

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

OCT.

1896.

V. 1, #10

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., OCTOBER, 1896.

No. 10

THIS is an age of great religious activity. Societies are being multiplied on every hand for the advancement and extension of the influence of the Church. We do not question the good results obtained, but is there not a danger that Church members may seek to rid themselves of personal responsibility by sheltering themselves under the constitution of a society? Could we not make more use of the men we have ordained? Elders claim equal authority with pastors, and if the honors are equal, is there any division in their responsibility? We have elders and members that are earnest and diligent in the work of the Kingdom of God, but the majority confine themselves to duties that are for the most part trivial. Why should the whole burden be laid upon the minister? Capacity is the only limit of responsibility. The salvation of the world is the responsibility of every member of Christ's Church—ordained and unordained—and the hope of success lies in each one realising the importance of his influence, and being faithful in the work to which God has called him.

Home Mission Notes.

We are glad to note that there has been ready and liberal response upon the part of the C. E. Societies in our Presbytery to the appeal

of the H. M. Board, on behalf of the Home Mission debt, which has now reached the large figure of \$5000.

The following societies have reported that the members have pledged 25 cents per member: Harvey, Fredericton, Oak Mountain, Kirkland, Woodstock, St. George, Chipman, Salmon Creek, Carleton, Waterford, Mechanics' Settlement, Moncton.

Norton Church is to be finished this autumn. Our people in this station deserve the highest praise for their persistent effort.

A new church is to be started shortly in Mechanics' Settlement, Mr. Campbell deserves great praise for his untiring zeal and courage.

Riley Brook is finishing the outside of the church started in the early part of the summer.

Mr. Adams Archibald, is laid down again with fever, at St. Martins, where he has been laboring during the summer. It is gratifying to learn that he is now out of danger and we can but pray that he may be speedily restored to his usual health and strength.

The exterior of our new church at Fort Kent, is finished, and the inside so far along that service can now be held in the new building.

Connors Church will be finished in a few weeks, and it goes without saying that it will be one of the most handsome churches in the country, outside the city.

Our mission in North End is progressing favourably under the ministrations of Mr. Irwin.

In nearly all our mission stations there have been accessions to the membership of the Church. In one case as many as 36 were added on profession of faith.

The outlook in our Presbytery was never more favourable. All but two of the vacancies are filled; several new stations have been opened; new congregations are being erected; and at the same time the Presbytery was never less charge upon the Board, that is to say the contributions of the fields and congregations have more than kept pace with the expenditure. The Lord is doing great things for us, whereof we are glad.

The Elder and the Eldership.

BY REV. PRINCIPAL MACRAE.

(Continued.)

My conviction accordingly, with regard to "the Elders that rule well," and those that "labour in the word and doctrine" is this: Given men in a given congregation, by reason of their character, were held to be worthy of being "bishops," inspectors or overseers as to this or that department of the administration of affairs in such congregation. Some of these men were sufficiently gifted for only what may be termed external superintendency or oversight. They ruled, and did it well. But, being modest, slow of speech and of a slow tongue, they did not venture to air their eloquence in the way of expounding or exhorting in the public assemblies of the worshippers. Others of the number were thus gifted,—powerful in the scriptures,—apt to teach. And they were set apart for these purposes. And inasmuch as the possession of such gifts implied a higher order of ability in that respect,

and demanded learning, and study and devotion to the culture of the gifts, they were counted worthy of more honor than those of the common body of Elders who were competent merely to "rule well." The work of preaching involved more labour,—more exclusiveness of devotion to its requirements, and therefore entitled proportionally to reward or pay. I fail to see any greater mystery in the matter.

To sum up: for to enter at length historically into the subject is beyond my power for lack of access to the requisite sources of information. The New Testament fundamental principle is, that men are entitled to respect, first of all, not on the score of birth, or race, or family, or office, but of character. Given the being endowed with a certain character, of which the sum is Love to Christ, and a man is, so far, qualified for office in church with which he is connected. It may be a humble office. But whatever its duties, "Their hands should be clean that bear the vessels of the Lord." Is one but a "doorkeeper in the house of the Lord"? In so far as he performs that duty in the spirit of his Lord, he is an Elder. He is "conspicuous," which is one meaning for the word. He is "worthy of honour." He is "reverend." He ought to be, according to the ancient idea "aged," but need not be that in years to be worthy of respect.

