

"The Goodwill of Him that dwelt in the bush be with us."

SEPT.

1897.

# CHURCH AND HOME



The Magazine of the Presbytery of St. John

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# CHURCH and HOME

The Magazine of the Presbytery of St. John.

Vol. II.

ST. JOHN, N. B., SEPTEMBER, 1897.

No. 9

THE Book of Job is the first great poem in which it is attempted to satisfy the soul in its conflict with sin and wrong.

There are many trials for which we cannot give a satisfactory account. The author of this book does not attempt to explain away the power of the sorrows that are common to mankind. He finds consolation in the fact that above and beyond all there is a Ruler who watches with unwearied care the concerns of individuals. This may seem but cold comfort to give to one who is in the midst of tribulation; but, compared with the consolations that the world offers, it is life and peace. How cold and comfortless are the world's consolations is known to those who have suffered loss and endured temptation. The heart craves for comfort, and worldly wisdom fails to appease its hunger.

A heart that has been robbed of all that it holds dear, requires other knowledge than that it is a common experience of life—it asks for something to relieve its anguish and to lift its burden. There seems to be no purpose in life—no reason for the severe discipline to which we are subjected, unless we believe that we are being prepared for something higher and more useful.

Once believe that amid all that is

shifting and changing there is an eternal power and knowledge that is firm and steadfast, and you at least are kept from despair.

The mere knowledge of God's existence is not complete consolation. There is still a doubt concerning the nature of the power that controls all events. We cannot reconcile the seeming inequalities and contradictions of life with the knowledge of One who rules and guides in justice. There are many who are convinced of God's existence who will not acknowledge that He cares for the individuals of the race. They can believe that He thinks of us in large numbers as agents for carrying on His work, but they deny the personal superintendence of Providence. In the early history of His people did not He manifest His care for individuals? Consider that the men who have done most for mankind—the women who have been happiest and most abundantly useful—are they who have gone forward to life's duties firmly believing that the eye of the Almighty was upon them in every circumstance of life. Believe that God is, and that He cares for you, and you have no need to dread the darkest hour of life.

Why should we believe that God judges each individual, and find it so hard to accept the truth that He

sympathizes with each in his sorrow? He tells us that in all the trials that come upon us He is working for our good, and we can believe it when we read the life of Him who was "made perfect through suffering." Besides this knowledge we have consolation in the hopes and promises that enrich our life with a fulness more enduring than time. "Because He lives we shall live also." Our comfort in life depends upon the intensity of our knowledge of God's presence and being. Believe in God as your Creator, Friend and Saviour, and you live in the knowledge of a truth that is compensation for all the losses of life.

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### Trinidad and the St. John River.

The causes for our actions are manifold, and differ very much according to one's point of view. Instance, for example, the following conversation which was overheard by the writer at a wayside verandah during the past week. As one of our number passed out of hearing, an aged man asked two youths who had charge over a team, "who is that young man on the wheel yonder?" "He's one of them that's to talk down in the church to-night." "What's he going to talk about anyhow?" "On missions." "Oh, he's one of them beggars."

However it was not so much to touch the pocket as to increase the interest in our Trinidad mission, that three of us had decided to take a wheeling excursion up the St. John River. A series of slides on Trinidad and Demerara had been put at our disposal through the kindness of Mr. Stiles Fraser of Upper Stewiacke.

Monday evening was spent in a rehearsal. The magic lantern, which was to be our drawing card, was an unknown instrument to us, so that a little practice was necessary. Despair filled our hearts as the objects refused to come into position. The disc occupied all the space of the building where we were working, and all efforts to concentrate the light and to give distinctness to the pictures were ineffectual. The whole room was an uncertain blur which told of the possibility of a scene; but only a vivid imagination could find in it the map of Trinidad. The simple expedient of moving the lantern nearer the screen was only discovered after much anxious waiting.

At 12 o'clock Monday night our packing commenced. One almost wonders if packing is a lost art: it proves in our case to be a losing art, since mementos of our progress were left behind us at several places, and only by the kindness of our hosts was the expedition refurnished.

Tuesday morning was beautiful with a faint suggestion of autumn, as we stepped off at Harvey Station and found the Rev. J. A. McLean waiting for us with his carriage. A short run of two miles brought us to the hospitable manse at Harvey, where a very pleasant day was spent. Conversation soon revealed to us that we were in the midst of a flourishing Presbyterianism; there being no other denomination within the bounds of this congregation. It was like a section taken out of Pictou, without, however, the sense of responsibility for the welfare of the Dominion, that rests like a burden upon the latter county. The people are for the most part from Scotland, and the name of Tweedside tells of the place from which they come. A drive through the congregation showed the homes to be comfortable,

and rumours of fortunes were heard of. Our meeting at Harvey was very well patronised, and a most attentive hearing was given us. The church, which is quite new, is very neat, and is all but clear of debt, much to the credit of the pastor.

