

# Souvenir Manual

OF THE

## Embryo Congregational Church.



Published in Connection with the Quarter-  
Century Anniversary.



*EMBRO :*

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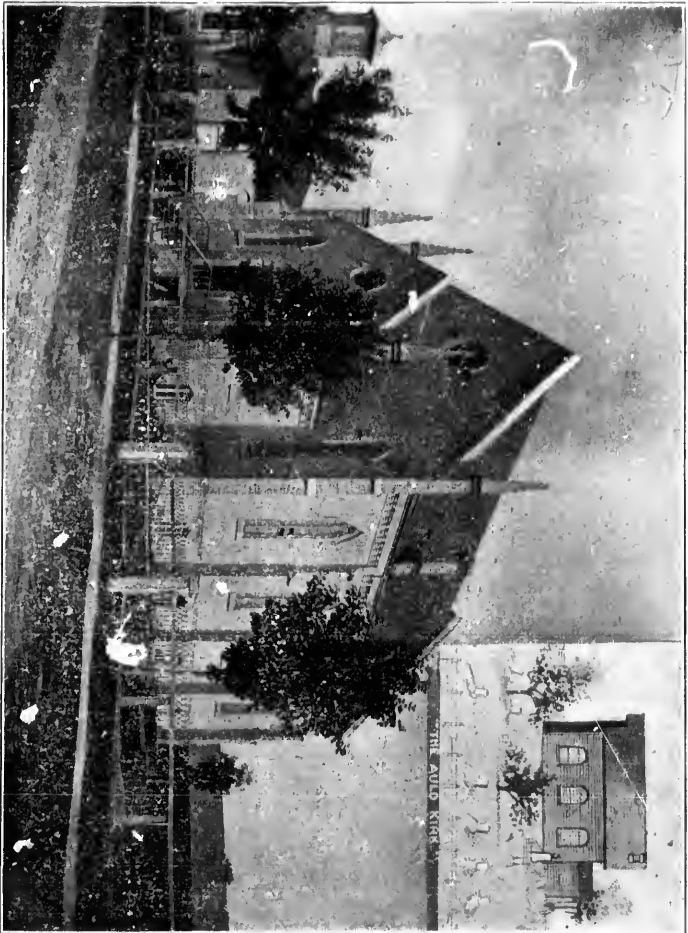


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EBENEZER CONGREGATIONAL CHURCH, EMPIRE, ONT.

## Preface.



In offering this manual to the Church, in compliance with their request, we do so, knowing well its incompleteness and defects. The work has been prosecuted under such eminent difficulties, and the gathering together and the arrangement of the various data have been accomplished but imperfectly, owing to the incompleteness of many of the records.

We trust that it may prove valuable, not only because of its historic matter, but because of the impetus it may give to a better understanding and organization of our church work.

There are many items of interest we would fain have mentioned, many names of men and women whose lives contributed in no small degree to the successful development of the church, but it was impossible to do justice to them all in the limited space and time at our command; so we have given but a brief outline or sketch of the past Quarter-Century, and now offer it to you, confident of the charitable and sympathetic spirit in which it will be received and read.

Yours Sincerely,

REV. W. J. HINDLEY, (Editor)

G. M. MCKENZIE, (Chairman of Committee)

JAMES A. ROSS,

THOMAS ROSS,

ROBERT ABERNETHY,

JAMES CAMPBELL,

JAMES G. MUNRO.

# History of the Church.



The history of many individual churches, like the history of nearly all denominations, dates back to conditions of religious life, which, to say the least, fail to speak of that peace and unity in which it is so pleasant for brethren to dwell, and yet the chronicler of those days in which these churches or denominations found their natal day, even though he would fain pass over those conditions, must recite the facts as they were, doing so in the spirit of those grand and memorable words: "With malice toward none, but with charity toward all."

In studying those conditions ecclesiastic, which were, under the overruling Providence of God, used to produce the healthful and hopeful conditions of church life in Embro to-day, one cannot fail to see in those conditions, truths which, while familiar, are generally so abstract that the material matter-of-fact mind fails to grasp them as basal principles of life. For instance, how often we quote scriptures like these, "All things work together for good to them that love God," or "For I am persuaded that the sufferings of this present time are not worthy to be compared to the Glory that shall be revealed in us," and they often mean but little more than as many pious platitudes; and yet to-day as we view those trying conditions of 1869-70 in the light of subsequent development, we cannot fail to see the real connection between those conditions which then tried the courage and the faith of the strongest believer, and the peace, the unified spirit and the success of to-day. We often sing those beautiful words of Cowper :-

" God moves in a mysterious way,  
His wonders to perform,  
He plants his footsteps on the Sea,  
And rides upon the storm."

and yet how seldom, before the sea has calmed or the storm ceased, do we recognize the fact that God has been dealing with us? There are many Christians in the community to-day, called by different church names



REV. THOMAS HENDERSON.