"According as gifts qualifying for work demanding a larger and more various kind and amount of ability are displayed, a man will be entitled to a large amount of respect, character in equal or superior degree being assumed. But he is still neither more nor less than an Elder. In all cases, the character of the man determines the honour due to him, not the office to which he may be more or less righteously or wisely appointed. As the church grows in

complexity of requirement, it is perfectly legitimate and consistent with the principles of the scriptures and with the practice of the Apostolic church, to establish additional offices. And these may, in the fashion of the world, be marked by titles of one sort and another. But in the spiritual order, there is strict parity. The offices are but manifestations of one and the self-same Spirit. And their occupiers are no more superior or inferior as such to each other than are the members of the human or any other body.

In brief, the Eldership is the manifestation, in human embodiment, through diversities of gifts, of the one Divine Spirit. To the diversities of those manifestations none but the Spirit can set limitations. The sign or mark by which His presence may be ascertained is no external ceremony, as of laying on of hands, or conferring of title, or wearing a peculiar dress,—nor by any device of this sort in his presence guaranteed, or can it necessarily be secured. Equally, by the lack of device of this sort, neither can his presence be excluded, nor, where the fruits of the Spirit are clearly growing, may His presence be denied. Forms of Ordination are becoming and proper,—desirable, it may be reasonably averred. But it is impossible for one guided by the analogy of scripture, to attach any importance whatever to the forms of any sort, considered in themselves.

Holding thus, as I do, the strict parity of the Eldership in its widest interpretation, differentiated only by reference to the kind of work to be done, the spirit in which it is done, and the greater or less degree of qualification for such work, I feel no difficulty with references, *e. g.*, to the moderatorship of any of our church-courts. Has any Elder, or person holding any office in the church,

shown himself possessed of the gift to rule well, and of the knowledge requisite satisfactorily to discharge that or any other duty? On Presbyterian principles, be the practice what it may have been, he may warrantably be chosen to occupy such a position.

Again, I feel no difficulty as to the appointment of any one to an office to which, if thought proper, the title of Bishop may be attached. Our own admirable Superintendent of Missions in the North West furnishes a case in point.

I would with diffidence venture a little farther, and contend that the time is ripe for a reconstruction of our methods of induction to pastorates. These are, I will not say in all cases, quite too elaborate. In a Presbytery such as that with which it was my privilege for many years to be connected, it is growingly difficult to pay full respect to customs sufficiently easy and perhaps profitable where the territory is less extensive, and the charges are generally self-sustaining. I would venture to suggest, as a first step toward a new departure, that formalities, often meaning so little, now gone through at all inductions, be dispensed with in all cases where a congregation is not self-sustaining. The repeated proposal of the same questions bearing upon orthodoxy, motives, &c., does certainly not tend to increased reverence therefore, in the face of short pastorates and frequent changes.

It is open to any church to establish as many and as great a variety of courts as its necessities may demand. While perfectly satisfied with those existing among us, I connect no idea of fixedness or of special "divine prescription" with the courts as now constituted. And our various Committees are evidence that the church needs more than Sessions.

Presbyteries, and so forth, while the Presbyterian Council affords a further evidence in the same direction. But the principle of the Eldership, taken in what I conceive to be its ideal,—the manifestations in human embodiment, by diversity of gifts, of the One Spirit,—and holding fast to that ideal, lends itself with the utmost facility to any required number and variety of modifications. It is a principle conservative to the fullest extent of the democratic conception of the church, which, to my mind, and so far as man is concerned, is the only conception consistent with the scriptural teaching. "One is your Master, even Christ, and all ye are brethren." In its very nature, its essential principle and mode of regarding the Word of God, Presbyterianism is conducive to liberty.