On Wednesday morning, after enjoying the tokens of kindness shown by Mrs. Smith of Harvey Station, we took to our wheels, and with a fresh wind on our side made good progress by the edge of Lake Harvey. A few falls reminded us of the frailty of the race, and of a tendency to return to our mother earth. These falls came mostly from the desire to keep out of old ruts: an ambition that continually attacks the youthful mind.

Ten miles of a run brought us into the region of Pokiok, the congregation where Rev. Wm. Ross is minister. This field has the honour, it is said, of being the most extensive, as far as space is concerned, in the Presbytery, if not in the Synod. From Pokiok corner to Southampton is a far call; yet it is the ground over which Mr. Ross has to travel; while Magaguadavic, Lake George, Prince William, Barony, are other preaching stations. Signs of prosperity and contentment are everywhere evident. If a man is a follower of Wordsworth he ought to be willing to live here more than the two score of years that are the extent of Mr. Ross's pastorate. If one has learned to look upon nature with "the sense sublime of something far more deeply interfused," there is much material in the varied scenes of the St. John River to supply this desire. The stream that flows so gently with neither sound nor foam, the eddies that here and there circle so aimlessly as if with their surplus of energy they felt grievously the idle progress of the waters, and from sheer loss of motion kept passing

round and round on the downward path, the rafts that creep along with no whistle, no black smoke, no sail, but only one small figure to move the rudder, the stray pieces of wood that have lost their companions and look so solitary, the rich meadow lands ornamented with graceful elm and maple, the comfortable homes that tell of plenty; all these went to make up a picture that will not quickly pass from our memory. Mr. Ross had advertised our coming, and good audiences awaited us in the hall, at Prince William and the pretty church at Southampton, while at Barony the damp weather somewhat interfered with the attendance. Mention should be made, in passing, of the kindness of Mr. Anderson, of Barony, and of Mr. Scott and Mr. Cronkite, of Southampton. The trip to the "Gulf," a short distance from Barony, is well worth taking; and the cable ferry at the Tannery displays the shrewdness of the people to take advantage of the stream power. The dry season of the year prevented us from seeing this ingenious method of transport at its best; like some other things, it does not work very well when the tide is low.

On Saturday we had our longest run on the wheel. A strong wind blew steadily in our face, and bad roads combined with this to make advance very slow, and we were very glad when the spacious home of Mrs. Gibson came into sight, where we did full justice to the repast which she kindly provided. A Presbyterian church is in this neighbourhood, but it has not been convenient to hold service in it of recent years. All the river from Southampton to Woodstock is under the influence of the Baptists, and the farms give evidence of care and wealth.

Woodstock took us by surprise. The approach to it from the long bridge is very beautiful, and the mil-

titude of trees and pleasant homes and churches gives a fine effect. We were met by Mr. Whiteside and kindly entertained at the manse. The gathering in the evening was one of the best we had, and there were good evidences of church activity.

A trip to the States had not been included in our plans, but Sabbath demands caused a separation whereby one of us went to Houlton for the evening service. It was pleasant to meet with Mr. McKay, and to find the cause of Presbyterianism in such good keeping.

Here this rambling account must close for the month.

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ONE OF THE THREE.

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**Rothesay.**

Mr. and Mrs. J. P. Macintyre have donated to the congregation of Rothesay Presbyterian Church 50 copies of the new Book of Praise.

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**Shediac.**

Rev. Mr. Smith has taken to himself a guide, companion and friend. We wish them all happiness and prosperity in their new relationship.

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**Sussex.**

Rev. J. S. Sutherland has returned from his holiday and resumed work. We regret to hear of his recent illness, but are glad to hear that he is again able for duty.

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**Norton, Springfield & Studholm.**

The Presbyterians of Norton feel very grateful to Miss Jessie Campbell, daughter of Mr. Peter Campbell of this city, for a supply of new hymn

books which she presented to that congregation, and which was used for first time at their communion service on Aug. 29th. This gift, coming so soon after the handsome pulpit Bible which she presented to them at the opening of their new church last winter, is a kindness and generosity which they cannot soon forget.

The Springfield congregation seem not to feel any pressure of hard times from the extensive repairs which they are making on their churches this summer.