EVANGELIST CHARLES CARROLL    EVANGELIST DOUGLAS RUSSELL.



it may be, people who suffered in those days when good men, who for years had walked side by side, now found it necessary to walk in separate paths, and be called by different names; times when good men and wise differed in their conceptions of truth, and so widely that a separation was imperative, and which separation was accompanied by all the sadness and suffering with which a family unity is sometimes disrupted; these people who in those days saw only the sea in turbaol and tossed mountain-high in foaming billows, and who only heard the howling of the storm and felt its blasts beating pitilessly upon their quivering, suffering souls, can to-day trace in that troubled sea, the footsteps of God, and hear in those dark thunder-clouds and see in those fierce lightning-flashes, the rumblings and the movements of God's chariot of fire.

In the Fall and Winter of 1869-70 Evangelists Russell and Carroll were invited by the Session of Knox Church, to conduct a series of evangelistic services; these services were extended over a number of weeks, with the result that some four hundred were led to make a profession of Christ as a personal Saviour. During the entire series of meetings the interest manifested was phenomenal, the people coming from miles around, through all kinds of disagreeable weather, to hear the message of Salvation as it fell from the lips of these two noble evangelists of Christ. Toward the close of the meetings objections were raised, by certain official members of the church, to some of the doctrines as taught by Messrs. Russell and Carroll, and this opposing spirit became so pronounced that the Session saw the advisability of discontinuing the meetings so far as the evangelists were concerned. When an announcement to this effect was made, difference of opinion was immediately pronounced, and the relations between the two parties soon became so strained that a separation was necessary, and those who championed the cause of the evangelists withdrew from the fellowship of Knox Church and gathered in various places to hear the messages of their chosen teachers. Sometimes these meetings were held in private houses, sometimes in halls and school-houses, but more often they gathered on a sloping hill-side, and listened with eagerness as their teachers expounded to them the Word of Life.

Efforts were made by the London Presbytery to effect a reconciliation, but in vain, and soon the Evangelicals, as they were called, found

it necessary to effect some kind of organization. Arrangements were made, through the kindness of friends, whereby the "Old Kirk" was made available for their use; here, for over a year, they were taught by that esteemed and godly man, the late Evangelist Henderson, whose great and choicest theme was "Holiness unto the Lord." Then Mr. Geo. C. Needham, an evangelist of repute, was invited to the office of pastor; he accepted the invitation, conditional upon their being recognized by some evangelical denomination, which would in turn ordain him to the ministry and as pastor over them. A deputation was accordingly sent to the Congregational Union, which met in Montreal. After hearing the deputation, the Union was pleased to accept this company of believers, and on May 15th, 1872, they were organized into what is now known as the Ebenezer Congregational Church of Embro. Mr. Needham remained only one year, but in that time his labors were much owned of God, and enjoyed by the congregation to whom he ministered.

Rev. John Salmon assumed the pastorate in 1873, and remained seven years, during which time decided progress was made in the life and organization of the church.

Rev. E. D. Sileox was called and assumed the pastoral office on March 1st, 1881, and continued his services until April 1st, 1895. During the fourteen years of Mr. Sileox's pastorate the work was carried on in a way which acknowledged at once the blessing of God, the efforts of a united people and the earnest, zealous services of a faithful, consecrated pastor.

Rev. W. J. Hindley assumed the pastorate August 18th, 1895, and continues with the church at present.

The retracing of these old paths lends a new strength to our faith, and as we see those days of trial in the light of these days of blessing and peace, we can see how God has ordered that from out those very troubles His Glory should shine forth as the noon-day. The kindly relations which now exist between the three churches of the village, as evidenced in their frequent Union Services and the Local Union of the Endeavor Societies, all speak of His power which keeps us in that "unity of the Spirit" which is the "bond of peace."





