

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

DEC.

1896.

# 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. I.

ST. JOHN, N. B., DECEMBER, 1896.

No. 12

## Preaching Competitions.

One of the burning questions demanding special attention at the hands of our Church reformers is that of the calling of ministers to vacant charges. Reform in the methods at present in vogue is absolutely essential. The present system, in its recent developments, has proved anything but a success. No surprise need be excited thereby. Ministers are only human. Vacancies of any worth are few. Aspirants are many. When, therefore, what is called a good vacancy occurs all sorts and conditions of influence, legitimate and illegitimate, are exercised. Proceedings which from their importance and character should be models of order and sobriety, are too often made to afford scope for the operations of the unscrupulous wirepuller and the machinations of the interfering busybody. The true issues are forgotten in the violence of party strife, and, after the conflict is over, the wounds given and received rankle in the breasts of the excited combatants, and poison the springs of congregational power. Indeed some ministers never get over the bad start thus made. Their partizans certainly uphold them, but they meet only with hindrances and difficulties from the disappointed supporters of their rivals. The bad feeling too

often engendered by these unseemly contests may spend itself in time, but its deplorable results remain more or less pronounced.

This may not happen in all cases, but it would be fruitless to deny or ignore the fact that the history of many church settlements is as described above. Not infrequently has Presbytery's power been appealed to in an attempt to restore peace to a riven congregation. The many "splits" and secessions which have taken place despite such intervention amply testify to the need for reform. Apart from the effect on the congregations themselves these preaching competitions tend to unsettle the candidates themselves, more especially if they are already in charge of a church. No congregation cares to see its minister apparently anxious to seek fresh fields and pastures new. It may end favourably if he is successful, for then they have the consolation of knowing that others appreciate their minister's powers and capabilities. But when the effort proves unsuccessful, it has often a prejudicial influence on the future of the congregation. Something has come between the pulpit and the pew. A little rift has been discovered which may destroy the harmony and good feeling that has hitherto subsisted, and which will henceforth em-

bitter the friendly intercourse of pastor and people.

Besides these evils the system of candidating now in vogue is really the perfection of absurdity. A church of influence becomes vacant. A committee is appointed to secure supply. Out of a considerable number of applicants the congregational committee select an indefinite number called in Scotland "the short leet." These unfortunates—for they are nothing else—have then to fill the vacant pulpit on successive Sundays, preach their pet sermon in their most taking manner, and that is all the evidence by which the voter arrives at his decision. No real attempt is made to ascertain, in most cases, the qualifications of the candidates with regard to the many other important duties which a minister is called upon to discharge. The candidate stands or falls by that one day's work, and may lose the charge, like Napoleon at the battle of Leipzig through the negligence of a cook. This system is entirely unworthy of the Presbyterian Church. It is degrading to the ministry, prejudicial to the people, and of no earthly good whatever. Our church leaders should give this matter their serious consideration, for some measure could surely be devised which, while it conserved liberty of choice to the people, should at the same time preserve the self-respect of the candidates. All professions and trades are suffering from overcrowding, and soon the Presbyterian Church in Canada, those of Europe, will

feel the self-same pressure. Then the evils which flow from elections, as presently conducted, will grow and multiply. Even as it is, whippers are rife of canvassing, of applications for the using of private influence, and other forms of working upon the minds of the electors. These things are bad enough in political contests, but they are doubly worse when practised in a religious sphere. To think that the election of a minister in a Presbyterian church should depend not on the unbiased and conscientious opinion of the voter, but on the personal consideration of what he will gain or lose by his conduct in the matter, is a grave scandal to the Church. Some Presbyteries have condemned the practice, and in Scotland the denunciation has been severe and unsparing, but even there no satisfactory solution has been found. None should know the evils and defects of preaching competitions better than those who have passed through the mill. It is for them to speak out and do what they can to secure the much needed reform.

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To the Auxiliaries of the W. F. M. S. of St. John Presbyterial.

