

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

MAY.

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., MAY, 1897.

No. 5

There is a power lying latent in our Churches, that were it properly applied would transform the world. We cannot complain of lack of societies, but in some respects these are a danger to the real work of the Church. Entertainment and amusement are necessary to a healthy existence, and it may be part of the Church's duty to help in this direction, but it is to be feared that in many of our societies the social element is predominant and tends to obscure higher and holier aims.

The Church can only accomplish her mission when the individual conscience is roused to a sense of obligation and duty. Were each member of Christ's Church impressed with the conviction that there is a niche in the way of service that he can and must fill, and that can be filled by no other, the gain would be great indeed. Some times we feel called to a certain duty, but we refrain, urging the excuse that others are better fitted than we. The men who have done most for the cause of right and truth are they who have listened to the voice with-

in and turned a deaf ear to every solicitation to do otherwise. It may seem but a small thing whether you obey or stifle your convictions, but who can tell what you may accomplish did you but yield yourself to obedience. It is through you and such as you that the mass of mankind can be won. We need not search for opportunities, nor rush hither and thither to declare that we are born of God. Take your stand manfully, and where it is most calculated to be felt, in the midst of duty, and if need be in the face of opposition. Live in the spirit of Him who has said, "I, if I be lifted up, will draw all men unto me."

Woodstock Mission Band.

SECRETARY'S REPORT.

We have been requested to give a brief report of the Mission Band from its formation. It was organized in June 1890, by Mrs. Ross, wife of our former pastor. Our membership is not as large as when we organized, for as we all know new things take well. But all those who begin an undertaking with ardour do not hold out to the end. Some get discouraged and fall by

by the way, while others rush off with great enthusiasm to start something newer, and say, O that has lost all interest for me, I would rather work in some other way. We find many though who started with us in the work seven years ago, who were then the children now quite grown up, still taking year by year a more active part, and with their cheerful readiness to help in whatever way they are requested, encourage the older workers in their grand cause. We find last year that the membership was thirty four, this year about the same, but the average attendance is not more than twenty. Just think of the handful, when we ought to have so many of our children interested in the Master's work. With a Sabbath School of from one hundred and twenty-five to one hundred and forty (scholars) only about thirty are in the Mission band. We are constrained to ask: Do the parents take the interest they should? Do they help the children to remember, that the second Tuesday of the month is set apart for the Mission Band, and that they must not let their play interfere with their attendance on it, and do they teach them to see that they learn a verse of Scripture to repeat at roll call, and give them a cent for collection, or encourage them to save their pennies for the mite boxes? Remember that soon the children will be the grown up people of the church, and just as they are taught to give and work for the church now, will they do when they reach the years of maturity. The Womans' Missionary Society is awakening to the fact that they have not been doing their duty by their child the Mission Band, and now are striving to repair the neglect to some extent by appointing each month one or two members from the society to visit the Band and speak a word to encourage the young members or

give some helpful reading, etc. And then the presence of their parents alone means much, for we all know when a lot of small children get together it is hard for them to be as orderly as is necessary for the success of the work, and with only one or two grown persons they do not feel that so much is required of them, but if at each meeting they saw some of their mothers or older sisters, they would want to show them how nicely they would act, and they would think if it is a place important enough for our mothers, why, of course, we must go too. We cannot at present get the amount raised each year by our Band, but we see that in 1894 the True Blue of Woodstock contributed \$30.00, in 1895 \$29.97, in '96 \$11.90 and a box valued at \$3. Our Band has been sending a box of clothing, books and papers year by year to the missionary teachers in Trinidad and the New Hebrides, and in seven years we find the value sent amounts to \$37.00. The yearly dues are 25 cents per member or 2 cents a month. If each member would bear in mind that we expect at least 25 cents a year, and bring it, our contributions would be much larger than they are, but so many forget even that. Of course very many of our members have mite boxes, and by saving their stray cents and trying to earn more, they swell our funds considerably. Last year all those who had mite boxes thought they would like to save or earn a dollar and bring it in at the close of the year. Quite a number did so, but we are sorry to say that some even forgot to bring in the empty mite boxes. But we expect better things this year. I think that everyone holding a box is now trying to get their dollar. Just think, less than two cents a week, and how much we spend on candy or on things that do us more harm than good.

