

27

CHALMERS CHURCH



Watchman.

"Go set a Watchman ; let him declare what he seeth."—ISAIAH xxi. 6.

Vol. I.

MARCH, 1891.

No. 6.



PUBLISHED UNDER THE AUSPICES OF
The Young Peoples' Society of Christian Endeavor.

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Chalmers Church Watchman



A Monthly Record of Christian Work in Chalmers Church

VOL. I

MARCH, 1891.

No. 6.

Chalmers Church Watchman.

Editor in Chief, - - - S. MUIRHEAD.
 Church Department, - - - REV. G. C. HEINE
 Sabbath School Department,
 Y. P. S. C. E. " " MISS M. SCOTT
 Missionary, " " MRS. HEINE.
 Temperance " " MISS L. SINCLAIR.

BUSINESS MANAGERS

MR. M. THOMSON. MR. THOS. SCOTT.

All communications for Advertisements should be forwarded to Business Managers.

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→ CHURCH DIRECTORY ←

SERVICES.

SABBATH—11 a.m. and 7 p.m.
 SABBATH SCHOOL—3 p.m.

MEETINGS.

WORKERS' TRAINING CLASS, Sabbath, 10 a.m.
 Y. P. S. C. E. Monday, 8 p.m.
 BAND OF HOPE..... Wednesday, 4:15 p.m.
 PRAYER MEETING..... " 8 p.m.
 WOMENS' PRAYER MEETING } First Thursday in
 } each month, 4 p.m.
 SAVINGS BANK Saturday, 7 p.m.
 CHOIR PRACTICE Saturday, 8 p.m.

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Editorial.

WITH this Number of the WATCHMAN, the present Editor is obliged to resign his office. During the few months that I have had the privilege and honour of editing the paper, it has been a real pleasure for me to do so, and although I feel that I have not been capable of performing the duties the office required in as able a manner as I would like, yet I am certain the WATCHMAN has been of service, in distributing amongst the members of the congregation a knowledge of what has been done in the several departments of our Church work. Nothing would have given me greater pleasure than to have continued to use my pen as God gave me strength in this good work, but my official duties requiring my absence from the city a considerable portion of the time, it would be impossible for me to do so. No permanent appointment has as yet been made to fill the vacancy. It is hoped, however, that an Editor will be appointed shortly. I trust that whoever my successor may be, he will have the hearty support of the congregation, as well as the Editors of the various departments. My earnest prayer and desire is that God may direct all those who have charge of the publication of this paper, and that it may be a source of blessing to the congregation; also that great results may flow from the preaching and teaching of God's Word in this part of His vineyard. Brethren, it seems to me we have not looked for results in the past as we should. We have prayed and laboured, but it has been done in a way which is a kind of unbelief. How often have we prayed and never again thought of what we asked God for? We cannot expect to see results if that is the kind of faith we have.

The Church.

EDITED BY REV. G. COLBORNE HEINE, B.A.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.—Ps. lxxxvii. 2.

THE LADIES' AID SOCIETY have had their first meeting for the present year, with a good attendance, and returns amounting to £100. In order to raise the sum of \$400, the monthly average will require to be \$33.33. We trust they may accomplish this. There is nothing like aiming at large things in the Lord's service. Spurgeon says, "It is well for us to aim high, for it is said that he who aims at the moon will at least shoot higher than he who aims at the bush." The happiest company of women we know of were some who, out of gratitude for what Jesus had done for them, followed Him, and "ministered unto Him of their substance."

THE LADIES' AID SOCIETY have decided to enlarge, somewhat, the scope of their work. This is a step forward, and will be found to enhance the value of their Society as a help-meet to our Church. They have kindly added to the attractions of the Vestry, by having it tinted, thus making it a very pretty room. One always works better amid tasteful surroundings, which is as true of a parson as of a painter.

THE CHOIR is growing, we are glad to see. Our talented Organist is indefatigable in his efforts to improve the service of Praise, and it is encouraging to find those who have voices rallying around him. We understand that a Sacred Concert is in contemplation, which, we are sure, will be a most enjoyable treat. But can we not have heartier congregational singing? Let everyone try and sing, who can; let parents enc.

their children to sing, so that our service of Praise may be more efficient and inspiring. In this connection, it may be suggested that the comfort of the ladies of the Choir would be greatly increased if the back of their seat were made to incline a little toward the wall. Who will attend to this?