GREETING:

It seems fitting at this season of the year, when our minds are so filled with thoughts of the great missionary, Christ Jesus, whose advent into our world was heralded by the angels with songs of "Glory to God in the highest, and on earth peace,

good will to men," that we should be more than ever in earnest in sending those glad tidings of great joy to the peoples who "sit in darkness and in the shadow of death."

When we think of what the gift of God's dear Son means to us, and contrast our condition with that of those into whose hearts the light of the gospel has not shined, are we not filled with mingled feelings of gratitude and sadness? Millions are perishing daily without God and without hope in the world, and yet we do not speed the message of our King as we should. May God so bless us and show us our responsibility in this matter, that the coming days, and months, and years, may witness such work done for the Master by all our Auxiliaries, as we have never before accomplished.

Our great need is thorough consecration and an intelligent use of all our God-given faculties. There is not a member in any of our Auxiliaries to whom He has not given, at least one talent, and to many He has given more. Let us use these talents in His service. Let us strive to make our monthly meetings so interesting and so inspiring that many more may be led to come up with us to the help of the Lord against the mighty. If, at the close of the year, it could truthfully be said of every member of our Auxiliaries, "She hath done what she could," what glorious results we would have! May each one of us resolve, with God's help, to earn that commendation.

Wishing you all a happy, prosperous New Year,

I am,

Yours respectfully,

JESSIE ROBINSON,

*President of Presbyterial.*

*The Manse, Moncton,  
Xmas 1896.*

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### W. F. M. S. Notes.

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#### HOME NEED.

If \$3,000 are really needed in our Presbytery for Home Mission work, why is it not forthcoming? When Jesus sent two of His disciples into the village for the colt on which He was to ride into Jerusalem, He said, "And if any man say unto you why do ye this? say ye, that the Lord hath need of him, and straightway he will send him hither."

We should remember when money is asked for this or that church scheme, that it is simply—the Lord hath need of it. And it should be to us a happy privilege to minister to His need—His cause. He does not ask of us more than we can give, but He does expect us to give as He has prospered us. Let us each see to it that we do not withhold what is His just due.

In this closing month of the year let us each honestly examine our account with the Lord.

What have we received from Him? What have we that we have not received from Him? And what have we done for Him and for His cause?

You remember that by the old Mosaic law the offering presented to the Lord was to be of the best of the flock and first fruits. Have our offerings this year been the best, both as regards quantity and quality? Surely no other offering would be an acceptable one to Him who is Lord

of all. He still stands over against the treasury and credits each one of us according to our ability.

Why does His work here languish? Simply because many have failed to render the tribute due.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii. 10. Read all of the chapter.

#### OUR HOME MISSION WORK.

In the Nov. number of CHURCH AND HOME, among the W. F. M. S. Notes, the question is asked—"As auxiliaries what are we doing towards raising the \$400 for Home Missions?" Perhaps all are not fully informed on the matter, and hence are not able to answer the question intelligently.

The Presbytery of St. John is a large one in respect to territory, and the demands on the Home Mission funds are large, and far beyond the amount raised for this work. They fully appreciate the value of organized effort, and hence have granted to the Auxiliaries of the W. F. M. S. the right to raise money for Home as well as Foreign Missions.

Presbytery recommended that the Presbyterial aim at raising \$400 the current year for this work.

At the annual meeting of the Presbyterial at Moncton, in July last, this recommendation was adopted.

This effort is in no way to lessen the contributions to the Foreign fund, it is earnestly hoped that the Foreign offering will be larger than ever.

The \$400 can certainly be forthcoming if each one does her *best*. But it must be individual effort, and each one should hold herself respon-

sible for her full share of the amount.

The following is the detailed account of the amount raised for 1895-96.