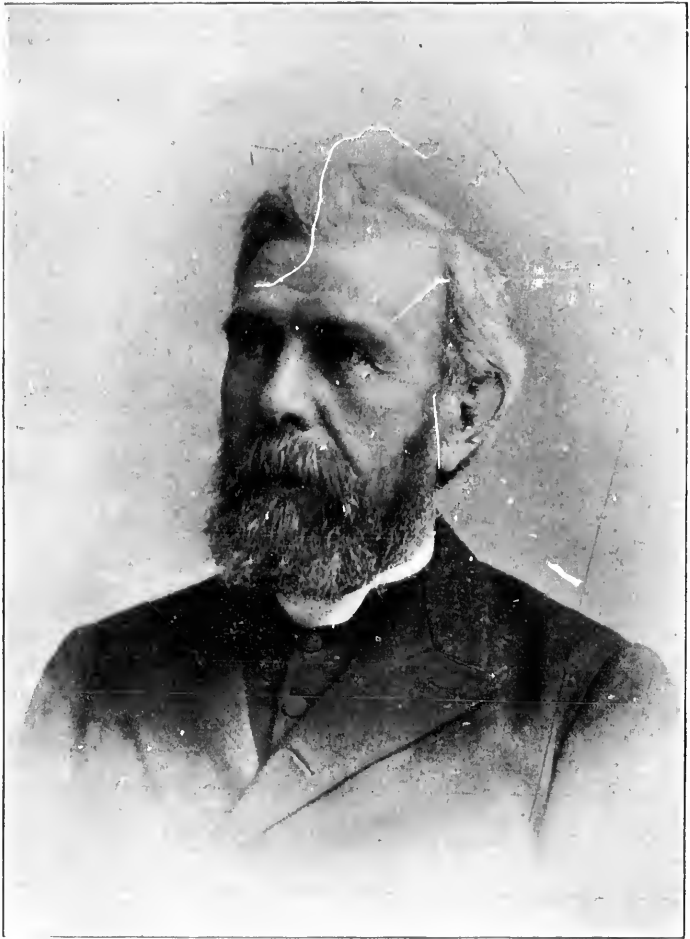
REV. GEORGE C. NEEDHAM.

## Ministry of Rev. George C. Needham.



The subject of this sketch, Rev. George C. Needham, the first pastor of the Embro Congregational Church, was called to minister to these people, in the capacity of an evangelist, on the 18th of June, 1872, beginning his work in July of that same year. Mr. Needham being convinced that the apostolic method of "laying on of hands," as a recognition of the setting apart of a person to the ministry of Christ, was obligatory on us to-day, requested that he be thus ordained. A council was called, and Mr. Needham was thus duly recognized as a regularly ordained minister of the Gospel, and as pastor of this church. Mr. Needham remained with the church only a year, as he was led to believe that his life-work was to be that of an evangelist rather than pastor. It was with regret that the people allowed him to leave, but they have been rejoiced to hear reports of him in his wider and larger work. Mr. Needham has a continental reputation as an evangelist, and a wider reputation as an author; some of his more widely read productions are "Bible Briefs," "Broken Bread" and "The Spiritual Life."





REV. JOHN SALMON.

## Ministry of Rev. John Salmon.



The subject of this sketch, Rev. John Salmon, was called to the pastorate in the summer of 1873, preaching his first sermons on the first Lord's Day of September in that same year, and continuing in the pastorate till the 3rd of October, 1880. For over four years the services were held in the "Old Kirk," during which time the pastor, by his strong evangelistic preaching as heard in the Lord's Day services and through the week in the school-houses of the surrounding country, succeeded in gathering about him those whose loyal service and hearty support have brought the work of the church to such a successful issue. During Mr. Salmon's pastorate a very comfortable and handsome parsonage was built, the site being donated by the late Deacon Angus McKay; the total cost of the parsonage was about \$1,700.

The next public work was the erection of a church edifice. This was done after much prayer and consultation, the following gentlemen acting as a building committee: John G. Rose, John Ross, James A. Ross, John Duncan, Dr. Duncan, Geo. McPherson and Hugh McAulay. This work was completed at a cost of about \$6,000, and the building was dedicated to the Lord for public worship on Dec. 16th, 1877, the preachers on that occasion being Revs. J. A. R. Dickson and Robert McKay.

Mr. Salmon's pastorate was marked by frequent "times of refreshing from the Lord," and in all about 112 persons were added to the church on profession of their faith.

It was with much regret that the pastoral relation was severed on the 3rd of October, 1880, and to-day Mr. Salmon's name is a cherished name in many households, and his frequent visits are a source of great pleasure and profit. "His works do follow him."



REV. E. D. SILCOX.



## Ministry of Rev. E. D. Silcox.



The subject of this sketch, Rev. E. D. Silcox, was called to the pastorate in March, 1881, and remained with the church till April, 1895.

The small space allowed for these pastoral sketches must utterly fail to record, in any fitting way, the work accomplished during that fourteen years' pastorate; mentioning, as one would like to have done, the happy relations existing between pastor and people throughout all those years, the tender sympathies going from one to the other in time of trouble, and the successes achieved by a loyal and united people.

When Mr. Silcox assumed the pastorate there was a debt of several hundred dollars on the church property. This, largely due to his energetic appeal, was soon wiped off, and an extra lot was added to the parsonage property, purchased by the balance on hand after the debt was paid off.

During Mr. Silcox's pastorate the church was strengthened numerically and spiritually, frequent series of revival services being the means of large ingatherings, as many as thirty uniting with the church at one communion, on confession of their faith. The meetings conducted by Rev. A. W. Main will long be remembered as special seasons of blessing. His efforts, together with the pastor's assistance, under the blessing of God, resulted in new and stronger spiritual life among the Christians, and large numbers being led into the Way of Life.