As regards our own body of Elders, using the term in its current, technical sense, they are on the whole a credit to the church. But they have not fully realized the possible uses of their vantage-ground, as recognized representative members of "the whole body" through whom the One Spirit would, by virtue of the recognized gifts, "make increase of the body unto the edifying of itself in love." How the Eldership might be exploited may furnish a theme for discussion. I have exhausted your patience.

To the common saying, "Once an Elder, always an Elder," good conduct, &c., being assumed, I attach no importance. In some churches, I believe, the practice prevails, or the idea has been entertained, or anyhow mooted, of continuing Elders for a term of years. This appears to me to be a question not of principle, but of what is or may be expedient. Ordination being to my mind the equivalent merely of recognition coupled with acceptance of

and appointment to office,—recognition of the being endowed with the gifts requisite for the office,—does not stand in the way of any mystic or magical reason.

On the whole it does not appear to me that the Apostles started with any fixed plan of church organization or government. High Churchmen are, of course, persuaded that the chief if not the sole work of our Lord during the forty days after his resurrection, was to initiate the simple fishermen into all the intricacies of the system now prevailing in the Greek or Roman Church, or that of England, with its archbishops, bishops, deans, canons, prebendaries, archdeacons, rectors, incumbents, vicars, curates, deacons, &c. Forty days might well have been needful, especially in the lack of sufficient material with which the fishermen might make experiments as to how one and another could pose in any of the foregoing capacities, and how they could accommodate themselves to the corresponding modes of address and salutation. We, I, at any rate, am unable to accept all this, despite the fact that a very Rev. Canon assured me that he firmly believed that the Church of England system came straight down, in its essentials (and these were, before all else, what bore upon the rights and powers of the clergy) from heaven. The Apostles, I believe, devised organization as circumstances dictated, the less concerned about the particular mode, provided all things were done "decently and in order," that they all seem to have fully expected the almost immediate return of their Lord. And perhaps, as I have somewhere seen conjectured or alleged, they did use the word *Presbyteros*, and its cognates or derivatives, more largely when addressing churches where a Jewish element was prominent, and *Episcopos* and

its cognates when addressing Gentile churches. But their purpose was always the doing of all things "decently and in order." Beyond this, I fail to find any indisputable evidence of elaborate divinely prescribed organization in the New Testament.

This principle, spirit, aim of the Apostles, we possess embodied in what appears to me to be implied in the Eldership, together with all the liberty and elasticity and power to modify according to circumstances, embraced by the principle, and all the freedom from the necessity continually to be insisted upon imaginary prerogatives, and neglecting the preaching of Christ, which tends to characterize the ministry of those holding antagonistic convictions. And for this "glorious liberty of ours, we, I, at any rate, humbly, heartily thank God."

(Concluded.)

ARMENIA.

The following communication from Miss Barker, now working as a missionary in Constantinople, will be read with interest by the Foreign Missionary Auxiliaries of our Presbytery. We leave her letter to tell the story of the massacre. Its pathetic interest requires no editorial words to force its meaning to our hearts.

CONSTANTINOPLE, Sept. 9, 1896.

A most terrible massacre occurred in this city on Aug. 26th and 27th, in which it is estimated that 5,000 lost their lives. It commenced in this way. About twenty-four Armenian revolutionists (Russian subjects) gained entrance to the Imperial Ottoman Bank about one

o'clock on Wednesday, Aug. 26th, taking with them a considerable quantity of dynamite bombs. Shooting down several of the guards they succeeded in closing the doors and taking possession of the bank. They at once said they intended no harm to the employees, and did not want money, but would make the building their headquarters till they received replies from the Sultan and the Ambassadors to certain petitions they would send. If the replies were satisfactory, all would be well, but if not, they would blow up the building and all in it. Troops were drawn up in front of the bank and commenced firing in the windows. The Armenians answered with shots and bombs. Several of their own number were killed by the bursting of a bomb. They communicated their demands to the Sultan and Ambassadors through one of the officers of the bank, the remainder in the building being held as hostages. They requested that the troops be removed from the front of the building; that no attack should be made upon other Armenians; that the Powers should see the reform scheme faithfully carried out, and that they be safely conducted out of the country. Sir Edgar Vincent, president of the bank, at about midnight, with several representatives of the Powers, returned from the palace of His Majesty with a favorable reply to their demands. The remaining 17 Armenians were at once taken out of the bank and conducted to Galata, where they boarded Sir Edgar Vincent's yacht. This was surrounded by foreign despatch boats, the men disarmed and the next day placed aboard a French steamer.