July 3.	McKenzie Corner,...	\$5 00
	Bocabec, .....	1 50
Sept. 8.	Fredericton Church,	15 00
Oct. 8.	Welsford Auxiliary,	7 00
	16. Stephen's Church,...	12 70
	Baillie, DeWolfe and Linfeld Aux.....	3 50
	27. Valley Road Aux.....	1 50
Nov. 9.	Peterville Church,...	7 85
Dec. 20.	Titusville,.....	16 00
	Springfield, .....	3 00
1896.		
Mar. 27.	Springfield,.....	3 00
April 8.	St. Stephen's Aux... DeWolfe, Baillie and Linfeld, .....	15 77 4 61
	13. Bocabec, .....	5 63
May 12.	Three Brooks,..... Mrs. Mary Edgar,...	5 00 2 50
June 6.	Valley Road,.....	50
	12. Kirkland,.....	5 00
June 8.	Welsford,.....	3 00
	20. Fredericton Aux,...	38 00
	Interest from B.N.S.,	1 53
		\$157 59

#### Fredericton.

The W. F. M. S. of St. Paul's Church, Fredericton, held a thank-offering service on Friday evening, Nov. 19th, in the "Auld Kirk."

The Auxiliary was encouraged by the large attendance of the women and girls of the church, and by the liberal offerings. The opening exercises of the service were led by the pastor. Then followed an excellent address by Mrs. MacFarlane, the president. The Secretary submitted a report of the Society's work for the past six years. Several other papers were read, and two solos were sung. These, together with a chorus and two recitations from the Mission

Band, completed the programme. \$37.65 was the amount of the offerings. This is the first thank-offering service that the Society has held, but we feel sure that it will not be the last one. It was but "a token of good things to come."

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#### Woodstock Items.

The W. H. and F. M. Society held its Annual Meeting Tuesday, Dec. 1st. The reports were quite satisfactory. The money raised this year was divided equally between Home and Foreign Missions.

Mrs. F. Rankin was unanimously re-elected President for the ensuing year.

The young ladies of the "Band at Home," held a Pink Tea in Mr. Graham's Opera House, second floor which was kindly donated by Mrs. Graham for the purpose. The tables were beautifully decorated with pink, and fairly groaned with the good things upon them, while the waiters in their pretty pink caps and aprons were all attention, adding much to the beauty of the scene. The table of fancy and useful articles was draped with pink, as was also the table of home-made candy, and the ice cream table. Lamps with large pink shades cast a beautiful light over all. It was a decided success, the sum of \$71.00 being realized.

The annual collection for the debt of St. Paul's Church was taken in November. The Trustees were thus enabled to pay \$250 on the debt this year, reducing it to \$200, which they hope to cover in the course of another year.

The Christian Endeavour Society, which holds its meetings on Friday evenings, is becoming a great source of help to the young people, in drawing them into Church work, and in developing their Christian life. It

was through the efforts of our pastor, Rev. James Whiteside, that this Society was organized. Thus far it has been a success.

The annual meeting of the True Blue Mission Band of St. Paul's Church, Woodstock, was held on the 10th of Nov., when a parcel was made up for Miss Fisher, of Couva, Trinidad, valued at three dollars. The Treasurer reported the sum of \$11.82 raised this year. The following officers were elected: Mrs. Whiteside, President; E. Henderson, 1st Vice-President; Annie Graham, 2nd Vice-President; Bessie Sanderson, Secretary; Pearl McKibbin, Treasurer; Lillias Sanderson, organist.

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#### Greenfield.

The Women's Foreign Missionary Society in connection with the Presbyterian Church, Greenfield, held its annual public meeting on Nov. 22d. It was specially interesting, several of the members giving a testimony as to the benefits they derive from being a member of the society. At the close of the service a thank-offering was taken up, to be devoted to mission work.

The Christian Endeavour Society in connection with this Church is in a flourishing condition. Its membership is increasing as well as its spiritual life.

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#### Kirkland.

On Tuesday evening, Nov. 10th, Kirkland Auxiliary, W. F. M. S., commemorated the 10th anniversary of its organization by holding a thank-offering service and social at the manse. A very pleasant meeting was held consisting of music, recitations, and an address by the

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pastor, Rev. Mr. Corbett. The offering amounted to ten dollars

In the ten years of its existence Kirkland Auxiliary has contributed to Foreign missions the sum of three hundred and sixty dollars. besides raising three hundred and twenty-seven dollars for the needs of its own congregation.

