

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

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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., SEPTEMBER, 1896.

No. 9

In the present phase of Christian teaching one prevailing characteristic seems to lie in the emphasis which is laid upon the important fact that the message of Christianity is an individual personal message. Society is impersonal. It has no conscience. So long as the individual feels himself free from immediate responsibility for the evils of our social state he passes them by on the other side. To this cause we ascribe the constant cloud that darkens the fair face of the nature surrounding us. Each one asks — "Am I my brother's keeper?" feeling that the question is itself an answer, and that the sins of others cannot be laid at his door. Such an one should remember that there are sins of omission as well as commission. That a silent participation in the state of things which makes these evils possible, may be as criminal as an active support. If the doctrines of the Sermon on the Mount were universally applied, if every man realised the responsibility resting upon him to live Christ's life, the desert would bloom and blossom like the rose. To some this idea may seem utopian and impossible, but why should it be so? Our most strenuous efforts after a higher ideal are doubtless very imperfect, yet if we *are* making an honest endeavour to carry out the message of Christ in the individual life we will soon be

able to change this earth into a paradise. If men would only moderate their wants, and in place of selfish hoarding, or equally selfish spending, remember that it is more blessed to give than to receive--if men would bear in their hearts the simple golden rule of doing to others as they would that others should do to them, the social problems which perplex us would soon receive solution.

A Synopsis of Christian Missions, their Rise and Progress, with an Appeal for increased effort for Missionary Work.

(Continued.)

The *origin* of modern missions was a prayer-covenant, and when the divine call came to Wm. Carey, the greatest missionary since Paul, and he obeyed, the result was, that there has been more successful work done for the Master during a little more than 100 years than for nearly 1800 years prior to that date. Carey, born Aug. 17th, 1761, was the first Englishman who was a foreign missionary. He was converted to Christ and became a dissenter at 18 years of age, and was ordained a minister at 26.

When meditating his village sermons, when teaching geography to the school by which he attempted to eke out a living, and when cobbling the old or making the new shoes, to which dire necessity drove him, like the tent-maker Paul, he was consumed with the one thought. *That*

was the object of all his reading, which was wide for the time. In 1792 Carey published his "Enquiry into the Obligations of Christians to use means for the Conversion of the Heathen." It marks a distinct point of departure in the history of Christianity. In the same year, in May 30th, he preached at Nottingham, where the prayer-covenant had been agreed on, a sermon which was so pathetic and irresistible in its home-thrusts that the formerly unbelieving Dr. Ryland confessed—"If all the people had lifted up their voices and wept, as the children of Israel did at Bochin, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did he prove the criminality of our supineness in the cause of God."

Immediately the first British Foreign Missionary Society was formed in 1792, and 12 ministers contributed £13 2s. 6d.

The very next year saw Wm. Carey in Bengal, where he laboured for 41 years without a break, dying at 73 years of age, at sunrise on June 9th, 1834.

The London Missionary Society, founded in 1795, was the immediate result of the Bengal mission of Carey. When Dr. Ryland received the first letters from Carey and Thomas he invited two friends who happened to be on a visit to that city to come and hear the intelligence. After reading the letters the three knelt down and prayed for a blessing on the Baptist mission.

Dr. Bogue, one of the three, sent to the "Evangelical Magazine" the "Address to Professors of the Gospel," calling upon all to subscribe annually to maintain at least 20 or 30 missionaries among the heathen, and to pray, converse and consult with one another.

This resulted in the foundation of

the Society in Sept. 21st, 1795. To their first field, the Pacific Ocean, the Society sent John Williams, the martyr missionary. On the morning of November 20th he, with his companion Harris, fell a victim to the clubs of the cannibals of Erromanga.

To-day that same island is nearly all Christian by the perseverance of the missions of our own Church.

Many more might be mentioned, but the Society has won its chief triumphs in Africa, through the Moffats and their son-in-law David Livingstone. How sublime the impromptu lines written in an album by the late Dr. Moffat, after 54 years of arduous missionary toil in that dark continent:

Mine album is the savage breast,
Where darkness broods and tempests rest,
Without one ray of light;
To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight.

