changed to 7 o'clock, from half-past 6.

A united Thanksgiving service was held by the three Congregational churches in Bond street, on the day appointed by proclamation, November 14, 1872. A collection was taken up for the Pastors' Retiring Fund. The pastor's sermon on the occasion, "Canada's Goodly Heritage," was printed, by subscription, as a supplement to the "Canadian Independent," and separately. In the evening, a very successful social meeting was held in behalf of the Sabbath School.

On the 9th of February, 1873, Rev. Dr. Punshon once more favoured us with an anniversary sermon, Rev. A. H. Munro preaching in the evening. On Dr. Punshon's return to England, in May of this year, an album containing photographic views of Canadian Scenery, was presented to him, with a parting address, in acknowledgement of his repeated services, so kindly rendered, to this church.

In March, the ladies of Bond Street contributed work and money to the amount of \$400, to the Bazaar then held

for the furnishing of the Young Men's Christian Association Building, "Shaftesbury Hall." A few months later, a few of them collected \$130 for fitting up the boarding-house of the Young Women's Christian Association.

At a special meeting of the church, April 16, 1873, a sixth voluntary addition was made to the pastor's salary, this being increased to \$1,800. At the same time he was requested to resign the editorship of the "Canadian Independent," which he had resumed in 1871. The church also proposed to the proprietors of the "Independent" the sale of quantities of the Magazine at reduced rates to churches buying by "wholesale," and the allowance of the addition of local supplements. These suggestions being acceded to, the church ordered 100 copies of the magazine, and issued "Bond Street Supplements" with the numbers for May, June, and October, 1873, and January and February 1874.

In July, this year, Mr. J. J. Woodhouse complied with the request of the pastor and deacons, to take charge of "the service of song in the house of the Lord." Arrangements were made in September, for a weekly congregational practice-meeting, after the Wednesday evening service. This was not, however, attended as it should have been.

During the latter part of this summer, the church had the benefit of the services of a number of English ministers, who had come to attend the Conference of the Evangelical Alliance at New York, viz: on August 31, Rev. W. Tyler; September 14, Rev. Dr. Stoughton, Rev. J. C. Harrison; 21st, Rev. W. H. S. Aubrey and Rev. J. Edkins, (Pekin, China); October 26, Rev. Newman Hall.

The 1st of October brought the inauguration of the "Benevolent Fund," formed by monthly subscriptions, out

of which the various denominational societies, as well as the Sunday Schools, were sought to be aided in a systematic way. The plan contemplated having every member of the congregation waited on by a gentleman-cavasser, for promise of subscription, and every month afterwards by a lady-collector for payment of the same. The previous system, of personal appeals for each case, had not satisfactorily developed the liberality of the people. The success of the new plan, thus far, which is greatly owing to Mr. Fraser, has been very marked, the subscriptions amounting to over \$1,000 a year, a sum far in advance of previous contributions.

On the 29th October, the church was deprived of the assistance of Mr. John Turner, for several years deacon and treasurer, by his withdrawal from the church. A vote of thanks was passed to him for his services, at the annual meeting, January 15, 1874.

At the beginning of 1874, the issue of a Card Certificate of Membership, with rules pertaining thereto, was commenced, by vote of the church.

The Anniversary services were deferred from December, 1873, the proper season, to February 15, 1874, when Rev. John Potts and Professor W. McLaren occupied the pulpit.

The reports presented at the Annual Meeting were published, in a condensed form, in a "Bond street Supplement" to the "Canadian Independent" for February.

On Thursday evening, April 2nd, the Teachers of the Bond Street and Elizabeth Street Sabbath Schools united, in entertaining those of the other Congregational Schools in the city. Over a hundred were present, and addresses were delivered by the Pastors, Superintendents, and others. A united excursion to Niagara Falls in the summer has become a yearly custom since 1872.

The completion of the first quarter-century of the church's existence, which would take place on Sabbath the 19th of April, 1874, was agreed to be observed by special sermons on that day, which Rev. K. M. Fenwick, of Kingston, (for whom the Pastor performed a similar service on the 8th of March,) was asked to preach, and a social meeting on the following Tuesday evening, to be addressed also by others of his fellow-students and city pastors. It was also requested that the pastor prepare, ready for issue at that time, a Memorial Volume, containing the history of the church for the five-and-twenty years.