THE RECORD for February is a capital number. A short sketch is given of the fine work of our missionary to Trinidad, Rev. Mr. Grant, with his portrait at the beginning; and at the end an intensely interesting letter from Formosa, from our veteran missionary, Rev. G. L. Mackay. An idol temple, costing \$2,000, was handed over by the idolators who built it to Mr. Mackay for a Christian church, they at the same time making a bonfire of their idols. Think of it! And how full of interest are Dr. Cochrane's sketches of Presbyterianism in the North-West and British Columbia! Every family should read the numbers of our CHURCH RECORD, and hail with joy all the progress which is noted.

CHURCH ATTENDANCE. How gratifying it is to note the increasing numbers coming to church! But are there not many who do not come? Who is interesting himself in these? These are the needy ones, who should be objects of solicitude on the part of Christians. "Call them in" is the Divine command. "Let him that heareth say come!" A kindly word, a neighbourly call, will often help to bring such to the house of God. A little brotherly interest in them, and prayer for them, may bring them to the Saviour. Who will reach out a hand to save these?

The MEETING FOR PRAYER holds its own, that is all. Why is this? The congregation grows, but not our week

meeting. If there were one from each family, there would be over 160 present. What is the average? Only 50 or 60. All young Christians should come. All who can should improve this means of grace. Only one communicant in eight attends. But if each one of these 50 would bring one, it would be doubled the first night. Let every communicant resolve to come once a month, and blessing will result. But let every one come praying, and the advantage will be manifold. We need more earnest prayer for one another, and for the success of the preaching of the gospel. Oh that the spirit of grace and supplication may be given to every communicant!

ANOTHER COMMUNION SEASON is announced. Again we hear the Saviour's voice:—"Do this in remembrance of Me." It is the voice of love and tenderness. Who can resist it? It is addressed to every one who loves Jesus. Shall His call be unheeded? Will any one say, "When I have a more convenient season I will remember Thee?" Shall we not rather say,

"According to Thy gracious word, in meek
humility,
This will I do, my dying Lord, I will
remember Thee."

Who will confess Him for the first time? Who will now decide for Christ, and come out on the Lord's side?

PERSONAL.—We are glad to observe the safe return of two of our number from the "old land,"—Mr. John Mitchell and Mr. C. C. Clapham, after a rough passage.

The continuance and development of our faith is dependent on prayer. Is not the weak spot of our modern Christianity just here? In this age of tear and wear, bustle and excitement, what becomes of prayer? If the amount of true wrestling with God, in the daily life of the average Christian, could be disclosed, the wonder might be, not that he accomplishes so little, but that God is willing to use him at all.—*J. M. Gibbon, D.D.*

The Sabbath School.

TEACHERS.—“And these words which I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children.”—Deut. vi. 6, 7.

SCHOLARS.—“Wherewithal shall a young man cleanse his way: By taking heed thereto according to thy word”—Ps. cxix. 9.

OFFICERS.

Superintendent,	- - -	MR. WARDEN KING.
Asst. Superintendent,	- - -	MR. M. THOMSON.
Lady	“	Mrs. SINCLAIR.
Treasurer,	- - -	Miss MARY FLETCHER.
Secretary,	- - -	Mr. H. GOODRICK.
Recording Secretary,	- - -	Mr. L. WHITTET.
Librarian,	- - -	Mr. W. H. LAURIE.

STATISTICS for month of February—
Average attendance: Scholars, 417;
Teachers, 52; Total 469. Collections,
\$42.30.

As shown by the above figures, the attendance of scholars and teachers is very good, but there is room for an increase. We have on our roll 575 scholars and teachers. According to the average there are absent every Sunday 106 scholars and teachers. This is a very important part of the teacher's work—securing regular attendance of their scholars, and according to the rules of the School, when scholars are absent two consecutive Sundays, the teacher is required to visit them immediately. If this was carried into effect by every teacher, we are certain the average attendance would be greater. The amount of collections is encouraging; we hope it will continue during the whole year. “The Lord loveth a cheerful giver.” If scholars and teachers will give liberally, they are certain to receive from Him a rich blessing.

A great improvement has been made during the past month by the removal of the wall between the school-room and old vestry and infant class. Considerable more room has thus been gained for new classes, and we hope it will add more comfort to teachers and scholars, by not being so crowded together as formerly.

The Librarians have been kept busy for a considerable time in repairing and adjusting the Library books, and they have it now in good working order for another year. We are glad to notice the large number of books drawn out each Sabbath, and would like to see all scholars able to read making use of the library, as it is there for their benefit. As there is a large amount of money expended each year on repairs and the purchase of new books, also a great deal of labor bestowed by the Librarians on the Library, we hope that scholars will preserve the books, and not destroy them. Also, parents should see that the books are carefully used while in possession of their children.