Let us all, as members of the True Blue Mission Band, by our attendance and contributions make our Band something to be proud of.

There are about forty students in the Home Mission field during the summer in the Maritime Provinces, in addition to the ordained missionaries.

Grand Bay, Nerepis and Jerusalem are erected into a Missionary charge, with the prospect of forming a congregation at an early day.

There are eleven ordained missionaries placed within the bounds of the Presbytery at the present time, and seven students. Two additional students will shortly be needed.

The following ordinations are to take place at an early date: Messrs C. D. McIntosh, A. H. Foster, Edwin Smith, Harvey Morton and A. Archibald.

Milltown has advanced \$250 on stipend. Who will longer doubt the good work Home Missions is accomplishing. Eighteen members have been added to the Presbytery through its instrumentality, and in due time as many congregations.

Rev. A. S. Morton has been enthusiastically received by our people in Fairville. The congregation turned out *en masse*. There was music, speeches, cake and ice cream galore. Several members of Presbytery were present and gave expression to their pleasure at the appointment and satisfaction at the zeal and activity of our people.

Mr. Gordon Dickie has supplied Shediac and Scotch Settlement for sixteen weeks, and nearly all expenses met. The balance against the Board is less than ten dollars. Then there are liberal collections to the Schemes of the Church—Augmentation is paid in full, \$36—collections to H. Missions, Foreign, and the Armenian fund. Our people in Shediac are liberal in soul and they shall be made fat.

Mr. Frank Baird has supplied Salina and Campbell Settlement for seventeen weeks, and all expenses are paid—no bill for the H. M. Board to pay. Mr. Baird wrought like a Trojan—travelled, visited, organized, opened up a new station and secured a subscription list. Mr. Baird has been transferred to Grand Falls, and we shall hear good reports of his work from this field.

It is good news to all our people in the Maritime Provinces, that two sons of Dr. Morton, our first missionary to Trinidad, are now labouring as ordained missionaries in the Presbytery of St. John. Rev. A. S. Morton has laboured for a year and a half in Shediac, and with remarkable success. Mr. Harvey Morton is placed in North End, St. John, and Rothesay, and already there is a larger interest in the mission.

Two new Mission Stations have been opened—New Maryland and Hanwell—and there are others to follow. Our Superintendent still finds work to do. There are Presbyterian families not reached so far, notwithstanding all the efforts put forth. People have been so long neglected that their whereabouts is not easily determined.

North End Mission is now fairly on its feet—It is established and will grow and continue to be. All who are in sympathy with the growth of our Zion are invited to extend a friendly helping hand. There is a debt at the present time of \$125. Contributions are earnestly solicited. Give the Superintendent a little help, for he has a heavy burden to carry every day of the year, not only his time, his labor, his patience is taxed, but his purse to, far beyond what it ought to be.

Rev. A. J. Lods is our ordained missionary in French work, and has met with wonderful success during the last year. French work is extending. A student has been appointed to assist Mr. Lods. There are five stations to be supplied. Twelve families have come out openly from the Church of Rome. It is to be hoped that all our congregations will take a larger interest in this work. Our Superintendent of Missions is about establishing a system of colportage throughout the Maritime provinces. The co-operation of all pastors who are within reach of French Catholic population are invited to correspond with the superintendent.

More work, more expense. This year the funds will be asked for the sum of \$3,700 for Home Mission work. We look for increasing contributions all along the line. Congregations, missionary societies, and all who have an interest in this important and growing work, are reminded that upon their efforts depends the support, the success, the extension of this cause.

Young People's Societies are cordially invited to share in this glorious work. Now is your opportunity. Give your prayers, give your money—it is blessed to receive

—we see the outcome in our widely scattered fields, but it is more blessed to give. So do not miss the blessing. Give what you can and be blessed.

Shediac.

The vacancy left in our church by the departure of Mr. Frier is felt by the entire congregation. He has for years been in our midst, an earnest and energetic worker: as elder of our church, Superintendent of two Sunday-Schools, prominent in temperance and all good causes, his place will not be easily filled.