Mr. Fenwick accordingly preached on the appointed Sabbath, to full congregations, from the texts, 1st Timothy iii. 15, "The Church of the living God, the pillar and ground of the truth"; and 2nd Cor. v. 20, "We are ambassadors for Christ," &c. In the afternoon, a joint meeting of the two Sabbath Schools was held in the church, at which Mr. J. J. Woodhouse gave some interesting outlines of the early origin and progress of the School, and Mr. Fenwick took up the lesson of the day. As this book is circulated at the Social Meeting, that cannot be reported here! On the Monday afternoon, the burial took place of Rev. James Porter, City Inspector of Public Schools, for several years a worshipper and communicant with the church, formerly a Congregational pastor in England, in Sheffield, New Brunswick, and in Windsor and London, Ontario, who died on the previous Saturday.

To these chronological memoranda, now brought down to the present date, must now be added, for completeness' sake, a topical notice of some church-movements continuously carried on.

#### THE SUNDAY SCHOOL.

As already noted, a Sunday School was formed on the very day that the Building in Richmond street was entered, namely, March 25, 1849, so that the school is nearly a month older than the church! The purpose had in view from the beginning, was the instruction of children



who received no christian training at home. Mr. J. Joseph Woodhouse may be called the Founder of the school, and he, with his sisters, continued to labour in it for many years, clothing as well as teaching the scholars, where there was need. It was sought to secure their interest by diligent teaching, assiduous visiting, personal helpfulness, and christian fidelity, without resort to the various "treats" now so much in vogue. These views were conscientiously held and steadfastly carried out.

The school was conducted for several years without any formal organization, but in 1858 a "Teachers' Association" was formed with a regular constitution. In April, 1863, the "Association" became the "Sunday School Committee" of the church, as described above.

Mr. Woodhouse remained Superintendent till early in 1861, when he was succeeded by Mr. Edward Kimball, formerly filling the same office at Mount Vernon church, Boston, (Rev. E. N. Kirk, D.D.) Mr. Kimball possessed unusual teaching and governing power. On his removal, in the course of 1865, Mr. George Longman was chosen Superintendent, and served faithfully till his departure from the city, at the end of the following year, when Mr. William Anderson was called to the vacant place, and gave the school the benefit of his well-known energy and executive ability till June, 1870. On his retirement, Mr. Joseph Robinson, a gentleman of long experience as a superintendent, consented to take charge of the school, and served for nearly two years, until April 1872, when Mr. Charles S. Millard was constrained to take his place, in which he has been retained by unanimous re-elections till the present time, to the great advantage of the school, which is now in a state of much prosperity, the average attendance of scholars being about 200. Throughout the whole period of its existence, the school has been served by many teachers of eminent faithfulness and skill, while of course there has been a proportion of the irregular and negligent. Too often there has been found great difficulty in securing a sufficient supply of teachers.

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themselves having always been liberal, as usual; the church giving an annual collection or subscription in most years, but not of sufficient amount; social meetings, lectures, and other entertainments being sometimes necessary to make both ends meet. But in 1874, the church has wisely assumed the entire burden of the cost of the school, through its "Benevolent Fund." The scholars have been called on to contribute to a fund of their own every Sunday, from which grants are voted each quarter, on recommendation of the teachers. Nearly the whole amount so raised is devoted to external objects. This collection has seldom been less than \$1 per Sunday; it is now between \$2 and \$3. For several years past, the school has had its summer Pic-nic and winter Festival. At the latter, prizes have been distributed for regular attendance.

Since 1863, the Pastor has been *ex-officio* President of the school. He meets with the teachers, and co-operates with them in various ways. At least once a month, he visits and addresses the school.

Scarcely a year has elapsed, but several of the scholars have become members of the church.

#### THE MISSION SCHOOL.

It has already been noted that, in 1865, a Mission School was opened by Mr. J. J. Woodhouse and others, in St. John's Ward. This was carried on at first in Centre street, latterly in Elizabeth street. The average attendance of Scholars has varied from 50 to nearly 100. The School is now in a cheering condition, and its conductors are working together with great harmony. The first Superintendent still retains his office, in which he labors with untiring zeal. The expenses of the school are increased by its having to meet in a "hired house." They have been met chiefly by the teachers, with some liberal aid from other friends. In 1874 this school also was placed on the "Benevolent Fund," for its entire support. The Scholars have always contributed to a Mission Fund.

