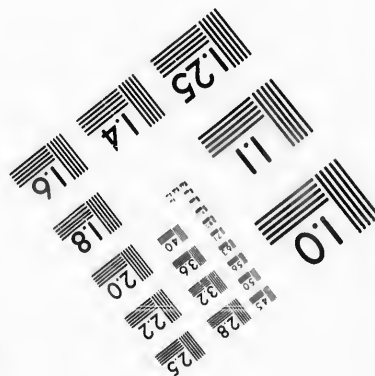
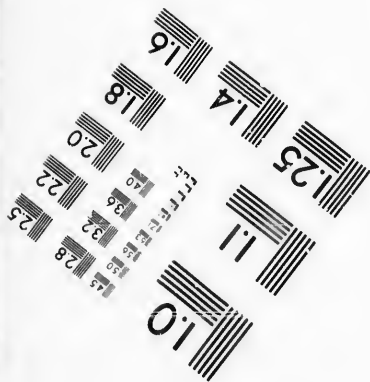
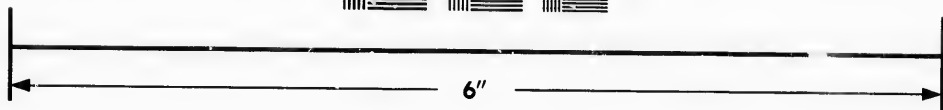
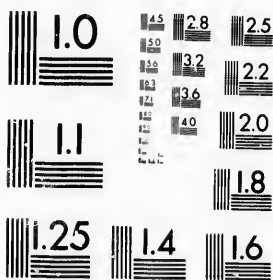


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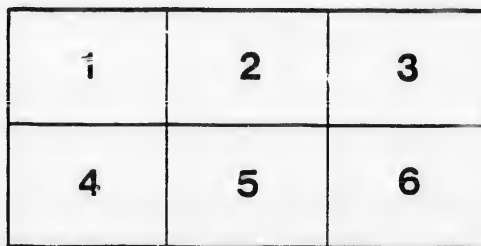
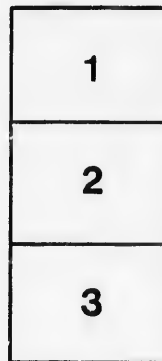
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MANUAL  
OF  
UNION STREET  
Congregational Church.

SAINT JOHN, N. B.  
1870.

GEO. A. KNOELL, PRINTER, ST. JOHN, N. B.

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MANUAL  
OF  
UNION STREET  
**Congregational Church.**



SAINT JOHN, N. B.  
1870.

# ORDER OF SABBATH SERVICES.

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## MORNING.

Voluntary on the Organ.

Invocation.

Hymn.

Reading Scriptures.

Chant.

Prayer.

Hymn.

Notices.

Reading Scriptures.

Collection — Anthem.

Sermon.

Prayer.

Hymn.

Benediction.

## EVENING.

Voluntary.

Hymn.

Reading Scriptures.

Chant.

Prayer.

Hymn.

Notices.

Reading Scriptures.

Collection — Anthem.

Sermon.

Prayer.

Hymn.

Benediction.

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## UNION STREET CONGREGATIONAL CHURCH.

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res.

In the year 1843, the Rev. J. C. Gallaway, of West Bromwich, England, now of London, visited St. John, at the request of the Colonial Society in connection with the Congregational Union of England and Wales. After preaching for a season, he encouraged the congregation he had gathered to erect a house of worship, the corner stone of which was laid by Mr. Gallaway on the 29th May, 1844, in the presence of a large assembly, the Rev. James Porter, of Sheffield, assisting in the services. A copy of the inscription deposited will be found in the Church records. On the first Sabbath in May, 1844, a Sunday School was established, Alfred Smithers, Esq., the first Superintendent. On the 3d June, of the same year, a Church was organized. The doctrinal principles on which the Church was established, were substantially the same as those held by the Congregational Union of England and Wales, and are in accord with the principles maintained by the Congregational Churches of the United States. The Church is associated with the Congregational Union of Nova Scotia and New Brunswick, which is composed of ministers, delegates and others, meeting together for mutual consultation, and the arrangement of missionary operations in the two Provinces, in connection with the Canadian Congregational Missionary Society.

