

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

JAN.

1897.

CHURCH AND HOME



The Magazine of the Presbytery of St. John

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CHURCH and HOME

The Magazine of the Presbytery of St. John.

Vol. II.

ST. JOHN, N. B., JANUARY, 1897.

No. 1

ANOTHER year with all its possibilities is begun, and that we may accomplish that which we desire it is necessary that we should have some fixed and definite aim. New Year's resolutions are proverbial, and too often are made but to be broken, but, after all, can anything be successfully undertaken without resolution? We must decide what will be our aim that we may direct all our energies in the way of its fulfilment. In every pursuit persistent effort is essential to success. In the formation of character it is no less necessary than in professional work or business venture. The experience of the past year has emphasised this truth. We have been successful while we have worked with earnestness and perseverance, and we have failed when we neglected to improve our opportunities, dismayed by opposition, or discouraged by the seemingly small returns. Let us not lose heart in well-doing. Let the past go with all its mistakes and failures, cherishing only its wisdom, and by the instruction of what lies behind we may make a better use of what lies before. By the progress of time we are reminded that the "fashion of the world passeth away," and thereby directed to give a larger place in our affections to that enduring substance that abideth

for ever. Unless we be fools we will not repeat the same errors nor commit the same mistakes. Let us then as individuals dedicate ourselves anew to the service of God—let us as members of His Church be more attentive to our devotions, more diligent in the performance of our duties with a livelier sense of our responsibilities, and of the relation we bear to Him in whom we "live, move and have our being."

CHURCH AND HOME extends a cordial greeting to all its readers, and expresses the hope that the year on which we are now entered may be bright with hope, radiant with promise, and glorious in execution. Its uncertainties need not disturb us if we have "Christ within us, the hope of glory." Let us do our duty faithfully and well to-day, that no cloud of to-morrow may darken our lot, nor dim our hopes for the future.

The Unseen Player.

The sudden and unexpected deaths which during the past year have so startled the political world forcibly remind us that in the great game of life there is always an unseen player. The world may be compared to a great chess board. The players are infinite in number. They are each striving for his own hand, seeking to

checkmate his neighbor's and prevent himself being overwhelmed by such a dismal fate. So intent is man on his calculations of moves and chances that he forgets that a player is pitted against him who always wins in every game. This player seems to take peculiar pleasure in intervening just when a plan has been aptly conceived, and seems to be on the eve of attaining success. Then like a bolt from the blue comes the sudden checkmate, and man resigns his place for ever at the board. It may be early, it may be late, but come it will, for certain and sure it comes although the manner and time are not revealed to us.

Full opportunity is still given under the conditions of modern life for the display of individual powers. To the individual it makes all the difference in the world, whether his strength has been spent for personal advancement or for the public weal. If self interest has guided him his end is deplorably sad. For him no minstrel raptures swell. No tributes of honor and affection brighten the darkness surrounding his bier, nor enshrine his memory in loving admiring hearts. For the man who has given of his best for the benefit of the people there swells, however, the long wail that indicates a people's grief, a people's veneration and a people's praise. Another glorious star has been added to the constellations which overarch a nation's history, and another name to the nation's roll of honored worthies.

Though we of humble destiny may

not be called to shape our country's polity, we have each a part to play in the game of life. We cannot all be "councillors of state," plotting and playing a high game of chess in which the pawns are men. A humbler corner may be our lot, and our characters, our abilities, our conduct may be our pawns. Whether the game be great or small, whether we set our array against the great ones of the land, or pit ourselves against our neighbours in humble obscurity, it matters much to us how we play. Every move leaves its irrevocable impress on ourselves, and adds another entry to the book of our lives. And at the close what does it all amount to? Where are all our petty stratagems, our sly manœuvres, our little tricks of fence and defence? They are all gone into the limbo of nothingness. They are as if they had never been. Only their effects upon ourselves remain to tell the vanished tale and perpetuate our weakness.

Jerusalem.