In 1812 the American Missionary Board was established, followed by the organization of many such boards among which are the Woman's Missionary Societies of our cities, the College and University Societies, and a host of others. But oh! how slow is the progress in this enlightened and energetic age of railroads and fast line steamships, postal unions, telegraphs, telephones, printing presses, and a world open for the truth as never before, and yet after 1900 years to have in round numbers at least 1,000,000,000 of the earth's population in total gospel darkness, and millions of these in absolute heathenism in every respect, is not, to say the least of it, very flattering to the Christian world.

Still we are glad when we think of the deep, strong and irresistible hold Christ's claims have upon so many thousands of devoted Christian men and women all over our land,

who are willing to make cheerful sacrifice in order to advance His work. Then how is it that there are yet 1,000,000,000 people who are without the light? And besides this let us remember that during all the ages that have passed since Christ came to fulfil the prophecy many times the population of our entire globe have passed away without a Bible and without the slightest knowledge of the great gift of God's love. Then you ask again why this slow progress?

Because the Christian Church has not done her duty. When the sigh ascends to heaven, Lord, the thousand million souls of the unchristian world have "no bread," no spiritual bread, what is the answer? Just the same as in the wilderness, "Give ye them to eat."

The Lord does not send angels to carry the gospel to the nations, nor does He send down Bibles from heaven in all the saving tongues of earth. The disciples were to feed the multitude, and we are to do the same thing, feed the starving throng who are calling for bread. Let us look for a few minutes at some of the reasons why we are so slow in evangelizing the world. It is not because, as almost every Christian knows, that the world is not open to receive the truth. There are few portions of the globe where the missionary of the Cross, and especially the medical missionary, cannot go. All doors are open. The fields are everywhere ripe for harvesting. The world is an open parish, and every true follower of the Lord Jesus Christ knows that the "call" is urgent, very urgent.

There are, no doubt, men and means enough in the Christian world, if devoted to this grand purpose, to carry the truth into all lands in less than a quarter of a century. But men and money often go into wrong

channels. We waste much of the money that, if rightly used, would be sufficient for this work. Christian nations spend enough money for this object in question in keeping up standing armies and navies. It is said that for what it costs to fire one shot from one of our largest cannons, a missionary and his family can be supported for over two years in Japan. What would you say? Better spike the cannon and send the gospel abroad. It costs nearly three times as much to maintain a soldier in any of the standing armies of the world as to support one missionary in a foreign field, and numerically there are about 330 soldiers in standing armies for every soldier of the cross in foreign service. Then think of the enormous drink bill of Christian Great Britain, with Canada and United States. Much, very much, might be said on this subject. It would fill a paper itself. Surely this drink curse is a terrible hindrance to the extension of the Master's kingdom. And again, more money is said to be expended in tobacco than in bread, and this by a Christian people who are supposed to be doing what they can to furnish men and means to evangelize the earth. If we could only feel that on us rests the responsibility of this work—if we could only learn to sacrifice a little more for Christ; like a poor Scotch woman in Scotland who gave a penny a day for missions, and when a friend, learning one day that she was a stranger to the luxury of meat for food, gave her a sixpence to procure some, she thought to herself, "I have done very well on porridge, so I'll give the sixpence to the Lord!" We do not very often live on porridge, in order to give more to God, or to advance His cause. We are more like a little girl to whom her father gave two nickels, one for candy, the other for missions. Shortly after-

wards her father asked her what she done with her nickels. She said, "There's a hole in my pocket, and I lost the one which belonged to the missions." How often there is a hole in our pockets through which escapes the money for holy purposes.

Is it not a fact that we think of ourselves, of our possessions, of our homes, of our favoured country, and too often forget that there is but one work, "The Master's," and one field, "The world." I cannot pass this question of missionary finance without pausing to admire the *grand independence of money* (as the one thing needful, and *first necessity*) exhibited by Peter when he spoke to the lame man at the beautiful gate of the Temple. "Silver and gold have I none," said he. Anxiety for wealth on the one hand and trust in wealth on the other had been consuming the indwelling Holy Ghost. The Pentecostal Church had the water of life to give freely to all who were in need. And the modern Church has cisterns in abundance. What glorious cisterns are the Missionary Societies of this country? They have silver pipes connecting them with every country under heaven; the waterworks are laid to convey the water of life to every thirsty soul. But the results are seldom proportionate to the expenditure. The cisterns too often run dry. The coffers may be full of money, or they may be empty; but in either case Mammon claims the report to himself, and says to the assembled multitude in the annual meeting, "Without me ye can do nothing.