**Milltown Notes.**

On November 11th a Mission Band was organized in this Church, with a membership of 26.

On Thanksgiving Day a collection was taken for the Church Building Fund. The sum of \$155.85 was raised. The debt has now been considerably reduced.

The St. Croix Local Union of Christian Endeavor held its semi-annual convention in St. James Presbyterian Church in Milltown, N. B., on Tuesday, December 8th. The afternoon session opened at 3 o'clock. In the absence of J. W. Case, of Lubec, the president of the Union, the vice-president, Miss Catherine Clark, of St. Stephen, took the chair. A most helpful and interesting feature of the afternoon session was the excellent report of the field secretary, T. D. S. Main, of St. Stephen. He reported having visited twenty-five societies since the last local union

convention, that five societies had been added to the roll, and two new societies had been organized. In nearly every society visited the interest and membership is increasing. The reports from the various societies showed progress all along the line.

The evening session opened with devotional services led by Rev. John Hawley. The president of the St. James Presbyterian Y. P. S. C. E., A. M. McKenzie, gave the address of welcome to the visiting delegates, which was responded to by B. R. DeWolfe, of St. Stephen. Resolutions were passed and placed on record thanking the St. James Presbyterian Church for the use of their church, to the Y. P. S. C. E. for their kindness and hospitality to the visiting delegates, and to the field secretary for his services.

A very helpful paper on the "Influence of the Society" was read by Miss Gertrude McKellar. An address delivered by Evangelist H. L. Gale, at the International Christian Endeavor Convention, at Montreal, on "The Pledge," was read by Geo. A. Paine, general secretary of the St. Stephen Y. M. C. A., followed by a discussion, in which Rev. Mr. Padelford, Sedge Webber and others took part.

A collection of over ten dollars was taken, and the session closed





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with an impressive consecration service led by Rev. W. C. Goucher.

The motto, as adopted for the next six months, is "The love of Christ constraineth us." The Convention extends its thanks to the choir for their kind assistance in contributing so much to the enjoyment of the evening. Owing to the high standard and great excellence of the papers read, and the addresses given, the Convention was of unusual interest.

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#### Carleton.

The Carleton Church was reopened on Sunday, the 13th inst. The pastor occupied the pulpit at the morning service, and in the evening the Rev. W. W. Rainnie preached an excellent and appropriate sermon to a large congregation.

The Church presents a neat and pleasant appearance.

The painting and decorating is the work of G. R. Craigie, of the North End, and reflects great credit on his taste and skill.

The introduction of the electric lights is a decided improvement, and adds greatly to convenience and comfort.

The platform looked bright with a fine display of chrysanthemums, the gift of Mr. John Cruikshanks.

One half the cost has already been provided for, and it is hoped that all will be paid for by the end of our Church year.

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#### Home Mission Notes.

Reports from all the students have been received, and the summer's work is highly satisfactory. The draft on the H. M. Board is less than last year by several hundred dollars. Churches have been built. \$150

have been contributed to the Schemes of the Church. A large number has been added to the communion roll.

Winter supply is fairly satisfactory. Waterford, Mechanics' Settlement and Markhamville will have monthly supply. St. Martins and Black River have supply for the month of December. Shediac and Scotch Settlement are to be regularly supplied by students.

Norton is to be supplied from Hampton.

Salina is anxious to have an ordained missionary.

Lynfield applies for Mr. McLeod for next summer.

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Rev. J. W. Penman, who labored in our Presbytery for some time, has been inducted to the pastoral charge of Little Harbour, Pictou County.

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Pisarinco is moving in a call to Rev. Andrew Boyd, formerly of Kempt and Walton.

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St. Stephen's Church, St. John, has asked for moderation in a call. It is understood that the name to be submitted is that of Rev. D. J. Fraser late of Wolfville, N. S.

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A deputation from the Home Mission Committee visited Hampton and Nauwigewauk on Dec. 8th, to make arrangements for the supply of Norton. Both congregations agreed to take an earlier service in order that Norton might be reached by seven o'clock.