Jerusalem is a mission station within the bounds of the Presbytery of St. John. Twenty years ago it was a flourishing congregation, but a protracted vacancy, followed by irregular supply during the summer months—ending in no supply for three years, left no congregation at all. The church became dilapidated, the fallen plaster lay in heaps upon the floor, the door stood open to wind and weather, and the surviving members of session, it is reported, decided to sell the old church for a

cheese factory. A student catechist drew the attention of the Presbytery to the existing condition of the station, and at once steps were taken to re-establish services. For two or three summers a student occupied the field, but no great interest was aroused. The blame did not lie with the students, but with the indifference of the people engendered by neglect. For the past three summers Mr. C. D. McIntosh labored in Nerepis, Clarendon, and Jerusalem, and under his services a complete revolution has been effected. Many difficulties presented themselves at the outset. No sooner had some of the people begun to manifest an interest in the Church than strife also arose, and the latter end seemed for a time to be worse than the former. Mr. McIntosh bravely held the fort, and firmly and patiently persisted in preaching the Gospel of Peace.

Sabbath schools and missionary societies were organized, new elders were elected, a new board of trustees appointed, the church repaired inside and out, made comfortable and attractive, members were added to the roll, families gathered in, \$50 were contributed last year to the Schemes of the Church, and all expenses of working the field paid in full. This year there was no charge on the H. M. Board, and there was a surplus, which was paid to the student.

Results show what a faithful persevering catechist can accomplish by the blessing of God. Do we need any greater glory and joy than to succeed in overcoming difficulties, allaying strife and angry passions, in leading souls to the truth and thereby hastening the coming of the kingdom. The student who has triumphed over such difficulties is bound to succeed anywhere and everywhere.

Chipman.

A new church was opened for service and dedicated at Gaspereaux on Dec. 27th, the last Sabbath of 1896. The day was fine and frosty, the ice on the river in excellent condition for sleighing, so a large congregation filled the church to overflowing, as many as a hundred standing in the aisles, every inch of space was occupied. The services were solemn and impressive, the singing was good, the collection liberal. Rev. McD. Clarke, the pastor, conducted the dedication service; Rev. James Ross preached the sermon. Work was begun on the building July last, and is now almost completed. It is a cosy little church, 24 x 34 feet, with a seating capacity of 250. There are now three churches in Chipman congregation, with a hall at Redbank, and Union halls at Chipman village and Coal Creek. In winter preaching services are conducted regularly in six, and in summer fourteen stations.

During a pastorate of six years, a church and hall have been built, a manse at the cost of \$1800, now clear of debt. The number of families has increased from 60 to 110. The membership from 145 to 292. The amount contributed six years ago to the Schemes of the Church was \$90, last year it was \$237.

The congregation was on the augmented list, drawing \$200 annually from the fund at the beginning of the present pastorate, now it is self-sustaining, and during the last two summers a student catechist assisted Mr. Clarke, and all the expenses were paid in full by the field, a most creditable showing.

A W. F. M. Society was organized five months ago, and \$115 have been already collected for missions. There is a very active C. E. Society in operation, a mission class is also at

work. There are three weekly prayer meetings in winter and four in summer, and four Sabbath schools. There is complete organization of all the resources and forces of the congregation. Mr. Clarke is a little giant as to work—preaching, visiting, attending Sabbath school, addressing prayer meetings, and withal modest and unassuming—bless the man who invented modesty. Mrs. Clarke is truly a helpmeet, abundant in resources and labors. The minister and his wife are greatly beloved by one and all of the people.

Shediac.

On Tuesday, Dec. 22nd, the Presbyterian Sunday School of Shediac, together with the Union School of Pt. DuChene, held the annual Christmas Tree Festival in the basement of the Presbyterian Church.

The room was well filled with parents and friends, and the eager interest of the children was pleasant to see. Mr. Frier, Superintendent of both Schools, gave a short cheerful address, briefly detailing the work, expressing deep gratitude for the progress in the schools during another year, and confident expectation of still greater blessings in the future.

The pupils then took up their part and repaid the interest of the audience by a short programme of music and recitations, after which came the distribution from the Christmas tree, whose bright candles and other ornaments were certainly attractive.