Nobody, it seems, in those days preached under apostolic sanction who did not share the same fulness as the original Pentecostal baptism. Thus intimately is the third person of the Divine Trinity identified with the missionary action of God and His people, in the first days and

years of Christian history, even as He was identified with the first acts of original creation. Apostles and apostolic men dare not put the Holy Ghost in any subordinate place. They would not *first* lay their plans and then call for the Spirit to endorse their human arrangement, assuming Him to be a servant helper instead of their Divine director and guide. How is it with us in 1896? He spoke to them distinctly, and there is no hint anywhere that it was the Divine plan that such distinct direction should ever cease. They were certain of the mind of God. Are we at the mercy of inferences and suppositions? If Israel was led by God's pillar of cloud and fire, are we to be led by a comparison of the views of shrewd calculators. No, no! The Master said "When the Comforter is come He shall abide with you forever." "For the promise is unto you, and to your children, and to all that are afar off, and to all whom the Lord our God shall call unto Him." "Afar off," as far as China and Canada in miles of distance, as far as 1896 in the years of time.

As Pentecost solved the question of the variety and character of the preachers, so it also solved the question of finance. All the unnecessary wealth of the Church was laid at the apostle's feet. How much would be at the disposal of missionary agencies if one-third of all the income which the professing Church or to-day wastes in luxuries and sensuality could be applied in aggressive Christian work?

Give us a universal Pentecost, and there will be no retrenchment for want of funds, no hundreds of student-preachers eager to go to the high places of the mission fields, but compelled to wait for the supplies that are represented by worldly wealth.

I am convinced that if the Church

of to-day would assume the same attitude to the Holy Ghost that the Church of Pentecostal days occupied there would not only be abundance of money for all its needs, but the money would, as in those days, "be laid at the feet" of those who lead its movements, needing not the spell of oratorical art, nor the smiling persistency of individual solicitation to extract unwilling shekels from unspiritual pockets for the secular support of the cause of God.

My Christian friends, I trust, in conclusion, that these few practical words may be the means of causing some to think a little more of the "world's need" and our individual responsibility. In the words of Rev. A. F. Pierson: "By every mightiest argument and most persuasive appeal; by every motive drawn from a world's need and our opportunity; by every open door and loud cry; by every Scripture prophecy and promise, and by every unfolding of Providence, Christ is just now saying to His Church, 'Go ye into all the world and preach the gospel to every creature.' He buttresses up the command and commission by the declaration, 'All power is given unto me in heaven and on earth,' and by the promise, 'Lo I am with you always, even unto the end of the world.'"

His omnipotence, omnipresence, eternity are on our side, and if this world-wide work were but taken up by the Church with the determination that no creature should be left without the Gospel, it would again be written. "And they went forth and preached everywhere, the Lord working with and confirming the word with signs following."

(Concluded.)

The memory of good and worthy actions gives a quicker relish to the soul than it could ever possibly take in the highest enjoyments of youth.

The Elder and the Eldership.

BY REV. PRINCIPAL MACRAE.

(Continued.)

Work has to be done for God in this world,—for man,—for man in his Godward relations. For man in what bears upon his moral well-being, and his spiritual life. Let a man or men be secured, qualified by character, ability, knowledge, to do that work. In so far as he is thus qualified, he is entitled to the name, Elder.

Going back to what is usually recognised as the first recorded ordination or appointment of Elders,—by Moses under the advice of his uncommonly sensible father-in-law,—we observe that Jethro proposed this provision with a view to the adjustment of what some might term purely secular matters. There is a religious flavour about them and their work, in the estimation of many, at the same time, because the record thereof is contained in the scriptures. And in the true sense, it was religious, as all life includes the religious or as the religious includes all life. But in the common way of speaking, it was secular. And they corresponded rather to our county judges and police or city-magistrates, than to what we now understand by Elders. None the less, Elders they were: and Jethro's account of what would qualify a man for the work which he proposed should be entrusted to them, cannot be surpassed for pith and brevity as a statement of the qualifications best adapting for the Eldership in the widest sense of the word. "Provide out of all the people able men, such as fear God, men of truth, hating covetousness." Which Moses did: so far as appears, their being chosen constituting their ordination. There may have been some form of cere-

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monial attendant upon their taking office,—some badge of attire also. But if so, all that was regarded as being of so little importance that the historian did not deem it worth recording. Moses chose them, and they proceeded to do their work. There were graduations of rank among them, or of the relative importance of the position of one as compared with another, according as a man was appointed “ruler over thousands, or hundreds, or fifties, or tens.” But all, so far as title or designation was concerned, were alike styled Elders, Rulers. For each in Moses’ estimation was sufficient in point of ability and of respectability to do the work set for him to do.