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### RECEPTION OF MEMBERS.

At the close of the Sermon on Communion Sabbath, the Candidates accepted by vote of the Church for recep-

tion on profession of faith, shall present themselves while the minister reads the following invitation :—

Jesus saith, Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of ME; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.

And the Spirit and the Bride say Come; and let him that is athirst Come; and whosoever will, let him take of the water of life freely.

[Then the minister shall address the Candidates as follows :]

**BELOVED FRIENDS,**—You are now before God and many witnesses to confess the Lord Jesus Christ. We trust that you appreciate the solemnity and the blessedness of this confession, and that He which hath begun a good work in you, will perform it until the day of the Lord Jesus.

**BELIEVING** that the Scriptures of the Old and New Testament are inspired of God, and are of divine authority, we acknowledge your right to examine the words of Holy Writ for yourselves, and to be governed thereby in your lives. While the Scriptures are to be accepted above all creeds or confessions, we have thought proper to make a declaration of the following articles of Faith, which we believe to be in accordance with the Word of God.

### ARTICLES OF FAITH.

**WE BELIEVE** in God, the Father Almighty, the Being of absolute perfection, the Creator, Preserver and Governor of the Universe; Who so loved the world that he gave his only begotten Son for its redemption.

And in Jesus Christ His Son our Lord; Who was in the beginning with God, and was God; who became man, and suffered to take away the sins of men; in whom alone we have redemption, being justified freely through faith in his blood; Who rose from the dead, and ascended on

high, and sitteth at the right hand of the Father, whence he shall come to judge the quick and the dead in righteousness, and determine their eternal condition according to their lives upon the earth.

We believe in the Holy Ghost the Comforter, who is present in the Church to regenerate and sanctify the soul; Who with the Father and the Son, together One God, is supremely to be loved and served, and alone to be adored.

And in one Church on earth and in heaven; and in one baptism; and in one communion of the body and blood of Christ.

And we look for the resurrection of the dead, and the life immortal. Amen.

#### COVENANT.

In the presence of God and this Assembly, you do freely and cordially enter into the everlasting covenant of grace. You do now in humble dependence on the Divine Spirit, whose help is promised to all who seek it, publicly consecrate yourselves to the worship and service of Jehovah, Father, Son, and Holy Ghost. And you covenant and promise with His assistance to obey the commands of His Gospel, to submit yourselves to the government of this Church in all rightful matters; to attend its worship and uphold its discipline. You promise that you will endeavor to promote its peace, purity and prosperity, looking unto that blessed hope and the glorious appearing of the Lord Jesus Christ. This you confess and heartily engage.

[Baptism shall be here administered if necessary. Then the minister shall continue:]

*(The members of the Church will rise.)*

We then the members of this Church do cordially receive you in the name of Christ and his discipleship to a part

with us in the blessings and promises of his covenant, to a share in the work, glories and privileges of his Church; and to the fellowship of that great multitude which no man can number, who have confessed Him on earth, and who follow the Lamb whithersoever he goeth. In token of our confidence and sympathy, and as a pledge of our brotherly kindness, take the right hand of welcome.

[The minister shall take each new member by the hand in turn. If there are any who have been received by letter, the minister shall say :

I also welcome this day who  
has received a letter of dismission to this Church from  
Church, and who has been received by  
vote into our fellowship.]

The Lord bless and keep you; the Lord make his face to shine upon you; the Lord lift up his countenance upon you, and give you peace. Amen.