Woodlands church, Studholm, is undergoing a new coat of paint, and getting a new wire fence around church and cemetery, and they are taking steps to build new sheds for horses, costing in all about \$350.

St. James Church, Springfield, is also getting a new coat of paint and other repairs, costing in all about \$140; while the church in Irish Settlement got repairs valued at about \$60, making a grand total of about \$550, and it is expected that there will be little or no debt on the congregation when the work will be completed.

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**Harvey.**

On the 7th inst. the Rev. J. W. Falconer, of Truro, N. S., and the Revs. A. S. and H. Morton delivered a most interesting lecture on Trinidad, illustrated with magic lantern slides. The views were good, and with the explanations given the audience obtained very clear ideas of the island and its products, the people and their customs. The collection for missions amounted to \$16.50, which was further augmented next morning by \$6 from a lady who delights in good works but modestly declines to have her name mentioned.

The Jubilee concert was repeated

by request in the church at Harvey Station on the 26th ult., and a total of over \$100 realized.

The young people have just presented the congregation with a beautiful communion set of six pieces, made by and obtained direct from the Toronto Silver Plate Company.

The *Book of Praise* was introduced on the 29th August, and has been eagerly sought after. It is most worthy of a place in the hearts and homes of our people.

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THE Shediac Sabbath School mourns the loss of their most excellent primary teacher, Miss Cameron McDougall, who by her untiring labours, especially in pastoral work, has enlarged the class far beyond what was hoped for when it was committed to her care. It is felt that the efficiency of the class can only now be maintained by the highest order of talent combined with a Christian character producing all the fruits of the Spirit. Miss McDougall will also be much missed in the councils of the teachers and in the general work of the congregation where her counsel and ready sympathy was always appreciated. It is pleasing to note that her class did not permit her to depart for her temporary home in Fredericton without manifesting their affection and gratitude for her labours in their behalf. The mementoes were numerous and well chosen. It is earnestly to be hoped that her successor, Miss Margaret Evans, will receive a large measure of active sympathy from the parents to aid her in successfully filling the very important trust committed to her care.

### Woodstock.

On Saturday, September 11, a meeting in the interest of the Presbyterian missions in Trinidad and Demerara was held in the school-room of the Presbyterian church, Woodstock. The speakers were Revs. Jas. W. Falconer, of Truro, A. S. Morton, of Fairville, and H. H. Morton of St. John north. The latter are sons of Rev. Dr. Morton, who, with Mrs. Morton, has laboured so long and successfully in Trinidad. The interest of their forceful and earnest addresses was greatly enhanced by excellent views to illustrate the subject. They are visiting the Presbyterian congregations along the St. John River between Fredericton and Grand Falls, and are delighted with the scenery on the way. They are making the 'rip on bicycles.

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### St. George.

The annual Sunday school picnic of the Presbyterians, held on the beautiful grounds of Mr. Henry Frye on August 26th, was a grand success. The St. George Cornet Band furnished music for the little ones, which was greatly enjoyed.

Rev. Mr. Vanns, formerly pastor of the Presbyterian church here, has returned to see his old friends after an absence of 3 years.

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### Chipman.

We are quite pleased at seeing how industriously the Christian ladies of Chipman Presbyterian congregation have been laboring in the cause of missions during the past year. The results of their work, both spiritually and financially, are very gratifying and highly creditable. Their contributions to the foreign mission

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fund during the past year have exceeded \$215. Thus their W. F. M. S. auxiliary has the honor of being the first and the banner auxiliary in the province.

#### **Harvey Station.**

The church picnic, under the auspices of the Sewing Circle, was held here on the afternoon of August 27, and was not quite so much a success as it might have been, owing to the failure of some of the sports. The attendance was fairly good and the people enjoyed themselves very well. The tea was served in a large booth erected near the junction of the roads and was well patronized. The refreshment stand, conducted by Mrs. W. E. Smith, also did a large business. Mrs. McLean and the young people repeated their concert in the evening. The attendance was large in spite of the fact that only a fortnight had elapsed since it was given in the upper church. The church was handsomely decorated with evergreens, flowers and flags, and the programme was carried out even better than on the previous occasion. That the entertainment was highly appreciated was shown by the hearty vote of thanks which was tendered to Mrs. McLean and her party. At

the close the net receipts of the day amounted to over \$75, which will be used for church purposes.

Rev. D. Fraser, of Hampton, has received a call from the Kingston congregation, Kent Co. It will be considered at the next meeting of Presbytery.