Before leaving for the West, Mr. Frier patiently underwent the trials of a presentation from each of his Sunday-Schools, which was a faint effort to show their appreciation and best wishes. Mr. Frier leaves behind him a host of sincere friends.

The annual meeting of Carleton Presbyterian congregation was held in the school-room, beginning at 8 o'clock p.m., the pastor, Rev. James Burgess, in the chair.

The meeting was opened by singing the 100th Psalm, and prayer by the pastor.

The records of the congregational meeting of February 3rd, 1897 were read and approved. Reports were read from the Session, Trustees, Ladies' Aid Society, Sabbath School, Y. P. S. C. E., Mission Band and W. F. M. Society, which were severally received and adopted. After the adoption of the reports, reference was made by Mr. Jarvis Wilson and the pastor to the approach of the fortieth anniversary of the opening of the church. Mr. Wilson is the only surviving member of the Trustee Board of that day.

The following officers were elected for the current year:

Trustees: Wm. A. Ruddock, E. S. Brodie, Andrew Cooper, Wm. J. Watson, S. B. Dalzell, James Alston, F. Burrige.

Auditors: James Scott, D. McQueen, J. Cruikshank. Congregational Secretary, Charles J. Morrison.

Attention was called to the necessity of repairs on the manse, and it was decided that the Trustees should make an examination of the property and report to a congregational meeting to be held four weeks from date.

The Church has been thoroughly repaired, and now presents a neat appearance. With less than \$300 debt the congregation begins another year with good heart and courage.

Mr. Edwin Smith accepts Shediak, and the people are rejoicing.

Mr. A. H. Foster has accepted appointment to Riverside. Mr. Foster is a capable and energetic worker.

Grand Falls aims at a missionary for itself. The spirit is commendable. There is room for work and our people relish the services of our missionaries more and more.

Rev. D. J. Fraser of New St. Stephen's Church has gone on a holiday to Boston and other cities of the neighboring republic. Rev. Mr. Ireland is supplying the pulpit during his absence.

Rev. J. M. Robinson was presented with a pulpit cassock and gown by his congregation lately. Such instances of friendly feeling show the deep hold our ministers have upon the affections of their people.

Two members of the Session of St. David's congregation have been called this month to taste the bitter waters of bereavement. Dr. Bruce has been unexpectedly called to his home in Ontario by the sudden death of his father. Mr. John Stewart has seen his partner in life laid low after considerable suffering. To the bereaved in their affliction CHURCH AND HOME would extend its heartfelt sympathy.

The Young People of Calvin Church invited the Associations of St. Stephen's, St. David's, St. John's, St. Andrew's and Carleton Churches to an At Home on the evening of the 18th. There was a large attendance from the various churches and a pleasant social evening was spent. Such gatherings tend to bring the various Presbyterian Churches into closer union and must do good in many ways to the Church's cause in St. John.

Milltown congregation has decided to become self-sustaining and have asked permission to moderate in a call.

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ST. JOHN, N. B.

The Presbytery of St. John, held a special meeting in St. Andrew's Church, St. John, on Wednesday, May 26th, for the purpose of ordaining Mr. H. H. Morton, who has been appointed to take charge of Rothesay and Portland Mission for a year. Rev. A. Boyd, of Pisarinco, preached the sermon from Luke 10: 23-24. Rev. L. G. McNeil presided and offered the ordination prayer, while Rev. W. W. Rainnie gave the address to the newly ordained minister. Suitable music was furnished by St. Andrew's Choir. A collection was taken up for the benefit of the Portland Mission and over \$25 was realized. The Mission starts out on its year with every prospect of success under its new missionary.