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The reformer becomes a fanatic when he begins to use emotions as a substitute for his reasoning faculty.

### The Element of Worship in Public Prayer.

BY WILLIAM AIKMAN, D. D.

Is it not largely absent in the prayers which one hears from Sunday to Sunday in our non-liturgical churches? Of late I have been much a hearer as well as a preacher, and more than ever the impression has grown upon me that this which, after all, is, or should be, the prominent element present when the great congregation is led to the Throne of Grace, has become obsolete in many pulpits. One hears petitionings earnest and intelligently sympathetic, where the wants of the people are presented before God, confessions—sometimes, and in brief measure—and in some instances half flippant utterances, but only once and a while. and here and there a solemn ascription of homage to the great God, the King of Glory, as the voice cries in the bent ear, "Holy, holy, holy, is the Lord of Hosts; the whole earth is full of Thy glory." Yet the great purpose of public prayer is to bring the worshipper, not the mere petitioner, near to the Infinite One.

In my boyhood days I heard the prayers of Gardiner Spring of reverend memory, in the old Brick Church on the corner of Beekman and Nassau streets, in New York. It is now only a child's recollection that holds nothing in its grasp but the deep and solemn impression of that public service. I never read, even to this day, the sublime and tender words, than which there are no more tender words in all the Old Testament Scriptures of the prophet Micah: "Who is a God like unto Thee that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy," without the calm,

softened, yet joyous tones of his long hushed voice coming up with them as they were uttered in that far back time. But if I am not in error, we do not often hear such things in the usual prayers of to-day.

I cannot overcome the conviction which I have had for many years that there has of late grown up, instead of solemn worship, a habit of familiar talk with God. This may be becoming and seemly in the social prayer-meeting, and clearly so in the private place of devotion where the petitioner comes with personal wants and aspirations and speaks them in the ear of Him who is close at hand, and to whom the believer is consciously very near and in His love; but in the place where the people are assembled for the very purpose of worshipping the Great God, it is clearly different.

Of course I am speaking now of extemporaneous prayer. In ritualistic congregations it is not so. Here the prayers used have, for the most part, come down as the common inheritance of the Church through many centuries, and on that account are not permeated with the spirit or manner of these more recent times. And just here, may it not be, there is born that craving in many minds and hearts in our non-liturgical churches, for something different from the prayers commonly heard? Perhaps the craving is not understood or defined, but the heart of the worshipper asks for something which it does not get, something that shall move it as though the Infinite Presence were there.

Sometimes you will hear it as the words of the Revelation speak: "Amen. Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever. Amen." Then the place grows still, and in the silence one knows that devout hearts

are responding and God has drawn near to waiting souls.

After that how calmly and how sweetly come confession of sin, and how confidently things are asked from God, God known in Jesus Christ, because He is there, God whom the angels adore and toward whose throne the universe of intelligent and loyal beings are bending. Into that great company the believing soul has been brought, and from that hour and from that Presence he goes into the outside world, and the Presence goes with him.

When the soul has thus been lifted up by this act of common worship, it matters little what, in his sermon, the preacher may say; all shall be permeated by the impression of the hour, and the hearer shall give it a tone which it may not, in itself, have had. He has been where God was, he has mingled with the great host of worshippers on earth and with the throng of elect angels and glorified spirits behind the veil. Earth is not so real as it was. That unseen company and the unseen Christ are nearer. The things of time are dimmer than they were before, while the soul reaches out toward the heavenly things.

The coming week will tell of it. The believer has been worshipping God. The incense still lingers round him, and clouds with its white smoke the things of time. — *The Evangelist.*

### Six Days of Social Calls.

*The Preacher took a hint and astonished his flock Sunday morning.*

[From the Living Church].

A clergyman heard that certain people were criticising the infrequency with which he visited them. "Do they say I neglect the sick or the afflicted?"

"No; but they think you might drop in oftener in a social way."

"Ah! I see; thank you very much for a hint. I'll attend to this."

