

Rev. J.H.A. Anderson Reviews the Year's Events in the Presbyterian Church.

An Able Article Dealing With Incidents of More Than Passing Interest and With the Progress of the Work as a Whole.

By Rev. J. H. A. Anderson, B.D.

The story of New Brunswick Presbyterianism for the year 1913 is of a piece with the story of other years and other Presbyterianism. It is at the same time the epitome and the part of all other Presbyterianism throughout the world. There are the incidents and the accidents which belong to the local sphere, but there are also the great abiding things which are shared by Presbyterianism in every land.

Let my simple story of a few of the happenings of the year in Presbyterian circles in this province be thrown against the background of human life in all its complexity of experience. Let the reader enter by way of sympathetic imagination into the joys and sorrows, the trials and the triumphs, the wearisome plodding and the gladness of the people around whom the story centres. Let humble cot and wealthy mansion, let city thoroughfare and rural glen, the modest sanctuary on the hillside and the well-adorned temple where the hundreds meet for worship, the pastor-preacher before the multitude or in the presence of the one and two, the faithful of the pew fulfilling their ministry of helpfulness in rain and shine—let these real things, these things of human interest, be present to the reader's eye, and through it all let him trace the mingling and the intermingling of currents and undercurrents, which make the isolation of



A Typical Farm Scene in Restigouche.

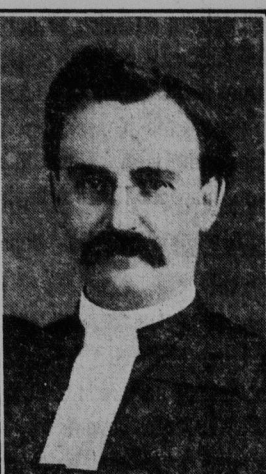
a people or a church impossible. The drop of water carries in the heart of it the story of the ocean. A review of New Brunswick Presbyterianism for any one year or for all the years can at

best be but a paragraph of a much more comprehensive story.

The Constituency

Every ninth person in the province is a Presbyterian—so said the census enumerator of two years ago. His count is a few hundreds greater than that of the church statistician, who has not yet learned to the same degree the art of being ubiquitous. "All Gaul was divided into three parts," but no such microscopic pattern was followed by the fathers of New Brunswick Presbyterianism. An imaginary line as drawn through the centre of the province which has only become visible in these latter days with the construction of the Grand Trunk Pacific Railway and the Solons of those early pioneer days said, "All west shall be one part, all east shall be another part, and each part shall be a presbytery." And it was so. What mattered it that four hundred miles of travel should separate the extremes of one part? The great distance beyond the skyline had their appeal for those pioneers, as, indeed, they have for their descendants. It is the missionary appeal. They builded better than they knew. The St. John River drains one part, while the Miramichi drains the other. The two presbyteries were named from these rivers respectively, and so it remains to this day.

Within these presbyteries—which include a fringe of Quebec skirting the northern shore of Bay Chaleur, and a strip of the State of Maine on the upper St. John river, which some say should have been part of New Brunswick anyway—there are in all some



REV. J. H. A. ANDERSON



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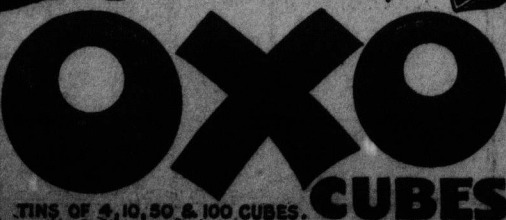
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Brooks Camp. Typical Logging Scene.

54 congregations, 30 mission fields, and 209 preaching stations. The communicant membership, according to the church reports for 1912, is 10,536. There are in these congregations 369 elders, a Sabbath School enrollment of 13,000, 78 Women's Missionary Societies and 76 Mission Bands with a total membership of 3681. The revenue for congregational purposes in 1912 was almost \$100,000, more than one-half of which was paid as stipends of ministers, while for all missionary purposes New Brunswick Presbyterianism contributed \$21,799. It is expected that when reports have been completed for 1913, the missionary contributions will total \$30,000.

The year has been a year of not a little change in pastoral relationships.

Pastoral Changes.