There are continually calls coming from schools in the country for old Sabbath School papers. We have in the past sent a good many parcels to these schools, but would like to send more. It is the general rule that as soon as the S. S. paper is read it is committed to the waste basket. No one can tell what good that paper might accomplish if sent to one of these Mission Schools, where the children have hardly any books, and are eager for something to read. We would like to ask our scholars, after reading these papers, to preserve them carefully and return them to Superintendent, who will see they are placed in the care of those who will distribute them. If each scholar will do this, what a great blessing it will bring to those children who are not in such favorable circumstances as we are. Let every one try this, and each month we will be able to send a large parcel to these schools.

The Sunday School Convention, which was held in this city during the last three days of January, was, we are certain, of great benefit to all teachers who attended the sessions. Great prominence was given to the need of Bible study through the entire Convention. We are sorry that all the teachers and members of the senior classes of our school did not hear Dr. Hurlbut on the subject, “How to Study the Bible.” An effort is being made to secure a *verbatim* report of it; if so, it will be printed in the Report of Convention, and probably in pamphlet form. Every teacher should secure a copy of it.

W. B. S. of Christian Endeavor.

"Remember how thy Creator in the days of thy youth"—Eecl. xii. 1.

EDITED BY MISS M. SCOTT.

OFFICERS.

President, - - - T. M. Scott.
 Vice-President, - - - G. R. Muirhead.
 Secretary-Treasurer, - - - Miss M. M. Scott.
 Motto.—"Occupy till I come."

WE REGRET to observe that the weekly prayer meetings are not so well attended as formerly. There is, we believe, a good reason for this; still, we would like to see larger meetings. Remember, all are welcome.

Our membership is increasing, but it is still far short of what it should be. We are anxious to see all the young people of the Church enrolled, either as active or associate members, as we have work for all.

We celebrated the tenth anniversary of Christian Endeavor quietly. At the evening service, on Sunday, February 1st, our Pastor kindly preached an anniversary sermon. Monday we observed as Christian Endeavor day, and the collection, which amounted to \$7.50, has been handed over to the Juvenile Missionary Society, to be devoted to French Evangelization.

The anniversary meetings, in Portland, Me., were very successful. Over eighteen hundred delegates registered, and fully three thousand were in attendance at several of the sessions. Montreal was ably represented by Dr. Wells.

We have much for which to praise God and give thanks in the history of the past ten years. But what may not be accomplished in the future for Christ's cause, if every member is faithful to his pledge—"Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do?" It is well to remember that this is not the C. E. pledge, but the pledge of every Christian.

A LITTLE WHILE.

What is this that he saith?

'It is but a little while.'

And trouble, and pain, and death,
 Shall vanish before His smile.

'A little while,' and the load
 Shall drop at the pilgrim's feet,
 Where the steep and thorny road
 Doth merge in the golden street.

But what is this that He saith?
 'A little while,' and the day
 Of the servant that laboreth
 Shall be done forever and aye.

Oh, the truth that is yet untold!
 Oh, the songs that are yet unsung!
 Oh, the sufferings manifold,
 And the sorrows that have no tongue!

Oh, the helpless hands held out,
 And the wayward feet that stray
 In the desolate paths of doubt,
 Ah! the sinner's downward way.

For a silence soon will fall
 On the lips that burn for speech;
 And the needy and poor that call
 Will forever be out of reach.

For the work that ye must do,
 Before the coming of death,
 There remaineth, oh faithful few,
 'But a little while,' He saith.

—Author Unknown.

TOPICS AND LEADERS FOR MARCH.

March 2nd.—Daniel,—Dan. vi.

G. R. MUIRHEAD.

" 9th.—Obedience in little things.—
 1 Sam. xv. 22, 2 Kings v. 13.
 S. MUIRHEAD.

" 16th.—Publishing the good tidings
 (Missionary).—2 Kings vii. 9.
 Acts iv. 20. Mark v. 19-20.
 H. GOODRICK.

" 23rd.—Our Father's Book; how
 shall we use it?—Josh. i. 8.
 John v. 13.

THOS. SCOTT.

" 30th.—Consecration.

A. DUNKLEY.

Missionary.

"Go ye into all the world and preach the Gospel to every creature."—Mark xvi. 15.

EDITED BY MRS. HEJNE.

OFFICERS JUVENILE MISSIONARY SOCIETY.