Glassville

It is indeed with pleasure and gratitude that Mrs. Bearisto acknowledges, through your valuable magazine, the recent timely gift from the Glassville congregation of the Presbyterian Church, accompanied by the following address:

"We, the undersigned, desire to ac-

knowledge our gratitude to you for your great kindness to us for so many years; during which time you have unselfishly laboured for our good and our pleasure without fee or reward, as organist and leader of the Songs of Praise in our church in Glassville. You will kindly accept the enclosed thirty-six (\$36) dollars, with our best wishes for your welfare, and we hope and trust that you may be long spared to go in and out among us to praise God with hands and voice."

| | |
|--------------------|-------------------|
| John McLaughlan, | Fred. McBrine, |
| D. H. Lamont, | William Lyon, |
| John A. Young, | John Ward, |
| James Love, | Arch. McBrine, |
| William Love, | Charlie Scott, |
| John McIntosh, | J. R. Ronald, |
| John Black, | Wm. Simpson, |
| Peter Duffie, | Mrs. M. Welch, |
| John Miller, | Mrs. A. McIntosh, |
| Fred. Elliott, | James Lyon, |
| Douglas Martin, | A. Pearson, |
| Peter B. Millie, | Mrs. John Scott, |
| Perry Fitzgerald, | George Allen, |
| Robert Montgomery, | William Lamont, |
| Hugh Miller, | Robert Elliot. |

It is difficult in the pulpit, remarks Principal Rainy, to avoid political references of some kind or another, but he advises students to steer clear of ordinary politics in sermons, as being without their competency, and a subject which they are not specially called upon to discuss.

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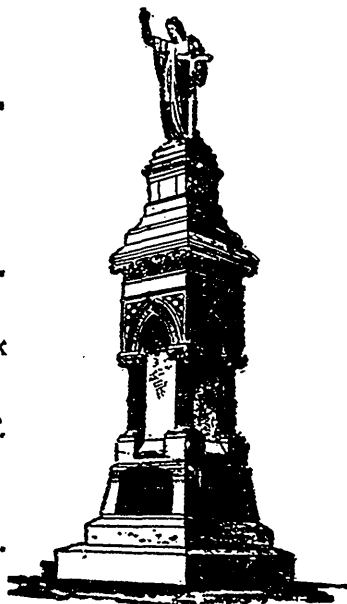
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HALIFAX, N. S.

Present Day Preaching.

BY REV. R. HEPPENSTAL, HULL, ENG.

There is a tendency in the present day to speak of preaching as an institution of the past, the need and utility of which are passing away before the march of intelligence and the superior influence of the press. Preachers and sermons are the favorite topics of social grumblers. "The foolishness of preaching" is a favorite text of the satirist; and even in the conversation of middle class society—the class that still attends public worship—nothing is more common than a flippant tone of criticism and disparagement, in regard to the inflictions of the pulpit.

The favorite explanation of this decreasing respect for the pulpit is that the press is largely taking its place, and doing more efficiently what was formerly the work of the preacher. It cannot be for a moment doubted that the press is doing a vast work—good work—and some part of what was once the province of the pulpit. All the intellectual side of religious culture is shared by the press. Books, tracts, and newspapers, now diffuse information which men once learned from the preacher, and diffuse it far more widely and effectually than the latter was ever able to do.

The pulpit has no longer any monopoly even of moral or religious subjects, but we find topics discussed by the press, and reflections given, which once would have been thought trenching upon the peculiar province of the ministry. Theology is discussed in books with a fulness and thoroughness beside which any sermon must seem flimsy and incomplete. Even the great foundations which were left for the preaching of special courses of sermons on points of Divinity, such as the Boyle and

Hulsean lectures, have gradually come to be, in reality, the mere reading from the pulpit of works prepared for the wider audience and the closer study which books attract.

Now all this may, it is true, point to considerable changes in the relative place of the pulpit to the wants and the agencies of the time, but not to its being superseded. Indeed, many of the changes are rather such as to help the true preacher in his work. They clear the ground for him. They enable preaching to be made more interesting and effective. The increase of education, if it takes away the preacher's monopoly of instruction, gives him a far more prepared soil in which to sow his special seed of religious and spiritual thought.

The preacher can now take much more for granted as known by any ordinary congregation than he could fifty years ago. To those who preach a Christianity affecting all the relationships of life, this must be a very great encouragement. Acquaintance with literature has indeed made men far more critical of the pulpit, and far more expectant from it. The habit of finding every topic of the hour discussed in newspaper articles in a terse, lively, and varied style, makes society intolerant of mere common-places in the pulpit, to an extent unknown in "the good old times." This will be regretted only by those who have no living thought to give forth, and whose prosy platitudes, however they might be tolerated, were just as useless in the past as now.