Earlier on Wednesday a company of revolutionists had caused trouble at two or three other points in the city. By the middle of Wednesday

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afternoon the Moslem population were well armed with clubs and knives, and ready for the awful work of slaughtering the innocent and looting their houses and stores. The Sultan gave them thirty-six hours in which to do their work. We have every reason to believe that a massacre had been planned for, and the action of the revolutionists simply brought it on a few days earlier than it would otherwise have been.

In Phamar, and Hasskuey on the Golden Horn, the slaughter was great. The mob was made up of Turks, Kurds, Jews and Gypsies. They commenced the fiendish work there at about seven o'clock in the evening, and continued it for about twenty-four hours. Every Armenian man they met was killed (there are no wounded to care for), but in the whole affair not more than two women have been touched. They probably made some resistance or were accidentally killed. The Turks usually led the mob carrying off the best of the goods. Some houses were gone through six, eight and even ten times. The Gypsies usually brought up in the rear of the mob, and as they went through one house, one was heard to exclaim, "They have not even left us a pin." The Jews (a large number live in that locality) took a very active part in both the killing and looting. Of the five

hundred Armenian houses in Hasskuey not more than four or five were left untouched. A very large number of men, women and children fled to the Gregorian Church, where they were protected, but many more were cut down before they could reach the church. The servant of the Protestant pastor had a very narrow escape. He had been left alone in the house while the family spent a few days at the seaside. For several hours he remained in the building while the sound of the mob became louder and louder, till at last he was sure they would burst into the house in a few minutes, and he concluded he must, if possible, get to the church. As he left the house he was followed by a band of fellows bent on murder. They clubbed him severely but he managed to escape from them. Running to the head of the narrow street he met a mob of about 200. It was useless for him to try to reach the church, and the only thing he could do was to endeavor to return to the house, in which he was successful. Standing at the door he found seven Armenians who begged and besought him to give them refuge. The eight went in, fastened the door, and descended to the cellar, where they buried themselves under a pile of wood and barrels. Soon they heard the fiends at work above. After a short time



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a number of Jews entered the cellar apparently in search for the occupants of the house. Poking among the wood they soon spied two heads, and called to the Turks to come and do the killing. Just at that instant an officer of some rank entered the house and ordered the mob off. As he came down the street he had seen the bodies of five children, and he exclaimed he could stand no more. He rescued the eight men from the cellar and conducted them to the church.

The American Mission House, occupied by two ladies, was broken into, and nearly everything carried off. At the time the ladies were out of the city for a rest. They had left a servant in the house to guard the place during their absence. A school servant was there also on that dreadful day. He says that as they thought it was a foreign house it would not be touched. They put the American flag out on the gate, but the mob, led by two Turkish officers, were not to be turned back by that. The flag was pulled down by the officers and trampled in the dust, and the crowd told to enter the house. The servants fled. One of them succeeded in making his way to the church, and the other, a faithful old man, is missing, so no doubt he was killed. And so the work went on until Thursday night.

The loss of life in Psamatia and Galata was great. In Galata quite a number of English stores were looted and an Englishman in connection with the British Post Office was killed. All the stores and public buildings were closed and the entire city in a panic. Khan after Khan was burst into and Armenians dragged out and clubbed to death. Some managed to hide in cisterns or some out of the way corner and these escaped. Persons were sent out from the British Embassy to go from

one Khan to another rescuing all they could. On Friday they broke into a place where they found three men who had had neither food nor water since Wednesday. They were nearly frightened to death, and did not dare to venture out. They said a raid had been made on the place on Wednesday and all the other Armenians killed. They had managed to hide and after the looters had gone had come from their hiding place and barred the door. As many as fifteen or twenty Armenians in the employment of the Railroad Co. were demanded by the police and given up by the Co. to be slaughtered in the station yard. An engineer was taken from his engine, a fireman from his post, and so on, to be turned out to die. Many persons were notified that they must not take in refugees, and if they did so they would not be protected, nevertheless a great many did find refuge in one place and another.