Rev. S. J. McArthur, now labouring in P. E. I., but formerly of Milltown, in our Presbytery, has been called to Maitland congregation, in Nova Scotia, and will be inducted there soon.

#### **For Theological Students.**

In the opinion of the Boston *Watchman*, "theological students need more fatherly instruction from their professors on the subject of marriage than they often get. Our observation is that the majority of theological students are engaged to be married before they enter the seminaries. During their entire course the distractions of an engagement, and the duties it involves, interferes more or less with their studies. Their marriage frequently follows a few days after their gradu-



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ation, and the cares of a family are synchronous with their first pastorate. The more the question of ministerial efficiency is studied, the plainer it will become that for a young man in debt to take upon himself family cares, before he has demonstrated his adaptation to his work, is one of the secrets of ministerial failure. No sensible person would advise a young man in any other calling than that of the ministry to run such financial and professional risks. In the ministry such a course is applauded. But in the ministry the results are about what we would expect them to be in any other calling."

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### Controversy.

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When we consider theological controversy as it has been in the past and as it exists now, what was its chief characteristics? Evidently lack of breadth and sympathy—an utter inability to occupy any standpoint than that which seemed to each party the only one. Not content even with this, it has been the fashion to accuse any man who attempts to rise superior to this weakness, of latitudinarianism, or some other issue equally portentous. But it is only natural that the doctrinal basis which satisfies one man should seem to him to be so absolutely certain as to render it inconceivable for him to imagine his next door neighbour with some other and less satisfying. Burns wished that

"Some power wad the giftie gie us  
To see oursel's as ithers see us."

What is the converse—to see these others as they see themselves.

Equally with the first, this latter vision would no less free us from many a blunder and foolish notion.

Possessed of these two realizations, we would learn to recognise, even in the religious field, that differences of opinion do not arise from natural or acquired perversity, but are inherent in the constitution of man, and are wonderfully assisted by all those personal and subtle attractions to which we give the general name of prejudice.

There is a well-known story, that after the Emperor Charles V. had laid down the glories of sceptre and crown, he retired into the seclusion of a monastery. There he employed his leisure hours making and repairing clocks: but, try as he would, he found it impossible to get them to agree. It then for the first time dawned upon him that if such were the case with simple mechanical contrivances, how futile had been his efforts to compel his fellow beings—those infinitely complex human organisms—to think alike. Even in this day, however, there are some who cling vainly to this same delusion. But looking to the development of religion and religious belief in the history of the world, it cannot be denied that it has been pervaded by a definite purpose. Churches no less than empires have waxed and waned. As they lost their first purity, and corruption infected them with its deadly virus, so their original inspiration and their power ebbed away.

Then some heroic heart bore for a time the burden of his church, and,

struggling with anguish of soul through darkness into a new light, called his fellows to share the joy and peace which he had found. These hours, as when Luther first laid his hand on the chained Bible, are the notable epochs of humanity which some work people dub heresies and schisms, but other and discerning people call them Reformations.

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### Altruism.

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The social evolution of to-day has come by the growth and strengthening of what are called the altruistic feelings, and the altruistic feelings have been strengthened and confirmed by the influence of religion so often ignored by those who write upon these subjects. Altruism is the endeavour to serve and help other people, it is the principle of living and acting in the interests of others. It is a word that is often on the lips of students of sociology—the science that deals with the development of human society—and yet that altruism is borrowed from a well-known phrase in the New Testament, and especially used in the Christian pulpit, the phrase that we call “self-sacrifice.” a principle that in its highest sense and most active exercise is the prominent teaching of the Christian religion. When we are willing to help one another, and try to help one another, then we are acting on the principle of a true and genuine Christian altruism. The growth of this altruistic sentiment has tended to soften character and to render

men more sympathetic one with another. The most remarkable feature of it is this: the strengthening of the altruistic feelings among all classes, the upper and lower classes of society, for many of the concessions that have been made to better the condition of the people, and to make that condition what it is to-day, have been made through the advocacy of some of the finest spirits among what we call the power holding classes in this and other countries.