On several occasions efforts were made by other churches to lead Mr. Silcox to larger fields, but he seemed so strongly entrenched in the affections of his people that these efforts were unavailing, till at last, having repeatedly made overtures to him, the Congregational Church in Paris, Out., succeeded in their call, and Mr. Silcox, believing himself to be divinely led, severed those relations which for fourteen years had been so much enjoyed, not only by himself, but by his people; the church was loth to part with their pastor, but they bade him "God Speed" in his new field of labor, and are rejoiced to hear, from time to time, reports of his work which speak of the outpoured blessings of God.



REV. W. J. HINDLEY.

## Ministry of Rev. W. J. Hindley.



The present incumbent, Rev. W. J. Hindley, was born in Frome, Ont., on November 10th, 1872, and is therefore of the same age as the church to which he ministers. Mr. Hindley was called to the pastorate in July, 1895, preaching his initial sermons on the Sabbath of August 18th of the same year. The services that day will long be remembered both by pastor and people. The text of the morning discourse was Gal. vi., 2: "Bear ye one another's burdens and so fulfill the law of Christ," and was presented in its bearings upon the relations of pastor and people which had been assumed that day. In the evening the theme presented was "Our Hope, Its Basis and Inspiration."

In the spring of 1896 the people undertook some extensive repairs and alterations in the church building, which work was placed under the management of the following gentlemen: Jas. A. Ross, Geo. A. Munro, John Campbell, John Ross, John Middleton, Timothy Featherston and William Smith. The plans and specifications for the work were drawn and presented to the committee by G. M. McKenzie, and were carried into execution by R. A. Duncan, who acted, by request of the building committee, as superintendent of works. This work having been completed, the re-dedication services were held on the Sabbath of October 27th, the Rev. A. F. McGregor, of Woolstock, preaching the sermon at the morning service, on the theme of "The Life-Giving Waters," and presenting the choir with the following dedicatory hymn:

## RE-OPENING HYMN

DEDICATED TO THE CHOIR ON THE OCCASION OF THE RE-OPENING OF THE  
EMERO CONGREGATIONAL CHURCH.

1  
With joyful hearts we worship Thee,  
From whom all bounteous gifts descend ;  
Thy love is great and ever free,  
To us, to all, it doth extend.

3  
Go Thou before us all the way,  
Thine own pure radiance on us pour ;  
As pilgrims to an endless day,  
Thy glory gladden more and more.

2  
This house re-opened for Thy praise,  
A thankful people lift their voice,  
Another Ebenezer raise,  
And in their Saviour's name rejoice.

4  
The sacred desk from whence Thy truth  
In love and earnestness is told,  
Bless Thou, unto the rising youth,  
And may its message cheer the old.

5  
So when within these walls no more  
We and our dear ones may not come :  
To Jesus who has gone before,  
May we be gathered : all at home.

The other churches of the town united in the evening service, Rev. G. C. Patterson, of Knox Church, offering the re-dedicatory prayer and the pastor preaching from I. Tim. iii., 16—"The Mystery of Godliness."

The total cost of the work done was about \$1,400, which amount was provided for previous to the re-dedication.

The way in which Mr. Hindley's work has been received, the happy relations which exist between pastor and people, and the additions to the membership at almost every communion, all speak to us of God's blessing upon the united efforts of his people and lead us to see in the old adage, "*Deo non fortuna*" (From God not by chance), the secret of this success.



## Sketch of the Sabbath School.



This important department of Church Work has been prosecuted ever since the organization of the Church—and here, during the sessions of the Sabbath School, lives have been brought into touch with teachers filled with the love of the Master, and only the Morning will tell what has been accomplished during the past quarter of a century in this department. The School has never been large in numbers, owing to the fact that over one-half of the families in connection with the Church live in the country at such a distance, that to return to the session of the School in the afternoon, is out of the question ; to meet this difficulty, the Home Class Department was organized some two years ago, and an interest in Sabbath School work was thus aroused in many homes, where before, the members of the family, both adults and children, knew very little of what was transpiring in the Sabbath School world. Some fifty names were on the original roll of this department.

The average attendance at the School has been about 65 ; these are divided into eight classes, all manned by efficient teachers. The funds raised by the School amount to about \$100 in the year, so that while the School is self-supporting—paying out large sums for its papers and lesson helps and buying quite a number of new books every year for the library—it also sends \$15.00 annually to Mission work. A girls' class also contributes annually to the Leper Mission, India.