President	- - -	Mr. M. Thomson.
Vice-President	- - -	Thos. Scott.
Lady Vice-President	- - -	Miss Kennedy.
Secretary	- - -	Miss Mason.
Treasurer	- - -	Miss Guthrie.

THE new Executive and Collectors of the Juvenile Missionary Society were chosen at the Annual Meeting, on 7th January. They are as follows: M. Thomson, President; T. Scott, Miss Kennedy, Vice-Presidents; Miss Guthrie, Treasurer; Miss Mason, Secretary; Misses B. McPherson, L. McEwen, C. Miller, J. Muir, L. Scott, J. Niven, W. Scott, J. Muir, A. Laurie, C. Campbell, T. Gilday, W. Stuart Collectors.

The Second Monthly Meeting of the Officers and Collectors of the above Society was held at the residence of our esteemed Elder, M. Thomson, Esq., on Friday evening, 6th ult. The Collectors had met with fair success, and were all up to time. The following amounts were handed to the Treasurer: For Missions, \$18.10, and for Extensions, \$20.50; total, \$38.60. The President read some interesting extracts from the life of Mackay, of Uganda, one of the greatest missionaries of the time, whose early death has been greatly deplored. A very happy evening was spent.

The Rev. Jules Bourgoïn, Principal of the Pointe aux Trembles Schools, has been dangerously ill of pneumonia. At last accounts he was slightly better, but still very weak. We trust he may soon be restored to health.

Mr. Silas Farmer, of Detroit, Mich., gives the following reasons why we should be specially interested in missions to the Chinese: First, the antiquity of the nation, and the interesting peculiarities of the people and the country; secondly, The peculiar and friendly feeling toward America and Americans; third, The debt which America owes to Chinamen for labor in this country, notwithstanding the persecution to which they have been subjected; fourth, Women especially should be interested, because of what the Chinese women are, and because of what we obtain from China; fifth, The unusually favorable conditions for missionary effort; sixth, The unusually large field which China presents for missionary labor.

An aged clergyman met a man who was declaiming against foreign missions. "Why," asked the objector, "doesn't the Church look after the heathen at home?" "Oh, we do," said the clergyman, quietly handing the man himself a tract.

One of the singular revenges of history is noted in the fact that the first stone of the monument erected to the memory of the missionary, John Williams, who was cruelly killed in the South Sea Islands, was laid by the son of the man who slew him.

BRITISH CONTRIBUTIONS TO FOREIGN MISSION WORK. Canon Scott Robinson gives the following estimates as the amounts contributed in the British Isles for 1889:—Church of England Societies, £523,226; Joint Societies of Churchmen and Nonconformists, £217,963; English and Welsh Nonconformist Societies, £364,652; Scotch and Irish Presbyterian Societies, £185,646; Roman Catholic Societies, £9,819; Total, £1,301,306.

Temperance.

EDITED BY MISS L. SINCLAIR.

“Look not upon the wine when it is red: at the last it biteth like a serpent and stingeth like an adder.”—Prov. xxiii. 31, 32.

This work is under the auspices of the Christian Endeavor Society, and carried on by its Temperance Committee.

Miss L. Sinclair, *Convenor.*
Miss Isabella Scott. Miss Bain.
Miss G. Miller. Miss Guthrie.

THE average attendance of the Band of Hope for January was 149.

Our members are falling off somewhat during February owing to the prevalence of sickness among the younger children, but we hope in a few weeks to reach our old numbers again.

IN OUR ISSUE of January we gave a short sketch of the Coffee-house, opened last summer by the W. C. T. U.; the “Y’s” have undertaken, during the winter, work of a similar nature, in the form of the coffee-barrow. The barrow was brought out from London, Eng., in Nov., 1889, so that this is the second winter of its work. The coffee is made at the Evangelistic Hall. The idea is to supply the cabmen of the different stands with a good hot drink, and so keep them out of the taverns. The first trip is at 5 p.m., when the stands on McGill College Avenue, Mance and other streets are visited; at 7 p.m. it is at the Windsor Station, where it is highly appreciated and patronized.

The second trip starts about 8 p.m., when other stands are visited, and 10 o’clock finds it at the Academy, or, if a concert night, at the Windsor Hall. Several cabmen have expressed their thanks for it. The amount of coffee consumed nightly is about six gallons, with about five dozen of pies and the same number of buns. The cost is extremely small, the coffee being two cents, a bun one cent, and a pie five cents.