The heart has been touched, the spirit of brotherhood has been aroused, and there has been a kindlier feeling on the part of man towards man; the assertiveness of the individual has been toned down, and concessions have been made for the general good that were against the privileges of the very people who have made the concessions. All that has been gained, has not been gained by clamour or by physical force—it has not been gained by unreasonable clamour, but by the play and interplay, the change and interchange of kindlier, softer, more generous feelings towards one another, and the altruistic feeling that is supposed to be at the bottom of social evolution, as far as the great writers and thinkers conceive it, is fed, sustained and strengthened by the power of religion. We have to-day the most perfect type of the development of mankind in what we may call Western civilization, and by Western civilization we mean Europe, America and the Colonies beyond the sea. Wherever the Anglo Saxon race has

gone, carrying the gospel of its forefathers with it, it has become the predominant and governing race. The gospel has been instrumental in bringing about this result by the proclamation of the principles of two great doctrines: the doctrine of salvation and the doctrine of the universal brotherhood of man. The grand doctrine of the brotherhood of man shows that every man stands on the same level in the sight of God, and that God will not treat us as princes or peasants, but as men. It has tended to unite together the different members of the human race, and the more that great truth is apprehended, and the more it enters into the souls of those apprehending it, the more powerful will it operate in blending and uniting together the hearts of men and of nations, for wherever that gospel goes it carries with it all the qualities that go to make up the ideal citizen and to contribute the highest type of national character, and such qualities are truthfulness, honour, fidelity, industry, kindness, altruism.

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South Bay is to have supply in the meantime from Fairville.

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A preaching station is to be opened at Red Head as soon as arrangements can be made.

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Hampton has begun to use the new Book of Praise. The ladies presented the congregation with copies of the new work.

Rev. Mr. Gratz of Andover, has gone into farming, and is said to have grown the largest turnips in the Presbytery if not in the Synod.

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The Mullen case goes at last to the Synod, and will be discussed at Moncton during the meeting to be held there in the first week of October.

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Presbytery has appointed a committee to consider the advisability of appointing a permanent chaplain to take charge of the spiritual interests of those persons residing for the present in the Provincial Lunatic Asylum.

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Rev. D. Fraser accepted the call to Kingston, Kent Co. and preaches his farewell sermon in Hampton on Sunday, 26th September. The congregation regretted that he had decided to leave them, but did not seek to throw any obstacles in his way.

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The following notice recently appeared in a paper in Western Ontario:

"To Whom it May Concern.— If the person or persons who are in the habit of supplying themselves from the wood piles in the Presbyterian church yard will send their name or names to any member of the Managing Committee, they will have the wood delivered to them, and thus save them the trouble of coming after it, and from the sin and crime of theft. Or, if they must steal it, they would greatly oblige by taking the knotty wood as well as the straight. By order of the Managing Committee."

### Boys Brigade.

The annual meeting of the Dominion Council of Boys' Brigades took place in Toronto on August 24th, Lord Aberdeen presiding. The report of the executive committee showed there were now 120 companies, with a total membership of 3,279. Lord Aberdeen was re-elected president. Rev. T. F. Fotheringham, St. John, N. B., was elected vice-president for the maritime provinces, and W. B. Rankin, Halifax, was elected a member of the executive.

### A Nation's Wealth.

Perhaps it may even appear after some consideration, that the persons themselves are the wealth—that these pieces of gold with which we are in the habit of gilding them, are, in fact, nothing more than a kind of Byzantine harness or trappings, very glittering and beautiful in barbaric sight, wherewith we bridle the creatures; but that if these same living creatures could be guided without the fretting and jingling of the byzants in their mouths and ears, they might themselves be more valuable than their bridles. In fact, it may be discovered that the true veins of wealth are purple, and not in rock but in flesh—perhaps even that the final outcome and consummation of all wealth is in producing as many as possible full-breathed, bright-eyed, and happy-hearted human creatures.

Our modern wealth, I think, has rather a tendency the other way; most political economists appearing to consider multitudes of human creatures not conducive to wealth, or, at best, conducive to it only by remaining in a dim-eyed and narrow-chested state of being.

Nevertheless, it is open I repeat, to serious question, which I leave to

the reader's pondering, whether among national manufactures, that of souls of a good quality may not at last turn out a quite leadingly lucrative one.

Nay, in some far away and yet undreamt of hour, I can even imagine that England may cast all thoughts of possessive wealth back to the barbaric nations among whom they first arose, and that, while the sands of the Indies and adamant of Golconda may yet stiffen the housings of the charger, and flash from the turban of the slave, she, as a Christian mother, may at last attain to the virtues and the treasures of a heathen one, and be able to lead forth her sons saying, "These are my jewels."—*Ruskin.*

**EXAGGERATION.**—There is no strength in exaggeration; even the truth is weakened by being expressed too strongly.

**A PECULIAR WORD.**—Heroine is perhaps as peculiar a word as any in the English language; the first two letters of it are masculine, the first three feminine, the four first a brave man, and the whole word a brave woman.



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