And now, beloved friends, members of this Church, God has heard your vows, and witnessed the renewal of your covenant with himself, and these dear friends. It will be for you to love and watch over them, and in Christian fidelity to seek their advancement in the life of Him whose name you bear. You and they are expected to labor for Christ in all the departments of this Church, and among your fellow-men, as far as God gives you health, strength, and opportunity. The Church of Christ requires the active co-operation of every member, and must suffer if such co-operation be withheld.

Let us bow in submission to the Father of our Lord Jesus Christ, of whom the whole family in Heaven and Earth is named; that he would grant you according to the riches of his glory, to be strengthened by might with His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the length and breadth, and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that

worketh with us, unto Him be glory in the Church by Christ Jesus, world without end. Amen.

[The minister having returned to his place, shall address the Congregation to the following purport:]

Recognizing the unity of Christ's Church throughout the world, of which this is but a branch, we do now cordially invite all who love the Lord Jesus in sincerity and truth, to participate with us in the Communion of the Lord's Supper. For the table is not ours but the Lord's.

### RULES, NOTICES, &c.

The members of other Churches and non-professing Christians who worship with this Church, are earnestly invited to join without delay.

This Church will receive letters of dismission from any other evangelical Church, but holds itself at liberty to examine persons presenting such letters in the same manner as those received on profession of faith. Members of other Churches are received by vote at a Church Meeting.

All applicants will be examined in the manner the Church Committee consider necessary.

The names of those approved by the Church Committee for reception, will be read at the weekly prayer meeting, Sabbath service, or a church meeting, two weeks before the Communion. Those who are thus propounded will be voted upon by the Church before admission.

A member who may permanently remove to another place, should within a year apply for a letter of dismission, if connection with a Church in the locality is practicable.

The deacons of the Church remain in office for life, or until the Church by vote accepts their resignation or orders an election.

The other officers of the Church are elected at the Annual Meeting of the Church in each year.

The Church Committee consists of the Minister, Dea-

cons, Clerk, and Treasurer, and any others the Church may consider necessary.

The Trustees are chosen by vote of the members of the Church and Congregation, and remain in office one year, or until their successors are elected.

All who worship stately with this Church, whether members or non members, are fraternally invited to attend the meetings of the Church and Congregation, summoned annually, and from time to time, in order that the Church and Congregation may consult together, and co-operate in every matter relating to the welfare of the Church and Sanctuary.

Members of the Church or Congregation are requested, when ill, to notify the pastor or deacons.

This Church earnestly recommends the principles of Total Abstinence, and trusts each member will do all in his power to discountenance the drinking usages of society.

The Church considers immoral conduct, breach of express covenant vows, neglect of religious or relative duties, and avowed disbelief in the fundamental doctrines of Christianity, as offences deserving its censure.

The censures inflicted on offenders are private reproof, public admonition, suspension from Church privileges or excommunication, according to the nature of the offence.

Notice of any proposed important alteration in the rules and practices of the Church, must be given at a meeting at least two weeks before final action is taken.

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“For one is your Master, even Christ, and ye are all brethren.”—MATT. 23. 10.

## Congregational Principles, History, &c.

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Honest differences of opinion respecting church organization obtain, and will doubtless continue, till the end of time. Congregationalists believe it to be the privilege and duty of every person to search the Scriptures, and look to the Holy Spirit for light and truth. The right they claim for themselves they cheerfully accord; they acknowledge other Christian Churches, recognize the validity of their ministers, and welcome their members to the table of the Lord. They rejoice that the good and great of the earth are not confined to any one denomination of Christians, and they believe that the Divine Master recognizes the unity of His Church throughout the earth. JOHN XVII. 20, 21. — "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent Me."

The following summary of Congregational principles and history is not put forward as authoritative, and should only be accepted as far as in accordance with the Word of God. The other statements should be compared with the best standard historical authorities.

### SUMMARY OF CONGREGATIONAL PRINCIPLES.

In religious belief, Congregationalists or Independents are **EVANGELICAL**.