While pursuing this work under great difficulties, the Church has every reason to be proud of her workers in the Sabbath School during these past twenty-five years, and has reason to remember with gratefulness, the services of those, who in other days, were identified with this work, but who are now removed from our midst, some of them having gone "to be with Him "

## Sketch of the Y. P. S. C. E.



The Christian Endeavor Society was organized in March, 1894, and has since proved itself one of the most valuable adjuncts to the Church. This Society is in affiliation with the Local and County Unions; it has always been represented in the Provincial Conventions, and last year was represented, together with the Local Union, by the presence of the pastor, Rev. W. J. Hindley, at the First Inter-Provincial Convention, held in Ottawa.

The present roll of membership shows about fifty-five Active and three Associate members. The committee work is well organized, and the Society is in splendid working order.

The Society has undertaken the education of a boy in Rev. W. T. Currie's Mission in Chisamba, Bihe district, Africa—for this purpose \$25.00 is raised annually; they have also given liberally to other mission schemes. The funds of the Society, amounting in all to about \$55.00 in the year, are raised in the following manner: Each member contributes five cents monthly for the current expenses, and a mite box at the door, in which contributions are placed, has always yielded sufficient for the Mission pledges.

The Endeavor prayer-meetings are held Sabbath evenings after the Church service, and the business meetings are held the first Wednesday evening of each month. The Society has done much to supplement the work of the Church, and the members readily respond to any service requested of them by the pastor. The young people are here being trained to take the responsible positions in the church official staff.

Studies in Congregationalism are now being introduced among the members, and the result will probably be a broadening of the religious ideas and a deepening of the loyalty to—and a higher ideal of service for—"Chris. and the Church."

## Sketch of the Woman's Auxiliary.



This Society derives its name from the relation which it sustains to the Woman's Board of Foreign Missions ; its object is, therefore, distinctly missionary. The history of the Woman's Auxiliary dates back to the early years of the Church organization, when a society, then known as the Ladies Aid, did the work which is now done under the new name. The Ladies Aid was organized more directly to supplement the work of the Church at home, their chief duties in those days, being the aiding of the needy poor and caring for the sick and afflicted in the congregation. They also contributed liberally to many of the financial schemes of the Church, and were what their name signified, a veritable Aid Society to the organization.

In April, 1894, a number of ladies met at the parsonage, for the purpose of forming a Foreign Mission Board or Auxiliary. Mrs. Roberts, of Toronto, explained the benefits to be derived from being affiliated with the Woman's Board of Missions, and then and there, the ladies voted to send the \$10.00 which the Board requires as a membership fee. The Society meets on the second Wednesday of each month at 3 p. m. in the lecture-room of the Church, for the study of mission work and for prayer. The result of these meetings has been a decided increase in their interest in Foreign Mission work. The average attendance is only about nine members ; however, while many of the members are prevented from meeting with the Auxiliary because of the distance between their homes and the place of meeting, they respond heartily to any request made by those who are privileged to attend.

During the past year over \$150.00 have been contributed to different branches of Foreign Mission work, embracing the Leper Mission in India, the Famine fund, the Chisamba Hospital fund and the Chisamba Building fund, and this is probably an average of the amount raised annually since the organization of the Ladies Aid, though in former years, more money was expended on Home work and less sent abroad. The funds of the Auxiliary are raised by a membership fee of 50c annually, and by direct giving — no money being raised by any questionable method.

## Sketch of the Anniversary Services.



The services in connection with the Quarter-Century Anniversary held on Saturday and Sunday, July 10th and 11th, 1897, are worthy of larger mention than our space will allow. There were so many good things said, so many happy memories recalled, so many sympathies blended, and so many old paths retraced, that our pen fails to do the occasion justice. We were happy, in being able to see upon the platform all those who have occupied the pastoral office since the organization of the Church—to look into the faces of Rev. George C. Needham, of Plainfield, N.J.; Rev. John Salmon, of Toronto, Ont.; Rev. E. D. Sileox, of Paris, Ont., and the present incumbent, Rev. W. J. Hindley. We would gladly have given a pen picture of the Saturday evening meeting and have spoken in true synoptic style of each ex-pastor's excellent address; of the Sabbath morning service when we listened to the clear, forceful message of Rev. George C. Needham, on Paul's purpose to glorify God "whether by life or by death"; of the quiet hour spent at the Lord's Table when we communed with each other and with God the Father, Christ the Son, and the Blessed Spirit; of that modest unpretentious, yet deeply spiritual meeting held over on the lawn in front of the home of Mr. Angus McLeod; of the beautiful Scriptural talk on the Lord's return; of the dispensing of the sacrament to those two dear old saints and their friends; of the Sabbath evening service with its union of Methodist, Presbyterian and Congregational forces; of the kind words spoken by Rev. E. Kershaw, the pastor of the Methodist Church, and the congratulations presented by Rev. G. C. Patterson, of Knox Church; of the solos of Mr. J. D. McKenzie and Miss Annie Duncan; of the spiritual addresses of Revs. Needham and Salmon; of the beautiful floral decorations, the work of skilled hands and artistic tastes, but space and time forbid—however, enough has been said to recall to our memories those days of happy, inspiring, anniversary gatherings. Throughout all these services there was the evident and open recognition of the good hand of the Lord which has been upon us, and so we go on with this work, not knowing what another Quarter-Century may bring forth, but confident in Him who hath led us on thus far, and of whom we can truly say "that not one thing hath failed, of all the good things which the Lord your God spake concerning you."