Farewell words have been spoken between ten ministers and their congregations, while seven congregations have extended the glad hand of welcome to their new minister. Time was when the marriage ideal—"till death do us part"—was the star of destiny for minister and people in the Presbyterian Church. But that was in another generation and in another land. The life pastorate in these days and in this land is very rare, though always possible. The average pastorate of the ten ministers referred to above was seven years, the shortest being two years and a half, the longest being eighteen years. It will be of interest to recall the names of the ministers who have moved from the congregations in the list in the order of their going:—Rev. L. A. MacLean, of Calvin Church, St. John, who accepted a call to the Federated Church (Presbyterian and Congregational) in Danville, P. Q.; A. D. Archibald, who moved from Rexton and Richibucto to Prince St. Church, Pictou, N. S.; W. Girldwood, of Prince William, who accepted a call to St. Croix, N. S.; C. A. Hardy, who moved within the year from Restigouche to Rexton and Richibucto, succeeding Mr. Archibald; G. P. Tattler, who after about eight years ministry in New Carleton, accepted a call to Tabusintac, N. B., in the same presbytery; F. C. Simpson, of Nelson and Douglastown, who resigned his charge to accept the position of Field Representative for the Presbyterian Witness; E. Thorpe, who resigned the pastoral charge of St. George and Boacabec seeking a temporary rest; Edwin Smith of Chipman, who yielded to the lure of the West Land, and is now in MacLeod, Alta.; A. Wylie, Mahon of Greenock Church, St. Andrews, who resigned because of ill health and has gone to reside in Toronto; J. H. Kirk, of Dalhousie, who returned to his native province and is now settled at East River, St. Mary's N. B.

If the tide has gone out, bearing to other parts and other climes such precious cargo, the returning tide brought its quota of recruits, many of whom have already proven themselves in other fields. Rev. P. L. Jobb came to New Mills from Londonderry, N. B. in February, and since that he has been followed by G. J.

Townsend of P.E.I., who has been inducted into the pastoral charge of Port Kent; F. G. McIntosh, formerly of Economy and Five Islands, N.S., who is now settled in Sackville and Dorchester; Wm. McLeod, who came from Sheet Harbor, N.S. to become the minister of New Carleton; J. T. Macneil, of P.E.I., who has been settled in Chipman as his first charge and Thos. Harrison of Longueuil, P. Q., who has recently been inducted in the congregation of St. George and Boacabec. In addition to these, Rev. L. J. King accepted a temporary appointment as ordained missionary in Restigouche. Such have been the changes in the New Brunswick pastorate in 1913, and signs are not wanting that before the year 1914 is ushered in there will be others to add to the number; for at this writing not less than four calls are in course of preparation and will all probably be decided upon ere one reader's eye falls upon this page, in each case affecting ministers or congregations in this province.

The Passing of Veterans

The new year had hardly well begun when a worthy veteran in the ranks of the ministry was called to his rest and reward, Rev. James Rosborough, whose death took place at his early home in Prince William, Jan. 24. His had been a faithful ministry of well nigh forty years. He had earned the rest of the twilight hour, and ere the darkness came he passed to where beyond earth's voices there is peace. Rev. L. G. Macneil, unsurpassed in his vigor for many of the qualities of mind and heart which make the work of the preacher and the pastor effective, had been compelled to pass the last ten years of his life apart from the activities and interests of the church he loved. Ill-health became his lot. He bore his burden uncomplainingly. New Brunswick knew him and esteemed him for his ministry of eighteen years in St. Andrews Church, St. John. Pathos and triumph mingle their notes as these veterans pass to their reward and with bowed head beside their grave we softly sing our requiem: "No more the laborer's task is o'er."

Father, in Thy gracious keeping Leave we now Thy servant sleeping."



Home Mission Development

During the summer of 1913, thirty states in the province engaged its catechists in the smaller and more scattered Presbyterian communities of the province. Young men of promise and vigor were sent to the various parts of the province to minister to the people born and bred—more shall yet be heard of them as they attain their larger ministry. The church is rallying to the assistance of these students, and New Brunswick is not behind in the procession. The Presbytery of Miramichi, this year provided three students for the benefit of students attending Halifax Theological College, while the Women's Missionary Societies have also been generous along these lines.

An undertaking of much interest and importance launched by the Home Mission Board was the erection of an Institutional Church at Courtenay Bay, St. John, to meet the needs of the men engaged in connection with the extensive construction works at that quarter. Provision has been made for religious services, educational classes, gymnasium, baths, reading and writing rooms and moving pictures, all designed with a view to providing a home-like centre under healthful influences. The work is in charge of Mr. George E. Knight, whose experience in evangelistic and Y.M.C.A. work admirably fit him for leadership in this new departure.

The dedication of a new church at Plaster Rock, a thriving little village on the Tobique River, marked a new stage in the development of the Presbyterian Church in this comparatively new section of the province. With a communicant membership of over five years ago and no place of worship, the little congregation has grown in numbers and in resources until today they have a church costing \$4800 absolutely free of debt, a Sabbath School enrollment of 125, and together with Three Brooks, four miles away, have extended their first call to a minister, guaranteeing him a stipend of \$1000 annually. Not every Home Mission field has been so situated for development as Plaster Rock but we have only to go back far enough to see almost every strong congregation of today in its home mission stage.

We have not been living simply to ourselves within our provincial boundaries during the year. The very genius of Presbyterianism is to follow

the Pauline injunction to "look not every man on his own things, but every man also on the things of others." The annual meetings of Synods and General Assemblies serve constantly to relate the life and work of the church in one constituency with the life and work of the church in another. The great Congress of the Canadian Presbyterian Church, held in Toronto in June, without precedent in the history of the church, was composed of its dusy quota of New Brunswick Presbyterians from pulpit and from pew. The vision and the appeal of that great Congress cannot be forgotten by those who were able to bring a message of help to others and to feel, it all tends to the sharing of a common life, the doing of a common service.