The true preacher of to-day feels it a great help to him in his work that his hearers are familiarised with many subjects of deep vital interest; and he may now adopt and cultivate a less formal style of expression and illustration. No change however can rob the preacher of the largest

and noblest field of influence; and that which has always called into play the most truly prophetic power remains open, wide open, to the preacher as to no other. There is

A POWER IN THE LIVING VOICE of a man thoroughly in earnest, and whose soul is aglow with the impulses of love and prayer, which has been felt in all ages, and to which the human heart is as accessible as ever.

Occasionally, a preacher is asked by his people to print a sermon, and he prints it; and then the people who were so enlightened and gladdened with it that they wanted it printed, say, "But how different this is!" Exactly so; of course it is. The minister is not there, the congregation is not there, the atmosphere is not there; the only thing the poor print can hold is the residue.

Why, even in the lower field of arousing men to an interest in political subjects, or to an active part in public questions and matters still more thoroughly taken up by the press, there is as much scope as ever for men animated by deep convictions, to make them subjects of spoken addresses to their fellowmen. Now, if newspaper, pamphlet, and book cannot be the substitute for the living voice on these subjects, still less can they be on the subject of religion—the highest, deepest, and most varied subject of human thought. And facts bear this out. Larger numbers congregate week by week to hear the great preachers of to-day than can be got together, even occasionally, to hear any politician, except a few of the very highest eminence.

No human book can appeal to the heart as man can. The preacher still remains the special and most effective agent for the arousing of personal interest in religion and for

pressing home to the heart the truths of the mind and the dictates of the conscience. Certainly the history of the pulpit needs no apology; it is full of brilliancy and true greatness. The preacher may exert a power and wield an influence which will be greater than those of platform or press combined.

Dr. Bright in his "Lives of Three Great Fathers," says: "The three gifts which make a preacher *in all times and countries* are, the sympathy which can move and lift the hearers, the insight into spiritual facts which can present them as luminous realities, and the enthusiasm for a sacred cause which can fire the soul with a congenial devotion." It is true; and, oh, if only this sympathy, this spiritual insight, this enthusiasm could be taught and acquired at will, what a grand and glorious awakening our churches would realise! The preacher of to-day is face to face with

A TERRIBLE SPIRIT OF INDIFFERENCE

on the part of men, in all ranks and shades of society.

Working-men are indifferent about God and religion, always full of lame excuses, and ready to blame anyone but themselves. The preacher of to-day ought not to be out of touch with those whom he seeks to save. It is still his to seek "by any means to save some."

At the same time, it is his duty to remember that *spiritual* emancipation is first and foremost. It is his privilege to hold aloft the lamp of revealed truth, and to devote his best efforts to the deepening of spiritual life. The rest will follow. The hunger of the Gentile heart is the hunger of the British heart—"Sir, we would see Jesus." There is a dignity and sweetness and graciousness of spirit in the words of our Lord which holds men spellbound. The passion

for righteousness is kindled when men are brought to living Christ. The indifference of the times is not to be dispelled by the reiteration of traditional, theological phraseology about Christ. The living Christ, with fresh living thought about Him derived by a devout heart, and uttered in language simple and sincere, will "ease the burdened and cheer the cheerless." Let the preacher of the day

REMAIN IN THE "OLD PATHS"

and testify to the living presence and power of the Holy Ghost, and refuse to be drawn aside from religion to its clamorous and loud-voiced rivals; and though this may not sound exciting or novel yet it will prove to be all-sufficient for the deepest needs of humanity. Let the preacher be filled, not only with a stern belief, but with a magnificent hope, and keep steadily in view the vision of the spiritual life, and, above all, see in men—all men—depraved, sinful, the image of the Eternal.—*The Christian*.

There are some troubles sent to us that God expects us to bear patiently till He lifts the burden from our shoulders. There are others He expects us to resist and master, and turn to practical use. Against the first we must not rebel, to the second we must not submit. How are we to distinguish between these? By treating our troubles at first as if they were removable. No man has a right to say "God wills it so," till he has done his best to master his misfortune. Many troubles cease when we cease to nurse them. Many are due to a strain we suffer from when God would carry us the right way and we insist on going the wrong way. If rightly used, the inevitable

sorrows of life are the soil out of which the fairest flowers of Christian experience grow. And when rightly met and mastered, the avoidable sorrows are the finest source of discipline for the soul.—*The Christian*

CHILDREN'S PAGE.