## Rules and Regulations.



1st. This Church shall be known as the Ebenezer Congregational Church of Embro, Ont.

2nd. The permanent officers of this Church shall be a Pastor and three or more Deacons.

3rd. In general, the customs and usages of Orthodox Congregational Churches, shall govern our ecclesiastical proceedings.

4th. Persons desiring to unite with this Church shall give satisfactory evidence of a knowledge of the doctrines and duties of the Gospel and of experimental piety. As a rule, persons desiring to unite with this Church, shall make such request to the pastor or one of the deacons, one week previous to the Communion, and shall be voted upon for admission the following Sabbath.

5th. The ends of discipline are the removal of offences, and the promotion of the peace, order, purity and growth of the Church. Offenders are to be brought before the Church, agreeably to the rule of Christ in the 18th chapter of Matthew, and any member having cause of complaint against another, should immediately seek to have it removed, according to that rule.

6th. A wilful absence from the Lord's Supper for a protracted season, and all other sins which are, expressly or implicitly, forbidden by the Holy Scriptures, shall be deemed disorderly and shall demand the immediate exercise of church discipline.

7th. There shall be an annual election of a Secretary, Treasurer, two Auditors, Chorister, Organist and Ushers. The meeting for which election, the hearing of reports, and the transaction of any church

business, shall be held on the second Wednesday in March, at 2.30 o'clock p. m., notice of which meeting shall be given from the pulpit.

8th. A semi-annual business meeting shall be held on the second Wednesday or September, at 2.30 o'clock p. m., for the hearing of reports and the transaction of any business which may be laid before the Church.

9th. A special meeting of the Church may be called at any time by the pastor or any five members of the Church, notice of such meeting having been given from the pulpit the Sabbath previous.

10th. Except in special cases, the Lord's Supper shall be administered to the Church on the first Lord's Day of every month. All who trust and serve the Lord Jesus Christ in sincerity and truth, irrespective of denominational preference, are invited to, and will be welcomed in partaking of this service.

11th. The foregoing articles may be amended or others added by a vote of two-thirds of the members present at any regularly called Church meeting, notice of any proposed change to be given from the pulpit.



## Form of Admission of Members.



### ADDRESS BY THE PASTOR.

Dearly Beloved: Grace be unto you, and peace from God our Father and the Lord Jesus Christ. You have already been examined, and you now present yourself before God, His people, and the world to make a solemn profession of your faith in Christ, and to publicly consecrate yourself to His service. For this is the Word of Faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

### STATEMENT OF BELIEF.

- ARTICLE I. We believe in one God, infinite in every perfection, who is revealed in the Scriptures as the Father, Son, and Holy Ghost.
- ARTICLE II.—We believe that the Providence of God, by which He executes His eternal purposes in the government of the world, is in and over all events, yet so that the freedom and responsibility of men are not impaired, and sin is the act of the creature himself.
- ARTICLE III.—We believe that the Scriptures of the Old and New Testaments were given by the inspiration of the Holy Spirit, and are the only infallible rule of faith and practice.
- ARTICLE IV.—We believe in the fall of our first parents and in the entire apostacy, depravity and lost condition of the whole human family.
- ARTICLE V.—We believe that the love of God to sinful men found its highest expression in the redemptive work of His Son: who became man, uniting His divine nature with our human nature in one person; who was tempted like other men, yet without sin; who by His humiliation, His holy obedience, His sufferings, His death on the cross, and His resurrection, became a perfect Redeemer; whose sacrifice of Himself for the sins of the world, declares the Righteousness of God, and is the sole and sufficient ground of forgiveness and reconciliation of man to God.
- ARTICLE VI.—We believe that Jesus Christ, after he had risen from the dead, ascended into Heaven, where, as the one mediator between God and man, he carries forward His work of saving men; that He sends the Holy Spirit to convict them of sin and to lead them to repentance and faith, and that those who through renewing grace turn to righteousness, and trust in Jesus Christ as their Redeemer, receive for His sake the forgiveness of their sins and are made the children of God.

ARTICLE VII.—We believe that those who are thus regenerated and justified, grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the Truth; that a holy life is the fruit and evidence of saving faith, and that the believer's hope of continuance in such a life is in the preserving Grace of God.