The voice or spirit of Jethro re-
 vives in the Acts of the Apostles,
 when they, in a certain emergency,
 advised the brethren to “look out
 seven men of honest report, full of
 the Holy Ghost and of wisdom” to
 attend to the troubles that created the
 emergency, men of spiritual life,
 moral integrity, and mental com-
 petency. When and as we get such
 men, we have Elders in the true best
 sense of the word. And while pro-
 cesses of designation or ordination
 may be, and as I believe, are becom-
 ing, and even necessary, in a sense,
 in this or that set of circumstances,
 for the sake of decency and order,
 beyond the fact of the designation,

—the public recognition,—neither
 the fact nor the mode of designation
 in my humble opinion either adds
 to or detracts from the qualifications
 of the man for the work. Has he
 the God-given gifts and graces? It
 is for man to recognise these attri-
 butes, and to select or appoint to
 the work,—it is for the possessor of
 these to undertake that for which he
 is thus held to be divinely qualified.
 I can attach no other meaning to
 assertions of Divine Right.

It is quite true, and I most frankly
 and fully admit what is absolutely, or
 what seems to me to be absolutely
 incontestable, that provision was
 made from a very early date for
 the opposite, or for what tended to
 develop into the opposite to the
 view underlying my contention. The
 sacerdotal idea,—and sacerdotalism
 lurks at the foundation of all high-
 churchism,—was embodied,—apparent-
 ly from the outset of its history,—
 in the Jewish church. Aaron was
 constituted High-Priest by ordina-
 tion. The functions which he was
 competent to perform, and he or his
 duly ordained successor alone, were
 determined by the fact of his ordina-
 tion. With very great care, indeed,
 was provision made that the man
 to be appointed should be physically,
 mentally, and morally properly quali-
 fied,—especially physically. For
 “first that which is natural.” But a



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man might be possessed of all the prescribed qualifications, and yet, if he did not belong to the specified family, he could not be ordained to the office, nor, though belonging to the tribe and family, could he dare the discharge of its duties except he were duly ordained. This was the custom in, I think, all heathen ages and lands. It is an element in that caste-principle which is one of the curses of India,—of the distinction accorded to the family descendants of Confucius in China,—of what appears to have prevailed among the Druids in the land of our forefathers,—of every tribe among the Negroes in Africa,—of such absurdities, though they are still sufficiently prevalent, as that the seventh son of a seventh son must needs be gifted with miraculous healing powers. And strictly akin, to the best of my humble judgment, is all that indefinable mass of incoherent notions imputing to dignitaries, in some Christian Churches, because they have been ordained to what are regarded as dignified positions, a species of mystical or magical virtues,—as in the right of confirmation, or in conferring the powers believed to be embodied in holy orders. It is sufficiently remarkable that these powers so rarely include the bestowal of aught of a tangible nature, say, the gift of preaching sermons better than, or even, (be it said with reverence) equal to those of men ordained in some different fashion, or, like Spurgeon, who were never formally ordained at all. But so it is. Was it Napoleon who placed the crown on his own head? Is Cromwell belittled in the eyes of history, because, pointing to the sacred mace, indispensable, as was firmly believed, to the authenticating of any act of Parliament, he said, "Take away that bauble"?