They also believe that the Sacred Scriptures should be accepted above all human compositions; and that traditions or councils, canons or creeds, possess no **AUTHORITY** over the faith and practice of Christians.

They believe that the Lord Jesus is the only head of

the Christian Church ; and that the obedience due to Him should not be given to any man or body of men.

That Christ's invisible Church is composed of all the redeemed on earth and in heaven.

That Christ's visible Church on earth is made up of a great number of local Churches.

That a local Church is an organization of Christians meeting in one place, united together for the worship of God and the work of the Gospel.

That those who give evidence of true piety and regeneration of heart are entitled to the privileges of membership in Christ's Church or Ecclesia.

That all Church power resides in the members of a local Church, which is COMPLETE IN ITSELF, and subject to no external authority, save that of Christ, its head and master.

That each local Church has power to perform all the functions, and do all the work which Christ has committed to His Church on earth ; that it has a right to form its own creed, taking the Word of God for its standard ; and make such regulations, and none others, as are in accordance with the direction and spirit of the New Testament.

That a Church has a right to elect its own pastor and church officers, and admit or exclude members.

That a member of a local Church should submit to its government in all rightful matters ; but is not to be debarred from any of the privileges that belong to him as a Christian, by connection with a Church organization.

That in view of the liberal teachings of Christ, a Church is not authorized to shut out from the Communion of the Lord's Supper those who love the Saviour Jesus, though conscientiously differing on minor points from the majority of the members.



And that it is the duty of Christian Churches to hold Communion with each other, to entertain an enlarged affection for, and assist each other; that Christian Churches should co-operate for the promotion of the Christian cause; but that no Church, nor union of Churches, has the right or power to interfere with the faith and discipline of any other Church. Associations, unions, or councils, composed of the representatives of Churches may advise, but have no authority to control the action of a Church.

Congregationalists believe that the power of a Christian Church is wholly spiritual, and should in no way be corrupted by union with the temporal or civil power.

#### SKETCH OF HISTORY, &c.

As the Mosaic Dispensation with its types and shadows faded away before the brightness of the Redeemer, the Church of Christ arose in its place. Submitting Himself to the forms and ceremonies of the Old Testament, which He was to fulfil in His life and death, Jesus instituted a spiritual worship to supersede the formal and ceremonial. No narrow sectarianism did He propound to the world. He broke the fetters from the souls of men, and removed the heavy burdens. In the 18th chap. of Matthew, Christ refers to a Church as a brotherhood, and affirms the supremacy of its decisions. Christ gathered the materials for the Church at Jerusalem, and while He gave no special directions for its mode of government, the Apostles, after His ascension, recognized the brotherhood of believers, and the rights of all the members. The selection of even an Apostle was left to the Church, the number of names being one hundred and twenty, and was not made by the Apostles themselves. In like manner on the appointment of deacons, the election was made by the

whole Church, although its members were numbered by thousands.

**PRIMITIVE CHURCH GOVERNMENT.**—That the Church organized in Jerusalem, as well as every Christian Church in the days of the Apostles, was governed “Congregationally,” admits of no question. The mother Church at Jerusalem exercised no jurisdiction over the other Churches; nor does the New Testament relate any acts of government by the Apostles, further than the laying down of general principles for the guidance of the body of believers of each Church; nor is the aggregate of visible Churches in any one country spoken of as “THE Church.”

Clement, of Rome, one of the early Christian writers, states that down to his time, the Church officers were appointed with the consent of the whole ecclesia or membership. Cyprian states that in his day, the suffrages of the people were necessary for the election of a bishop, who presided over one Church, and not over a number of Churches.

The Church historians of note of the present day, Hase, Rothe, Neander and Mosheim, the German Reformed Schaff, the Lutheran Guericke, the Episcopalians Bingham and Burton, the Roman Catholic Dollinger, state that the local Church in the early days of Christianity was supreme in itself, and that its members, not its officers, composed the controlling body.