Monday morning the pastor left his home, and carrying a carefully revised list of his parishioners in a small book, he began a house to house visitation. It was wash day. His congregation was made up of all sorts and conditions of people. He didn't mind it. He at once adapted himself to circumstances. Entering a house he began talking about soap, and ammonia, and royal blueing, and wire clothes-pins, and patent line pullies, and stationary tubs, and pickup dinners, and tired laundresses. It was just delightful.

Tuesday he resumed his rounds. Now he discoursed on beeswax, smoothing irons, satin finished shirt fronts, the consumption of fuel and the everlasting raking at the stove. He grew in favor.

Wednesday he continued ringing bells and rapping at doors. He threw out wise suggestions about the work basket, spoke of stocking darning and how to sew new patches in the demoralized seats of little boys' trousers. He showed a charming familiarity with needles and scissors and thimbles. He made a deep and abiding impression.

Thursday, nothing daunted, and moved by a noble ambition to elevate the flock, he spent the entire day commenting upon pleasures derived from formal calls, evening parties and dramatic entertainments. It tired him awfully, but he would not give up.

Friday found him talking up the merits of furniture polish, the advantages of salt over tea leaves for cleaning carpets, describing different methods of dusting, and the wholesome effects of exposing mattresses to the sunlight. He kept growing in favor.

Saturday morning he hurried

through breakfast, and after consulting the list of names, he informed his wife that he would not return until late in the evening, and again renewed his pilgrimage. Some families who didn't keep cooks were at work in their kitchens. He insisted on going there so as not to disturb their plans. He fascinated them with his knowledge of culinary science. He discussed the relative merits of baking powders, told how to make ice cream without eggs, brown bread without yeast, and delicious jelly from dried apples. He expressed a hope that they never fried fish without flouring, and warned them never to drop crullers into the kettle until the lard was boiling. He abominated hot lemon pie, but by the urgent invitation of a newly married experimentalist he consented to eat a piece, and suffered for two days afterwards in consequence.

Footsore and fagged, he returned to the parsonage about 9 o'clock. Sunday came. The church was filled. The preacher's stock had suddenly jumped way up. At the time for the sermon he came to the pulpit step and thus spoke: "With a desire to conciliate those of my brethren who never, in health or sickness (and I have been in both conditions), think it necessary or polite to call upon me, I have spent the entire week in the parish. Out of 200 families, I have found just 19 persons ailing. Two complained of ulcerated teeth, one was suffering from a stiff neck, one was nursing a toe with an ingrowing nail, three had sick headache, five were doctoring for neuralgia, two had asthma, one was laid up with a broken leg, and four had cold in their heads. Under the circumstances I have had no time left for study or the preparation of a sermon. Of course, you do not expect one. Let us pray!"

### To Young Men.

1. Save a part of your weekly earnings, even if it be no more than a shilling, and put your savings monthly in a savings bank.

2. Buy nothing till you can pay for it, and buy nothing that you do not need.

A young man who has grit enough to follow these rules will have taken the first step upward to success in business. He may be compelled to wear a coat a year longer, even if it be unfashionable: he may have to live in a smaller house than some of his young acquaintances: his children may not be dressed as dolls or popinjays: his table may be plain but wholesome, and the whizz of the beer or champagne cork may never be heard in his dwelling: he may have to get along without the earliest fruit or vegetables: he may have to abjure the club-room and the theatre, and to reverence the Sabbath day and read and follow the precepts of the Bible instead; but he will be better off in every way for this self-discipline. Yes, he may do all these without detriment to his manhood, or health, or character. True, empty-headed folk may sneer at him and affect to pity him; but he will find that he has grown strong-hearted and brave enough to stand the laugh of the foolish. He has become an independent man. He never owes anybody, and so he is no man's slave. He has become master of himself, and a master of himself will become a leader among men, and prosperity will crown his every enterprise.

Young man! life's discipline and life's success come from hard work and early self-denial; and hard-earned success is all the sweeter at the time when old years climb up on your shoulder and you need proping up.—*Selected.*

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