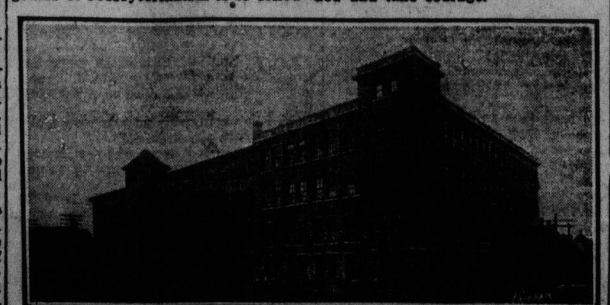
Nor have we been left to ourselves. We have welcomed visits from brethren who in turn looked not on their own things, but also on the things of others. Tours, more or less complete, have been made among the churches by men and women who, from their places upon the watch tower or in the thick of the fight on other fields, have been able to bring a message of encouragement and inspiration as they spoke from their wider experience of the trials and the triumphs of the kingdom of God. Dr. Alex. Macgillivray, Assembly's convener of the Board of Sabbath Schools and Young People's Societies, Dr. A. J. W. Myers, Educational Secretary, Mrs. Bertha Putnam, Social Worker in the department of Social Service and Evangelism, have each contributed to the information and the vision of our people along their respective lines. Rev. J. B. Cropper has told in many congregations the story of his labors among the Hindu coolies in British Guiana. Dr. Murdoch Mackenzie, now Moderator of the General Assembly, has spoken into the ear of many listening audiences thrilling chapters of his experience as missionary for twenty-five years in Honan, China. And speaking of foreign missionaries, I am reminded that New Brunswick has been making her own contribution to the evangelization of the heathen in the giving of her own sons and daughters to the work of the world. Mrs. L. L. Young, Miss Kate McMillan, M.D., and Miss Jennie B. Robb, all at work in the Korea Mission, have been nurtured by New Brunswick Presbyteries and taught in New Brunswick Sabbath Schools and churches. Rev. Harold M. Clark in Honan, and Miss Jane M. Kinney in North Formosa look beyond the setting sun across continent and ocean to New Brunswick as their home. Mr. Harvey Morton and Mrs. J. A. Springle, our of Trinidad, both wives of missionaries, are daughters of New Brunswick. The Fifth brothers, too, are some of our soil, and one sleeps in a Trinidad grave, a victim to the fever he was his work began, and the other was by ill-health, felled in his brave attempt to carry on the work his elder brother left behind. The list might be increased, but this must suffice to show the living links that bind New Brunswick Presbyterians to the wider work of the Kingdom and constitute a very real factor in the church activity of any year.

From across the seas a distinguished visitor came in the person of Prof. H. R. Mackintosh of Edinburgh, Scotland. True, he visited only St. John in this province, and there delivered but two sermons and one lecture, but this, combined with his lectures at the Postgraduate School in connection with Halifax College, were New Brunswick preachers formed no small portion of his audience, placed him in very vital relations to the religious thought of this as of the sister provinces. During the year, too, we were represented at the Pan- Presbyterian Council, which met in Aberdeen, Scotland, by His Honor Judge Forbes, of St. John, who was one of the official delegates to the Council from the General Assembly of the Presbyterian Church in Canada.

Memorials of the Past. That due regard is cherished among our people for the life and labors of the worthy leaders of other days receives striking evidence through the year in such events as the unveiling of tablets to their memory. Among these may be mentioned those in memory of the late Rev. James Law, for more than thirty years the minister of the whole Rexton and Richibucto constituency, and of Rev. George J. Church, St. John from 1860 to 1874. In this connection reference may well be made to the History of St. Andrew's Church, St. John, published during the year by the late Dr. R. Jack, preserving for all time valuable records of the early beginnings of the Presbyterian Church in the province of New Brunswick.

Evangelism. A campaign of evangelistic services was conducted during the latter part of the year in several congregations of the Presbytery of Miramichi. In this hearty co-operation was given by the Assembly's Board of Social Service and Evangelism in securing evangelists and singers to assist the ministers of the congregations. Testimony has been borne in many quarters to the very real value of these services in the deepening of spiritual life and the strengthening of the organized work of the church.

My story is ended. It has been but a feeble effort to tell some of the happenings of the year, and to relate them in some measure to the deeper and broader life and work of the church. Many other incidents and features of the year will readily occur to the mind of the earnest reader. But enough has perhaps been written to suggest present standing, trend and outlook. The incidents recorded find their interpretation only in the deeper life currents they serve to indicate, and upon whose surface they float as flecks upon the stream. The past has much to inspire, the present much to encourage, and the future beckons hopeful to larger things, than have yet been realized. In all this the loyal follower of the Church's Head will humbly and reverently "thank God and take courage."



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