ARE YOU AFRAID of being thought less hospitable by those who only value you for your mistaken hospitality? Can you bear to be singular? Can you resign a little paltry gratification of the senses that you may not stand in the way of a great reformation. To drink deeply—to be drunk—is a sin; that is not denied. At what point does the taking of strong drink become a sin? We suppose a man perfectly sober, who has not taken anything which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more. But where does the sin begin? At the first glass, at the first step to complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul? Reader, think of this, think of your own danger; for who is so strong that he may not fall? Think of the millions who lie bound in the chains of this foul spirit, and ask yourself, “Are you all doing your duty in discountenancing the causes of so much sin and misery?” If you cannot say “Yes” with a clear conscience, rise superior to foolish and wicked customs, and join your influence and your example to the efforts of those who have declared war against the causes of the sin of drunkenness, which will only terminate with their extermination from the surface of the earth.—*The late John Bright.*

NO LIQUOR STORES, no tobacco stores, in Oberlin, Ohio, and the use of tobacco in any form is prohibited to the 1,200 students in the famous College. If one town can rid itself of tobacco stores, why not another?

THE MYSTERY OF DRESS

BY A A REES.

"And they were both naked, the man and his wife, and were not ashamed"—Genesis ii. 25

"And were not ashamed." Wherefore this qualification? It is to imply that nakedness and shame were not originally linked together—that is, that God did not constitute their union, and even reason tells us that artificial clothing was an after-thought, for if God made man perfect, as he did all the other creatures, why should he, unlike them, need any supplement to his skin? No, he was not ashamed, because he was not self-conscious. Like the herds and the flocks, he knew not that he was naked, and so was no more ashamed of being as God made him than they were. In a word, he knew neither good nor evil within or without, and therefore could not make any distinction between being naked and being clothed. But sin "opened his eyes"—that is, it created self-consciousness, and he knew what he did not know before, "that he was naked"—naked in body and in soul. But why should he be ashamed of this twofold nakedness? As to his body, it was unchanged, but his soul being now possessed by self-consciousness, and sin being the object of that consciousness, beheld a bad and guilty conscience, which passed from his soul to his body, made him ashamed, prompted him to hide his bodily shame by wearing manufactured clothing, and the shame of his soul by hiding from the presence of God. But neither of these rudimentary coverings were sufficient. An apron of fig-leaves could not cover the naked body, nor could a screen of leaves cover the naked soul. God's voice soon tore off these flimsy pretexts, and, after conviction and sentence, he supplied "coats of skin" for their bodies, and a promise of redemption for their souls.

Moreover, alas! all Adam's sons and daughters come into the world with the same conscious twofold nakedness and shame, which they endeavor to hide by artificial clothing and self-righteousness for the soul, and until God's voice pursues and arrests them, they are complacent with their double invention, whether their clothing be the aprons of savages, or the manufacture of Parisian milliners and tailors, and whether their religion be

the fetishism of Africa or the pseudo-Christianity of Europe. When, however, the questions reached the covered and sleepy conscience, "Adam where art thou?" "Who told thee that thou wast naked?" the self-righteous covering is torn and scattered to the winds, and the soul stands out in conscious nakedness and shame, while fashion is contemptuously discredited as the shameful development of primeval fig leaves. What, now, can cover the soul's nakedness, not only from the eye of the conscience, but also from the eye of God? The answer is, nothing but Christ. When the conscience sees Him as the perfect response to every Divine claim, all guilt and shame disappears, and God can be confronted, not only without alarm, but with full assurance.

Man is not now, however, as he was in Paradise—innocent, ignorant, naked and shameless, but "knowing good and evil," self-conscious, sinful, and yet not ashamed, if a Christian, because Christ is the all-sufficient answer in the conscience to confessed and repented sin. Furthermore, in proportion as conscience is cultivated and developed, so is the sense of moral guilt and bodily shame; hence children and savages with a rudimentary conscience are but little sensible of the difference between right and wrong, and of the difference between being naked and being clothed. Behold, then, the vile origin of dress, and consider the monstrous preposterousness of being proud of it. As well might a convict be vain of his glittering and clanking fetters, the very badge of his crime and punishment, as men and women be vain of their clothes, which, besides being the badge of their infamy, is the plundered skin, hair, wool and feathers, of innocent creatures, and a necessary evil in an unredeemed body, a partially sanctified soul, and a changed atmosphere. Oh, happy day! when self-consciousness shall be replaced by an absorbing contemplation of God,—when the new heaven and the new earth shall take the place of this blighted and disorganized creation, and when, as the result of Christ's victory over death, the redeemed body, like His, shall leave its grave-clothes beneath the soil, and step forth incorruptible, glorified, and not ashamed.

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