Only think of it, this terrible massacre occurring in Europe at the end of the 19th century.

On the Sunday following that awful Wednesday and Thursday, I visited with others one of the places where the affair was the worst, in search of one of our teachers who was missing. We looked through the great Armenian Church where hundreds and hundreds of people were crowded. We found families of four or five occupying a space about five or six feet square. Some had lost fathers, brothers, children, and husbands, and all of them nearly all their worldly possessions, hundreds not having even a change of clothing left. Although the massacre was over they did not dare to return to their homes. Last week the soldiers surrounded that section of the city and forced the people out. A large number of the men were arrested and thrown into prison, later to be

sent into the interior. There are a great many men in this city who have come here to earn a living, leaving their families in the interior, for they cannot afford to support them here. The Government since the massacre has been arresting any of these they could find and shipping them back to their native villiage, many of which during the past year have been levelled to the ground. Starvation for themselves and their families awaits them unless the Christian world again comes to the rescue. There is need of a great deal of money for the sufferers of this city as well. How are the hundreds of widows and orphans to be cared for? During the last few days we have had many calls for help. Yesterday a poor woman who has a family of five children came with a most pitiful tale. The husband had been killed and she was overcome with grief. The poor children were nearly famished, and the mother had not as much as a crust to give them, and no way of getting anything except by begging. There are many similar cases, and it is impossible for us to do much unless our friends in the home land send us means wherewith to do it. Words cannot express how awful it has all been and how great the need is.

For Church and Home:

At a meeting of the Executive Committee of the Woman's Foreign Missionary Society, of the Presbytery of St. John, held in St. Andrew's Church, on the 17th of September, for the purpose of filling vacancies which had occurred among the officers of the Presbyterian Society since the annual meeting, the following were elected: Secretary, Miss Lotie R. Upton, 101 Mount Pleasant

Avenue, St. John; Treasurer, Mrs. Hermann H. Pitts, Box 384, Fredericton; 1st Vice-President, Mrs. Robert Rankine, Grafton, Carleton County. We trust these changes will be carefully noted, that no mistakes may be made in sending contributions. It is also very desirable that all the Auxiliaries send their money to the Treasurer before the last of June. By doing this they can make her work much more easy and satisfactory, as she can then have a completed report to present to the Presbyterian Society in July. It is owing to the fact that the money kept coming in until after the meeting of the General Society in September that no financial statement of the last year's work could be given until the present time. But, though late, it is very encouraging. The Treasurer's report for the year ending August 31st, 1895, gives a total of \$25.64, while for the year which has just closed we have a total of \$1,043.26 for Foreign Missions, showing an increase of \$216.62. Beside this, there was paid into the hands of the Presbyterian Treasurer the sum of \$157.59 for Home Mission work.

L. R. UPTON.

Andover.

The Sacrament of the Lord's Supper was dispensed at Three Brooks, Tobique, Victoria Co., Sept. 13th. The church was filled to overflowing with an earnest, attentive audience. Two adults and an infant received the ordinance. Eight on profession of faith were received into full communion, and sat down to the Lord's table for the first time. Mr. Clark has done faithful work on the Tobique this summer. Going out and in with the people as one of themselves, Bible in hand, he has visited nearly every house from Arthurette

to the Forks of the River, a distance of full 45 miles. There are six regular preaching stations in this section of the field, but Mr. C. has held meetings in eight or nine. It is a matter of regret that Mr. C. was obliged to return to college at a time when the field was beginning to respond and rouse itself to the importance of things spiritual. However there is hope that the good work will continue. Two or three good Sabbath Schools are in progress, and an effort is being made to carry on a weekly prayer meeting.