ARTICLE VIII.—We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themselves in churches for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the conversion of men; that these churches, under the guidance of the Holy Scriptures and in fellowship with one another, may determine—each for itself—their organization, statements of belief, and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the Gospel throughout the world.

ARTICLE IX.—We believe in the divine appointment of the Christian Sabbath as a day of holy rest and worship; and in the two sacraments Christ has appointed for His Church—Baptism and the Lord's Supper—and that all are under obligations in the exercise of faith to observe them.

ARTICLE X.—We believe in the ultimate prevalence of the Kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a final judgment, the issues of which judgment are everlasting punishment and everlasting life.

Do you believe these things?

#### BAPTISM.

Those who have not been baptized will receive that ordinance, instituted by Him who said: "He that believeth and is baptized shall be saved."

#### COVENANT.

You do now, in humble dependence on the Divine Spirit, whose help is promised to all who seek it, enter into covenant with the Church in the name of the Father, Son and Holy Spirit. To continue in that faith of our Lord Jesus Christ, wherein we stand, and to maintain habits of daily watchfulness, prayer and reading of the Word of God. To pray for a blessing on the Word as preached and taught in this place. To love one another fervently, to care for each other's welfare, and to guard each other's good name. To sympathize with one another in sorrow and in joy, and to care for the poor and sick amongst us. To do service in the Church as opportunity may be found, and to contribute of your substance for its maintenance. To hold up the hands of the pastor by a diligent attendance on ordinances, and to do what in you lies to promote the peace and purity of the Church. To honor the Lord in the home-life. To cultivate loving

affections toward all who love the Lord Jesus Christ in sincerity, and to labor for the promotion of His Kingdom in this place, in the land, and throughout the world.

This you covenant with this Church ?

RECEPTION BY THE CHURCH.

[Members rise.]

We, then, the members of this Church, do cordially receive you into our communion and fellowship. We welcome you as members of the Body of Christ, and as fellow-travellers to His rest. We promise, by the grace of God, to watch over you in meekness and love ; and we pray God that we may live together as brethren ; glorify Him on earth, and finally join the church triumphant in Heaven, there to unite in the praises of God and the Lamb.

[Here give the right hand of fellowship.]

Now, unto Him that is able to keep you from falling, and to present you spotless before the presence of His glory, with exceeding joy, unto the only wise God, our Saviour, be glory, and majesty, dominion and power, both now and forever : Amen.



## Our Benevolences.



### The Congregational Missionary Society.

OBJECT:— To plant and to support new churches in districts where such churches are necessary for the privileges of worship.

Collection received the first Sabbath in February.

### The Congregational Union Fund.

OBJECT:—To defray the expenses of the annual meeting of the Union of Ontario and Quebec.

Collection received the first Sabbath in June.

### The Congregational College of Canada.

OBJECT:— To qualify candidates for the Gospel ministry and to furnish them with the best possible spiritual and literary training.

Collection received the first Sabbath in August.

### The Congregational Foreign Missionary Society.

OBJECT:—To carry out the great commission of the Master, "Go ye into all the world and preach the Gospel to every creature."

Collection received the first Sabbath in November.

## Official Guide.



Pastor :

REV. W. J. HINDLEY.

Deacons :

JOHN MCKAY,  
JOHN McWILLIAM,

FRANCIS HOWES,  
WILLIAM MCKAY,  
JAMES CAMPBELL.

WILLIAM MUNRO,  
ROBERT ABERNETHY,

Secretary-Treasurer .

JOHN ROSS.

Finance Committee :

JAMES CAMPBELL,

THOMAS HERON,

JOHN MIDDLETON,

JAMES A. ROSS,

WILLIAM MUNRO.

Trustees :

GEORGE A. MUNRO,  
JAMES A. ROSS,

JOHN MIDDLETON.

WILLIAM SMITH,

JOHN ROSS,

JAMES CAMPBELL,

TIMOTHY FEATHERSON.

Sunday School :

Superintendent—A. BOOSEY. Assistant Supt.—JAMES M. MUNRO.

Secretary-Treasurer—MISS M. MATHESON.

Y. P. S. C. E. :

President—ROBERT HERON.

Corres. Secretary—MRS. E. CODY.

Woman's Auxiliary :

President—MISS L. MATHESON.

Secretary—MRS. E. CODY.