Dr. Owen, a noted English divine of the seventeenth century, lays down the proposition that in no approved writer for the space of two hundred years after Christ is there any mention made of any other organically visible professing Church, but that only of the parochial or congregational.

Mosheim says—“In the first century, all the Churches

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were independent bodies, or none of them subject to the jurisdiction of the other. The Churches founded by the Apostles had no judicial authority, no control, no power of giving laws. On the contrary, it is clear as the noon-day, that Christian Churches had equal rights, and were in all respects on a footing of equality. Neither in the New Testament, nor in any ancient document whatever, do we find any thing recorded from whence it might be inferred that any of the Churches were at all dependent on, or looked up for direction to those of greater magnitude or consequence."

Of the second century, Mosheim says, — "During a great part of this century, all the Churches continued as at first, *independent* of each other, each Church governing itself by its own laws, enacted, or at least sanctioned by the people," yet, "united together in one common bond of faith and love, and were in every respect ready to promote the interests and welfare of each other."

**DECLINE OF EARLY CONGREGATIONAL CHRISTIANITY.**  
Towards the close of the second century, the Churches began to give up their privileges. Unity of spirit gave way to uniform legislation. Control was exercised over Churches in groups. Mosheim says, — "The whole face of the Church was changed, and took a new form, towards the close of the second century," and the ancient privileges of the people were diminished. Synods and councils arose, and not confining themselves to deliberation and counsel, "soon turned their influence into dominion, and their councils into laws, and asserted that Christ had empowered them to prescribe to His people authoritative rules of faith and practice." Gradually did the simple worship of the Apostolic days disappear; and the night of the dark ages fell upon the Church and the world. Ecclesiastics obtained control over the civil power, and the

ecclesiastical and civil combined, crushed out nearly every vestige of free thought. Yet the world was not totally left without witnesses. From time to time men proclaimed the truth of the Apostolic days, either in whole or in part, until the Reformation burst asunder the heaviest shackles, and gave an unfettered Bible to our race in many countries.

*in England* REVIVAL OF CONGREGATIONALISM. — John Wickliffe, the forerunner of the Reformation, sowed far and wide the seeds of independent thought. Wickliffe encouraged men to read the Bible and think for themselves; and thus prepared the way for the Reformation of a later period. Towards the close of the sixteenth century, the promulgation of the polity of the New Testament as applied to the government of Churches, was undertaken by courageous men. The blood of Penry, Barrowe, Greenwood and others, moistened the earth, while many were shut in damp prisons, or escaped to the Continent. Some of the exiles in Holland returned to embark for the new world, where they established Congregational Churches and Free Schools; others returned to their native land, to take part in that mighty struggle which followed, for spiritual life and civil freedom.

CONGREGATIONALISM AND CIVIL AND RELIGIOUS LIBERTY. — History relates, that Sir Harry Vane, a member of a Congregational Church, was the FIRST man to proclaim the principles of civil and religious liberty on the floors of the British House of Commons.

The historians Hume, Macaulay and Gibbon, men who loved not Congregational Independency, admit that it gave civil and religious liberty to the British Islands.

Lord Brougham says of the Independents, — “They are a body of men to be held in lasting veneration for the unshaken fortitude with which in all times they have

maintained their attachment to civil liberty ; for I freely confess it, they with the zeal of martyrs, with the purity of early Christians, the skill and courage of renowned warriors, achieved for England the FREE CONSTITUTION she now enjoys."

"Of all Christian sects in Great Britain," says Hume the historian, this (the Independent) "was the FIRST which during its prosperity as well as adversity, always adopted the principles of toleration."

The Rev. Johnson Grant, an Episcopalian, says of the Independents of Great Britain, — "All the world will allow that in point of religious liberty, the conduct of the Independents when in power fulfilled the promises made by them in obscurity. They forgot and FORGAVE the injuries they had sustained, and abused not their authority by the oppression of their brethren."