But I must return to my immedi-

ate theme. In the Jewish Church, the sacerdotal idea was rooted,—or so embodied as that its evolution would seem to have been inevitable. And when Prophecy or Preaching became an office, its members,—those educated in the schools instituted for the training of that work,—resented the intrusion into their work of any one not duly and properly authorised. Thus, Amos was challenged and forbidden by Amaziah, the priest of Bethel, to continue his course in the Northern Kingdom. And Amos avers, in terms the most outspoken, that he was no prophet, neither the son of a prophet,—a simple herdsman, and a gatherer of sycamore fruit. What then? His commission, he claimed, came direct in the form of being irresistibly empowered, so to speak, to say his say,—even as the "inspired tinker" wrote his "Pilgrim's Progress." How extremely natural, however, this disposition to attach mystic virtue to offices as to places, times, forms in general, is strikingly evinced in the conduct of Joshua as described in Numbers xi. At the time in Kibroth-Hataavah, when the people lusted after flesh, the seventy were gathered around the tabernacle, and there received the spirit of prophecy. Two of the number, however, remained in camp, and there acted as did their brethren at the Tabernacle. "My Lord, Moses, forbid them," quoth Joshua, in whom the military sense of order was powerful. "Enviest thou for my sake?" is the noble reply of Moses: "would God that all the Lord's people were prophets,—that the Lord would put his spirit upon them." Despite Moses, despite Amos,—and Elijah the Tishbite, and Elisha the ploughman might also be named,—the caste-principle, if the term is permissible, grew in intensity, especially after captivity. And in the days of our

Lord, it was at its height. "By what authority doest thou these things"?—He himself was asked. By His choice of fishermen, a publican, &c., to do His work among men, it might have been hoped that "caste" in any of its disguises had received its quietus in the movement of humanity.—at any rate in the Christian Church. But no. No one, it seems to me, can read the New Testament, and especially the epistle to the Hebrews, without being compelled to own that for sacerdotalism, in any respect, no place exists in the Christian faith. In the only sense in which the word "priest" is admissible at all into the vocabulary of the Christian church, all true members of that church are "priests." And our one great "High Priest" is gone into the heavens. But how little the letter and spirit of the N. T. was or is recognized in large portions of the Christian world, church-history and current fact tell, and it is needless further to detail.

Our Lord, it is superabundantly manifest, looked for but one fundamental qualification for work in His service. "Simon, son of Jonas, lovest thou me?" Appended to the possession of, or the being possessed by that supreme endowment, as if by natural connection, was the right or duty. "Feed my sheep." Presently, when after Pentecost, the increasing numbers of the believers demanded an extension of the church's organization, while the twelve were too fully occupied in dispensing the word of God to undertake further duties, additional officers are appointed in a way the most simple and natural imaginable. And it is surely note-worthy to read on what grounds the persons proposed by them to be elected are to be chosen. I have glanced at this case already. I do so again, once more to emphasise the fact that

these additional officials were to be "looked out" not on the score of their previous rank in life, or tribal relation, or even their education, but first of all, on the score of their moral and spiritual character, and then their ability or presumed wisdom to fulfil the duties for which, otherwise, this character of theirs was the chief consideration. And then though designated to specific duties, they were certainly not forbidden to preach, if and as they had the ability. The only office in the early church for which a qualification, over and above character and ability, appears to have been deemed essential, was that of the Apostleship. Apparently, to be entitled to fill that office, or to be called by that title, one must needs "have seen the Lord Christ." (Otherwise, is it not noteworthy that the two lists of officials existing in the early church given by St. Paul, do not correspond? To the Corinthians 1 Cor. xii.—he speaks of "Apostles, prophets, teachers, miracle-workers, healers, helpers, rulers, (we know not in what particular respects) and speakers with tongues" and interpreters of tongues. To the Ephesians he mentions only "Apostles, prophets, evangelists, pastors and teachers." The elaborate comparison with the body and its members by which, after declaring that all gifts, whether of knowledge, or faith, or miracle-working, or prophecy, or discerning of spirits, or tongues and their interpretation, are wrought by one and the same spirit—this elaborate comparison with the body and its members, I say, by which the Apostle illustrates his point, is eloquent in its support of the view that commends itself to my judgment of the Eldership. As all members of the body, so all officials of the church are, under one aspect, on a footing of strictest equality, however, under one