While at Three Brooks we learned from one of the leading lumber men on the river, that above Riley Brook, within a radius of from five to thirty miles, there will be over five hundred men employed this winter. There are also camps all along the Main Tobique at distances of from three to ten miles. The missionary is always welcomed to these camps. Good literature is also much appreciated by the lumbermen. The Presbytery would do well to consider the advisability of appointing a man to visit the camps and take charge of the Upper Tobique.

Religious tracts, papers and magazines sent to Rev. H. G. Gratz, Andover, Victoria Co., will be sent into the camps.

Norton, &c.

This Mission field comprises four preaching stations: Norton, Campbell Settlement, Valley Road and Lakefield, at each of which service is held once a fortnight during the summer months. At Norton there are also Baptist and Church of England services. At Lakefield we alternate with the Methodists. At Campbell Settlement and Valley Road there are no services except our own.

Norton was formerly supplied from Sussex, and Rev. Jas. Gray preached for years in the old kirk, two miles up the river.

Campbell Settlement, etc., formed part of Rev. Mr. Donald's congregation. But of late years these places have been dependent upon our catechists for supply, and the work has been carried on as well as possible under the disadvantage of little or no supply during the winter months.

At Campbell Settlement an energetic little Christian Endeavour Society holds weekly prayer meetings.

Our people at Norton, though few in number, have this summer bravely undertaken the erection of a church, and are pushing it rapidly toward completion. It is a neat wooden building, 25 by 34 feet, and will seat about 175 people. It will cost about \$900. The people themselves have contributed very liberally, and some of our churches have generously aided them; but over \$300 are yet needed. However they look hopefully forward to freedom from all debt.

Under the care of our energetic Superintendent these stations may before long become ordained missionary charges.

Sussex congregation has just completed the erection of a new Sabbath School room. It was formally opened on Monday, 5th October, and reflects great credit upon this enterprising congregation and its energetic pastor Rev. J. S. Sutherland.

Mr. Campbell, of Waterford, addressed the Synod at its meeting in Pictou the other day and, graphically describing the field and his work there, succeeded in getting a collection of nearly \$150 for church building purposes in Mechanics Settlement.

W. F. M. S.

Fredericton Auxiliary is rejoicing in the fact that it has been able to add two new life members to its roll of honour. The Society has sent out collectors for Home Missions, and with their usual energetic liberality will soon materially aid in the raising of the \$400 promised by the Presbyterial.

A few months ago an Auxiliary was started in Chipman, and it has already acquired two life members.

Woodstock Auxiliary has held its thank-offering meeting this month, while Fredericton Auxiliary is preparing to hold theirs at some date in November.

Have you Enemies ?

Go straight on, and do not mind them. If they get in your way, walk around them, regardless of their spite. A man who has no enemies is seldom good for anything; he is made of that kind of material that is so easily worked that everyone has a hand in it. A sterling character is one who thinks for himself, and speaks what he thinks, and he is always sure to make enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character who was surrounded by enemies used to remark, "They are sparks which, if you do not blow, will go out of themselves." "Live down prejudice," was the Iron Duke's motto. Let this be your feeling while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do as they desire, and open the door to more abuse. Let the poor fellows talk; there will be a reaction if you perform but your duty, and hundreds who were once

alienated from you will flock back to you and acknowledge their error.—*Selected.*

There is a time in the history of most of us, while young, when the mind takes a sudden awakening, and we enter into a new order of thought. We cannot always say how or why this has come about; but sometimes we do know the precise moment when our eyes first opened to the higher truths, and can state how it was that the current of inner life was changed; we can single out the one from whom we received the ineffaceable impress, and give the pattern of the altar from which we took the living fire that kindled our own. Up to that moment we had been waiting or wandering; after then we knew where our Mecca stood, and set our faces toward it.—*Selected.*

If a youngster is permitted to follow the bent of his own inclinations he is likely to get into crooked ways.

Pity and water-gruel are much alike, and a man will thrive on one just about as fast as the other.

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