#### OTHER SUNDAY SCHOOLS.

The morning Union School, in Brock street Temperance



Hall, has been supplied for many years with a Superintendent and some teachers from this church. Some of its members are engaged in the Chestnut street Mission School, and some in other schools near their residences. Two members of this Church took part with others from the Northern Church in originating the Yorkville Congregational School, now in charge of the latter church.

Nor should it fail to be recorded, that in the Bond Street Congregational Church have been found some of the most constant workers in the S. S. Associations of Canada and of Toronto, which have done so much to promote the cause of Sabbath Schools in the city and the Province.

#### PASTOR'S BIBLE CLASS.

Mention has been already made of a Pastor's Bible Class on Thursday evenings, begun in 1858. This was continued for a year or two. In 1861, Mr. Marling took the Senior Male Class in the School. During his long absence in that year and 1863, this work was necessarily suspended.

In 1867, the class was reorganized, or rather, a new class was formed, at the beginning of September, meeting on Monday evenings at 8 o'clock, open to both sexes without any limit as to age. The Epistle to the Hebrews was the subject of study during that session, terminating with the month of June, 1868, and was again taken up in that of 1868-'69. At the close of the latter, the class held a social meeting, and made a present of a silver tea-service to their teacher, with a cordial address. In 1869-70, the list of lessons was entitled, "Forty Evenings with the Apostle Paul," and at the end of this session also, at a social gathering in the Pastor's house, another present of plate was generously made. In 1870-71, the subjects were three series of twelve lessons each on Elijah, Peter and David, and the class presented Mrs. Marling with a handsomely framed portrait of her husband, which was followed up the next year by a present to *him* of a companion-picture of his wife. During the first three months of the next session, September to December, 1871, twelve lessons were given on "The Truth as it is in Jesus," all bearing on the Saviour's person,

character, offices and work ; and at the beginning of 1872, the Class entered on the study of the International Series of Uniform Lessons, taking up each Monday the passage chosen for the *following* Sunday, with a view of preparing Teachers and Scholars for their meeting in the School. The course for 1872 was divided into four quarterly sets of lessons, on "Jesus after the Ascension," "Elisha and Israel," "Studies in the Epistles," and "Daniel and his times." That for 1873 was the first year of a course of Bible Study, intended to cover seven years, selected by a special Committee appointed by the U. S. National Convention of Sunday School Teachers, on which two Canadian representatives sat with ten Americans. Six months were given to Genesis, and six months to the Gospel of Matthew. In 1874, the first half of the year is given to Exodus, and the second to Mark's Gospel. During the past two sessions, members of the class have been asked to prepare papers on the lesson of the evening, once a month, in lieu of teaching by the Pastor, a plan which has developed a most gratifying amount of Scriptural knowledge and ability in composition.

The attendance throughout the last seven years has been, each session, nearly uniform, about 40 on the average. Fully twice that number of names, however, have been given in for record on the Class-list. The Class has provided itself with Maps, Blackboard, &c.

To the Pastor this has always been one of his most pleasant engagements.

#### DORCAS' SOCIETY.

The earliest efforts in the direction of clothing the poor were made in connection with the Sabbath School, into which there were special pains taken to gather in the neglected class of children. What was done to provide for them, was done by individuals, without any "society" machinery. In after years, it cannot now be stated at what exact time, there was more of organization in the work, and some other uses of needlework were included. For instance, a Bazaar in favour of the Toronto City Mission, during Mr. Geikie's pastorate, enlisted much interest and activity. At

the enlargement of the church in 1858, we find the "sale of ladies' work" credited with the contribution of \$73. The Bazaars on behalf of the new building in Bond Street have been noticed already, and that for Shaftesbury Hall. Between these spasmodic efforts, there has generally been something going on in the "Dorcas" way proper, from \$30 to \$50 a-year being spent in the purchase of material. It must be confessed, however, that such operations have somewhat languished among us. One name must be kept in remembrance in this connection,—Miss HARRIET BAGSHAW,—who, though often suffering herself, and working for her own livelihood, was not only "in labours more abundant," but continually "provoked" others "to love and good works." She was with us from 1858 to 1870, when "she entered into rest."

#### RELATIONS TO THE CONGREGATIONAL BODY.

For many years past, this Church has evinced a deep interest in the general interests of the Congregational body, as represented in its sister churches, the Union, the Missionary Society, the College, the Provident Fund, and the Indian Mission. Annual contributions have been made for this class of objects. Members of the church have constantly served on the several committees which have centred in Toronto.