Learning to Tithe.

"Nellie, come! Mamma is going to cut out cakes, and she says we may each have a piece of dough and make some for ourselves."

Nell came down stairs two steps at a time. "O Mamma, you are so busy, let us cut them all; we've *played* doing it for years, and we are big girls now."

"Very well, and thank you," mamma answered, giving each little daughter a kiss; then, an idea coming into her mind, she added: "I will give you each half of the dough, and every tenth cake shall be mine; the rest you may do as you please with. Is that fair?"

"I should say so!" shouted Daisy, but as Nell rolled up her sleeves to begin she said soberly: "Mamma, it's a great deal more than fair. What do you mean? All the things are yours."

"But you are doing the work that turns 'things into cakes.' Besides I *give* them to you," answered mamma, beginning to stir up materials for larger cakes.

"Yes, and you give us good food and home, and so we've got the strength to work with," said practical Nell. "It's too little pay for so much give."

"It is'n't 'pay' at all," mamma contradicted. "The tenth is mine; I never gave you that. If you want to pay me you can give me some of yours."

"Mamma," began Daisy wonderingly. "I don't know what you mean!"

"I do, I do," Nell answered vehemently, working away with vigor. "'The tenth is the Lord's.' Mamma wants to teach us something. He gives us everything *but* the tenth, gives us all the strength to work with, and it's only after we've taken his part out that we begin to give. I see; I haven't been living with mamma fourteen years for nothing. I know she has meanings in her plans."

Mamma smiled lovingly, "now, how will you work my plan? You know you asked me yesterday what systematic and proportionate giving meant. Proportionate means taking one part or portion of the whole, such as one out of every ten or three out of every five, or any amount you decide on. Systematic means to do it by a plan regularly."

"I'll take out each tenth one as I cut it," Nell assented, but Daisy objected; "That'll take too much time; when I'm done I'll count them all and divide by ten."

"Both ways are systems," said mamma, smiling. "Which one is best?"

"Mine," said Daisy, "it's less trouble."

"Mine," said Nell. "Then mamma won't have to wait so long for hers; we get ours right off, and 't isn't fair for her to wait.' Now, she added with satisfaction, "I've got something of my very own to give to that family our Mission Band is going to send a basket to at Christmas. It feels lots nicer."

"On the first day of the new year," mamma said, "papa and I have decided to give to each an allowance, out of which you are to buy your gloves, handkerchiefs, and ribbons. Then, as we want you to learn to earn money too, Daisy shall do the

dusting and Nellie may make the beds and straighten up the rooms for me in the morning, and we will pay you so much a week."

"O thank you, mamma." "O mamma, you and papa do so much for us we don't want any *pay*."

"Thank you, dear, but if you do it regularly and faithfully you will save me getting a girl to do it, who would do it altogether for pay. You can put love into your service. Now, how about God's share?"

"Ten cents out of every dollar; that's the tenth, isn't it?" said Nell immediately. "That belongs to God."

"Suppose our gloves and ribbons and handkerchiefs all wear out and ninety cents won't buy new ones?" Daisy questioned.

"Suppose the dollar wouldn't buy them?" Nell asked.

"Then something would have to wait," Daisy answered laughingly.

"Then let it wait with ninety cents. If that ten cents is God's, 't isn't *yours*; and if you spend all your ninety on yourself, what are you going to have to give away? I want to carry my own money to Band and Sunday school, and have some to put away for Foreign Missions and Luther Day and the rest." Nell gave her rolling-pin a flourish. "Mend your gloves, mamma'll teach you, don't lose your handkerchiefs, and do without new ribbons. I see how to have money to give, and I'm going to get a box and put 'The Lord's Tenth on it, and put in His penny just as soon as I earn ten; and then it'll be there and I can't forget and spend it, and have to owe Him money as well as thanks and love. I see the way to do, and I mean to begin right off. Here's mamma's painful of tenth cakes. Is the oven hot?"—*The Children's Missionary*.

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