or any other, they may be regarded as more or less subordinate. Eye, ear, nose, foot, hand,—who will argue that any one of these is more or less important than another in reference to its own purpose and to the needs of the body as a whole. By what authority shall one speak of a "Divine Right" as belonging, suppose, to the eye, which is lacking to the hand? Can ought more nonsensical be imagined than at all to express oneself in this fashion in regard to the body? But the Apostle's contention is, that it is equally absurd to argue otherwise as to the offices and their holders, be they many or few, to be found in any given church. And that the number might differ almost or quite indefinitely, is manifest from, e. g., the letter to the Philippians, in which he refers only to two classes of officials,—bishops and deacons. I shall not weary you with an elaborate demonstration that bishops and elders were one and the same,—or rather, in my belief, that the elder represents the Genus, so to speak, of which the bishop is one of the species. To my own mind this is quite beyond dispute. And that first of Popes, according to one, and the chief, antagonistic view, St. Peter, has surely disposed of the matter, when he, shall we say, modestly,? claims that he himself is neither more nor less than an Elder?

The Epistle to Titus is not less conclusive as to the identity, according to my belief, in the sense indicated,—that the Elder is the Genus of which the bishop is one of the species. And this view disposes equally of the controversy about "ruling" and "preaching" Elders. We have already seen that Stephen, by official title a Deacon, was also a gifted preacher,—at any rate, of controversial discourses, and, in addition, remarkable for miracles.

No doubt, he was an admirable Deacon, or dispenser of the good things of this life,—for that was evidently the first intent of the appointment. But this attended to, his Deaconship did not forbid his "labouring in word and doctrine."

(To be continued.)

We regret to announce the death of the Rev. John Campbell, late pastor of Granton and Lucan, near London, Ontario. Mr. Campbell was born in Richmond, Carleton Co., N. B. in 1845. After taking an active part in the work of the Church as an elder and Sunday School teacher in the Richmond district, he entered College at Toronto, in the autumn of '78. On completing his course he was called to the Congregation already mentioned, where he laboured successfully till last autumn when failing health compelled him to seek rest. After spending the winter in California, he resumed his Pastoral duties, but in six weeks had again to give up work. After resigning his charge, he came home to his brother's at Richmond, where he passed away on Saturday, Aug. 29th. The funeral took place on Monday, and was attended by Revs. Messrs. McKay, Miller and Whiteside.

Pisarinco is moving in a call to Rev. J. M. Callan, who has been supplying the pulpit for the last two months. The call will be presented to Presbytery for consideration at the special meeting to be held on Sept. 22nd., in St. Andrew's Church, St. John.

Only six Sessions have forwarded their representative elder's Commission. If not received soon it will be impossible to place the names on Synod's Roll, and their votes will be lost.

At the preparatory services in St. Martins, five adults were baptised and also received into full communion, and three were received on profession of faith, at the Sabbath services. Our work in this station is prospering under the services of Mr. Archibald. The congregation are moving in the matter of church building.

Waterford is rejoicing in a new Church. Twenty were added to the communion roll the last Sabbath of August. The additions to the church in this field during the summer are 30. Mr. Campbell's labors have been greatly blessed. It is high time this congregation should have preaching supply during the whole year.

St. Paul's Church, Fredericton, has responded handsomely to the appeal of the Superintendent, \$80 out of \$150 for the support of a missionary, are now in the hands of Dr. Morrison. St. Paul's has taken a deep interest in our Home Missions for the last several years—last year a large contribution was given to Norton Church—in previous years liberal donations were made to Churches in the Northern Section.

PRESBYTERIAN RALLY.—At the late C. E. Convention in Charlotte-town, a resolution was unanimously carried that every society would make an effort to raise ten dollars for the removal of the Home Mission debt. If this is carried out the debt will be all removed.

The Sacrament of the Lord's Supper has been dispensed in the following stations during the month of August, Mechanics Settlement, Markhamville, Black River, St. Martins and Waterford.

The Superintendent reports 25 baptisms during the month of August—8 were adults.

At Markhamville the communion service was large, and four young men and women were received on profession of faith.

At Mechanics Settlement, our student has held special services with most excellent results. The Sabbath attendance is much larger than heretofore. The prayer meeting and Christian Endeavour are not only well attended but the services are deeply interesting. Of the large number who were received on profession of faith, the majority were heads of families.

Rev. Donald Fraser, late of Metapedia, was inducted into the Pastoral Charge of St George and Bocabec on August 20th. Services were held at Bocabec Church. Rev. Jas. Kerr, of Hopewell, N. Y., preached and Rev Messrs Hawley and Whiteside conducted the induction services. The settlement promises to be a successful and prosperous one.

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