The church premises have always been available for meetings, and the members' homes for the hospitality therewith connected. The pastor has been three times editor of the denominational periodical, the "Canadian Independent," viz., from April, 1856, to June, 1858, from July, 1865, to June, 1868, and from July, 1871, to June, 1873, over seven years in all. From June, 1855, to June, 1864, he was Secretary of the Congregational College, then in Toronto, but removed to Montreal in the latter year. From 1868 to 1870, he served the Congregational Union of Canada in the same position. The amount of time given to such official duty, deputation work, special services, and personal consultations with visitors from all quarters, has

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#### BODY.

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available for he hospitality n three times "Canadian In- e, 1858, from 871, to June, 1855, to June, College, then he latter year. ational Union t of time given al services, and ll quarters, has

been very considerable, sometimes evoking complaint from a people not lacking in public spirit. Aid has been given in the erection or improvement of church-buildings throughout Ontario, and hardly any worthy "case," even in hard times, has been sent empty away.

Our story has now been told. Brief and bald as our limits have compelled it to be, and dealing mainly with external incidents, how many of these, even, are unrecorded still! The internal history, the growth or decline of spiritual life, the degree of true worship and earnest work, or of formality and indolence, it is not for human eyes to see or a human hand to write with fulness and impartiality. Yet *that is written* too; and by and by, "the books will be opened!"

God be thanked for the progress evidently made, and the position now occupied! The figures in the next two pages tell their own story, to those who read them attentively. The sittings in the church are now nearly all taken up, and a larger building is wanted. There have been very few breaches in one peace; rare occasions for the exercise of discipline. But the Apostle's words may well be ours on this occasion:—

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

When another quarter-century shall have passed, and the "Year of Jubilee" have arrived, may a better record claim to be written, by whatsoever hand!

## STATISTICS OF MEMBERSHIP, 1849-1874.

Year ending in April.	Received.	Removed.	REMAINING.			On Roll April, 1874.
			Males.	Females.	Total.	
1850	47	2	23	22	45	5
1851	11	2	24	30	54	0
1852	10	15	..	..	49	0
1853	16	7	..	..	58	1
1854	2	25	15	20	35	1
1855	20	5	25	25	50	3
1856	41	2	43	46	89	7
1857	17	14	42	50	92	3
1858	22	19	48	56	104	6
1859	27	15	53	63	116	6
1860	18	8	54	72	126	3
1861	19	16	57	72	129	5
1862	9	16	47	75	122	1
1863	4	19	42	65	107	1
1864	8	12	39	64	103	2
1865	16	13	38	68	106	8
1866	29	8	45	82	127	10
1867	20	11	49	87	136	8
1868	27	8	59	96	155	17
1869	19	16	60	98	158	12
1870	27	25	62	98	160	24
1871	41	14	75	112	187	30
1872	31	15	81	122	203	22
1873	28	11	81	139	220	26
1874	27	21	83	143	226	25
Total . . .	536	310				226

In the above tabular statement of the Membership of the church during the quarter century, it will be observed, that, after a period of growth, 1854-1861, there followed one of decline, 1862-1865. This was the time of *church-building*, and of *pastoral absence*.

In the lack of full materials for a similar table of contributions during the period, the following brief summary of such figures as could be gleaned from the records may be of interest. Dividing the 25 years into periods of 5 years, the amounts raised were as follows:

1874.	On Roll
tal.	April, 1874.
15	5
54	0
49	0
38	1
35	1
50	3
89	7
92	3
04	6
16	6
26	3
29	5
22	1
07	1
03	2
06	8
27	10
36	8
55	17
58	12
160	24
187	30
203	22
220	26
226	25
	226

ship of the church after a period of 1862-1865. This ncc. contributions during the 25 years follows:

1. For Church objects—

	Current Expenses.	Church Property.	Sabbath Schools.	Poor Fund.	Dorcas.
1849—1854—	\$3362	1387	Defective.	Defective.	Defective.
1854—1859—	3724	1885	do.	do.	do.
1859—1864—	6342	.....	do.	230	do.
1864—1869—	9079	14,000	713*	313	184
1869—1874—	13,619	.....	1412	594	206
Total....	\$35,526	17,272			
Less by sale.....		1880			
					\$15,392

2. For Denominational objects.

	Home Mis.	College.	Prov. Fund.	Union. Ch. Build.	For. Mis. Ind. Mis.
1849—1854—3 years	Defective. ....	Defective. ....	Very partial returns		
1854—1859—	282	Do. ....	Do. ....		
1859—1864—	273	174	106	40	
1864—1869—	514	308	107	91	
1869—1874—	1173	688	216	175	

3. For General Religious Objects, Bible and Tract Societies, French Canadian Missions, Young Men's and Young Women's Christian Associations, City Charities, &c., &c. (Figures not to be ascertained.)  
 \* Partial returns.