Lord King, an Episcopalian, says, — "As for toleration, or any general freedom of conscience, we owe all these to the Independents in the time of the Commonwealth, and to Locke, their enlightened and illustrious disciple."

REPRESENTATIVE MEN OF MODERN TIMES. — The following are a few of the names of the representative men, ministerial and lay, of Congregational Independency, since its restoration in the sixteenth century:— Penry, Barrowe, and Greenwood, martyrs ; Owen and Howe, Cotton and Goodwin, Nye and Charnock, divines of the sixteenth century ; John Robinson and the Pilgrim Fathers ; Harry Vane, a martyr for free government, one of the purest and noblest of politicians ; Oliver Cromwell, the world-renowned warrior and statesman, with leading statesmen of the Commonwealth and Protectorate ; Ireton and Fleetwood, generals of the renowned "Ironsides ;" John Milton, statesman and poet ; Daniel Defoe, champion of freedom, and Howard

the philanthropist; Crossley and Morley; Daniel Webster, Rufus Choate, and Geo. Bancroft,—of England and America. Isaac Watts and Phillip Doddridge, poets and preachers; Eliot, Missionary of the 17th century; John Williams, the martyr of Erromanga, Knill and Ellis of the London Missionary Society; Goodell, and Dwight, and Hamlin. Missionaries of the American Board; Jonathan Edwards and Edward Payson; Dr. Kirk and Dr. Hopkins; Leonard Bacon and Dr. Thompson; Dr. Todd and Horace Bushnell; Ray Palmer and Ward Beecher, of the United States. Dr. Wardlaw and Matthew Henry; John Angell James and Dr. Alexander; Raleigh and Raffles; Thos. Binney and Enoch Mellor; Dr. Vaughan and Newman Hall, of the Mother Country; Dr. Wilkes and Dr. Lillie, of Canada. Count Ajenor de Gasparin and Merle D'Aubigne, Monod and Pressensé, of the Evangelical Churches of the European Continent.

|  |      |
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| NUMBER OF CONGREGATIONAL CHURCHES:—        |      |
| In England, about                          | 2200 |
| Wales,                                     | 750  |
| Scotland,                                  | 120  |
| Ireland,                                   | 26   |
| Channel Islands,                           | 18   |
| the Dominion of Canada,                    | 120  |
| other Colonies,                            | 150  |
|  | 3384 |
| In the United States, about                | 3100 |
| In Heathen and other lands,                | 500  |
| Evangelical or Independent Churches on the |      |
| Continent of Europe,                       | 200  |
| Total,                                     | 7184 |

There are also a large number of Union Churches essentially Congregational in their Church government. And in addition, not less than 15,000 Christian Churches bearing other names; the greater part of them having terms of Communion which Congregationalists do not consider essential, yet similar in their mode of government.

The spread of Congregational principles through the earth can also be noticed in the tendencies of men at the present time in several communions and countries to resist the arbitrary exercise of ecclesiastical authority, and test both doctrine and practice by the Word of God.

**CONGREGATIONALISM AND CHRISTIAN UNION.**—If the principles of Congregationalism were adopted, instead of a number of Churches struggling for existence in sparsely settled districts, persons holding different views on non-essential questions, might organize union Churches on a basis sufficiently liberal to admit those who love Christ, without any one having to give up his conscientious opinions.

No religious body can hope by legislation, ecclesiastical or civil, to induce men to worship in a uniform manner. Congregationalists look for the fulfilment of the prayer of Christ, that all His people may be one, in “the unity of the Spirit in the bond of peace.”

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“Grace be with ALL them that love our Lord Jesus Christ in sincerity.”—**EPH. 6. 24.**

“Where the Spirit of the Lord is there is Liberty.”—**2 COR. 3. 17.**

“God is a Spirit; and they that worship Him, must worship Him in Spirit and in truth.”—**JOHN 4. 24.**

“One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”—**EPH. 4. 5, 6.**

“Unto Him be glory in the Church by Christ Jesus throughout all ages; world without end. Amen.”