## Present Roll of Members.

Abernethy, Robert	Logan, Jane	Middleton, John
Abernethy, Mrs. Robert	Logan, Devina	Middleton, Mrs. John
Abernethy, George	Legg, William	Middleton, Minnie
Abernethy, Lizzie	Legg, Mrs. William	McLeod, Angus
Abernethy, Samuel	Loveys, William	McLeod, Mrs. Angus
Abernethy, Emerson	Loveys, Mrs. William	McLeod, Maggie
Adams, Robert	Loveys, Mary	Miller, William
	Loveys, Olga	McKay, Ella
Bowie, Innes		Marshall, Alexander
Bowie, Mrs. Innes	McKay, John	
Bowie, John	McKay, Margret	Pierson, George
Bowie, Christina	McKay, John	Pierson, Mrs. George
Baillie, David	McKay, Jane	Pierson, Elizabeth
Baillie, Mrs. David	McKay, James	Prouse, Mrs. John
Breckenridge, Mrs. David	McKay, Mrs. James	Prouse, Mary
	McKay, Mrs. John	Pelton, Henry
Campbell, James	McKay, Christina	Pelton, Mrs. Henry
Campbell, Mrs. James	McKay, Mrs. Soper	Pelton, Dora
Campbell, John	McKay, William D.	
Campbell, Mrs. John	McKay, Mrs. William D.	Ross, James A.
Campbell, Maggie	McKay, Mrs. Donald	Ross, Mrs. James A.
Campbell, Georgina	McKay, George	Ross, John (Ensign)
Campbell, Jean	McKay, Marian	Ross, Mrs. John
Campbell, Donald	McKay, Elizabeth	Ross, Maggie
Campbell, Mrs. Donald	McPherson, Mrs. Hugh	Ross, Christina
Chisholm, George	McPherson, George	Ross, Janet
Chisholm, Mrs. George	McPherson, Mrs. George	Ross, Mrs. J. M.
	McPherson, Mrs. Andrew	Ross, Ellen
Duncan Mrs. Dr.	McPherson, Maggie	Ross, Barbara
Duncan, Annie	McWilliam, John	Ross, Catharine
Dougllass, Mrs. John	McWilliam, Mrs. John	Ross, Mrs. Gordon
	McWilliam, James	Ross, David
Flett, Mrs. James	McDonald, Mrs. Hugh	Ross, Mrs. David
Flett, Mrs. David	McKenzie, George	Ross, Kate
Forbes, George	McKenzie, Mrs. George	Ross, Bell
Featherson, Timothy	McKenzie, Emma	Ross, Thomas
Featherson, Mrs. Timothy	McKenzie, Mrs. William	Ross, Mrs. Thomas
Featherson, Lena	McKenzie, Annie	Ross, Rena
Featherson, Grace	McKenzie, Lizzie	Rutherford, Mrs. John
Featherson, Ralph	McKenzie, James	
Featherson, Roland	Murray, Mrs. Catherine	Sutherland, Mrs. Hector
	Murray, Mrs. Donald	Sutherland, Barbara
Gordon, Alexander	Murray, Mrs. William	Sutherland, Mrs. Eben.
Gordon, Mary	Murray, William	Sutherland, Kate
Gordon, Mrs. George	Munro, William	Sutherland, William Sargent
Gould, George	Munro, Mrs. William	Sutherland, Mrs. W. S.
Gould, Mrs. George	Munro, James G.	Sutherland, Mrs. (Braemar)
Grinton, Miss C.	Munro, Mrs. James G.	Stewart, Robert
	Munro, Bella	Stewart, Mrs. Robert
Heron, Thomas	Munro, Minnie	Smith, William
Heron, Mrs. Thomas	Munro, Jane	Smith, Mrs. William
Heron, Robert	Munro, William	Stewart, Hugh
Heron, Jennie	Munro, Mrs. William	Stewart, Mrs. Hugh
Heron, William	Munro, Maggie	
Heron, Charles	Munro, George A.	Tate, Mrs. T. W.
Howes, Francis	Munro, Mrs. George A.	
Howes, Mrs. Francis	Munro, Crandal	Wood, George
Howes, Christopher	Munro, Mabel	Wood, Mrs. George
Hossack, Ann	Munro, Mrs. Charles	Wood, John
Hossack, Janet	Munro, Effie	Wood, Maggie
Hossack, Donald	Munro, Carrie	Wood, Minnie
Hossack, Isabella Alice	Munro, Kate	Ward, Mrs. Thomas
Hossack, Barbara Ann	Munro, Florence	Ward, John G.
Hurd, Alexander	Munro, James M.	Ward, Annie
Hurd, Mrs. Alexander	Matheson, Mrs. George	Ward, Minnie
Hamilton, Mrs.	Matheson, Mary	Walsh, Martha
Hindley, Rev. W. J.	Matheson, Elizabeth	Walsh, Lucy
Hindley, Mrs. W. J.	Matheson, Mrs. (Pierson)	
	Matheson, D. J.	TOTAL.....195.
Jaques, Robert D.	Matheson, Mrs. D. J.	
Jaques, Mrs. Robert D.		