### MINISTERS OF THE GOSPEL, WHO HAVE BEEN MEMBERS OF THIS CHURCH.

Rev. A. GEIKIE,	<i>Pastor,</i>	1849-1853. (Deceased.)
" P. SHANKS,	Student, Cong. Coll.,	1852-1854. (Deceased.)
" F. H. MARLING,	<i>Pastor,</i>	1854-
" ROBERT HAY,	Student, Cong. Coll.,	1856-1859: Past. Forest.
" J. V. BRYNING, M. D.,	do. do.	1856-1863: Physician, [Atchison, Kansas.
" JOHN BROWN,	do. do.	1858-1862. Past. Lanark
" ROBERT BROWN,	do. do.	1858-1862. do. Middle-[ville.
" BENJAMIN W. DAY,	do. do.	1858-1862. do. Stouff-[ville.
" CHARLES DUFF,	do. do.	1858-1862. do. Liver-[pool, N. S.
" J. G. SANDERSON,	do. do.	1859-1864. do. Ottawa.
" RICHARD LEWIS,	do. do.	1859-1863. Late Pastor, [Belleville.
" JAMES DOUGLAS,	do. do.	1860-1864. Can. Pres'n. [Church.
" ENOCH BARKER,		1862-1862. Past. Fergus

## LIST OF OFFICERS, 1849-1874.

## PASTORS :

Rev. Archibald Geikie..... May 7, 1849, to March 27, 1853.  
 Rev. Francis H. Marling.... October 1, 1854.

## DEACONS.

John F. Marling ..... April 26, 1849, to January 24, 1865.  
 William D. Taylor ..... April 26, 1849, to October 31, 1850.  
 William D. Taylor ..... February 8, 1855, to April 30, 1861.  
 Edward Perry ..... November 7, 1850, to December, 1851.  
 Edward Perry ..... February 4, 1863, to January 3, 1867.  
 Edward Childs ..... December 11, 1855, to May 26, 1861.  
 James Fraser ..... January 27, 1859, to December 31, 1868.  
 James Fraser ..... February 2, 1871.  
 Henry Hewlett ..... January 27, 1859, to December 31, 1868.  
 William R. Ross ..... February 4, 1863, to January 24, 1865.  
 John Turner ..... February 4, 1863, to January 9, 1868.  
 John Turner ..... January 13, 1869, to October 29, 1873.  
 Harvey P. Dwight ..... January 24, 1865, to January 3, 1867.  
 Thomas Gray ..... January 24, 1865, to October 22, 1868.  
 James Farquhar ..... January 9, 1867, to December 29, 1870.  
 J. Joseph Woodhouse ..... January 9, 1867.  
 John E. Ellis ..... January 9, 1867, to December 31, 1868.  
 J. Joseph Tolfree ..... January 24, 1867.  
 Joseph W. Wey ..... January 24, 1867.  
 John Villiers ..... January 24, 1867, to December 31, 1868.  
 John Foggin ..... January 13, 1869, to December 29, 1870.  
 Thomas J. Wilkie ..... January 13, 1871.

## TREASURERS.

John F. Marling ..... April, 1849, to January, 1864.  
 John Turner ..... January, 1864, to January, 1868.  
 John Villiers ..... January, 1868, to January, 1869.  
 John Turner ..... January, 1869, to October 29, 1873.  
 J. Joseph Tolfree ..... October 29, 1873.

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ember , 1851.

nuary 3, 1867.

May 26, 1861.

ember 31, 1868.

ember 31, 1868.

nuary 24, 1865.

nuary 9, 1868.

ctober 29, 1873.

nuary 3, 1867.

ctober 22, 1868.

ember 29, 1870.

ember 31, 1868.

ember 31, 1868.

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ary, 1868.

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