Some pleasant surprises were in store, for, before closing, the Superintendent, on behalf of the School, presented Miss Webster with an ornamental "Stand," together with an expression of their appreciation of her faithful service as organist and general interest in the School. Miss

Macdougall also was presented with a handsomely bound volume of "Longfellow" from her class of young men. This over, Mr. Frier considered the presentations at an end, but found that he could not enjoy all the blessings of giving, for he was compelled to receive, from the Schools, a handsome piano lamp, which was indeed but a slight token of the trust and respect he has won by his faithful labour at Shediac and Point DuChene.

Entertainers and entertained sang the grand old words "Praise God from whom all blessings flow," and the gathering broke up with mutual feelings of peace and good-will.

Knox Sunday School, Shediac.

Our Quarterly Review of Dec. 27 was not as well attended as usual, but this was probably accounted for by the very severe weather. The exercises were, however, carried on with profit. Our Superintendent has made it a point in each review to briefly trace events of the past lessons, beginning with the seven years course of study. This has proved a helpful plan, keeping before the minds of the school the Bible history as a whole.

Mrs. Hannah and Miss Macdougall also took part in the review, after which the school was briefly addressed by Mr. McLean, of Halifax.

Aux. of W. F. M. S. St. John's Church, Moncton.

For Church and Home :

It is a little late in the day to be reporting on a November meeting, but perhaps a short account of our Thank-offering meeting will be "better late than never." We were greatly encouraged by a real good

attendance at the meeting, although quite a number sent their offerings but did not appear themselves. Our collection was excellent, surpassing previous years. When the envelopes were opened the expressions of thanksgiving to the Father for His many mercies thro' the years gone by were many and varied. The reading of these messages formed a very pleasing feature of the evening. The programme, consisting of original papers on the subject, appropriate singing, etc., proved very interesting and instructive. Our pastor's wife, who is the efficient President of our Society, led the meeting in her usual helpful way.

Editors of CHURCH AND HOME.

Dear Sirs,—In your last issue you make mention of the trials present in the case of one who is seeking a "call." It seems to me that the evil is one for which our congregations are more directly to blame than those who offer themselves for hire. Congregations as a rule are not content to measure the prospective pastor by an ordinary standard, but look for virtues to "deceive the eye and to charm the imagination." The men with whose record they are familiar, are too dull and commonplace to please their fastidious taste. It is true that many have proved themselves worthy and efficient pastors, but inasmuch as they express no desire to take part in a "preaching competition," their names are not thought of as possible candidates. Modest ability does not commend itself to the average congregation. Congregations too often lose sight of the fact that a pastor very desirous of a change is one who has made a change desirable in his present charge. It is not true in every case, but in most instances it

is beyond question that they who are most eager to be heard during a vacancy desire a change for reasons that they would not care to produce. Necessity compels them to resort to every method that can attract or captivate. There are those in every church, who in calling a pastor are more dominated by selfish motives than by real piety. If they think that "he" will draw, it is enough—all other qualifications are but secondary to this—will he fill the pews and show good financial returns? The popular preacher suits himself to the popular demand, carefully conceals all that might injure his prospects, and truckles to their low ideal.

What remedy can be found? Let ministers maintain self-respect and proper regard for the position that they profess to occupy. Let congregations recognise the service of pastors who have proved worthy of their vocation. Might not congregations ask the Presbytery to suggest names and be more likely to choose wisely than if they made a selection from among those who ask to be heard.

I am, yours truly,
CLERICUS.

On December 29th Miss E. Trimble was presented by Miss M. Adams, on behalf of the infant class of St. John's Presbyterian Church Sunday School, with a gold ring set with opals.

Dr. Macrae, while visiting his daughter, Mrs. Campbell, at Christmas, held a number of baptismal services. One was held in the church on the last Sunday afternoon of the year, and was very largely attended.

On December 30th a reception to Dr. Macrae was held in New St.

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A CALL SOLICITED.

Stephen's Church The congregation attended in large numbers to welcome their old pastor, and to wish him success during the New Year. Judge Trueman presided. Dr. Macrae gave an interesting address, and a nice literary programme was gone through. Towards the close of an enjoyable evening refreshments were served by the "Willing Workers' Society," under whose auspices the reception was given.

Miss M. Murphy, organist of Calvin Church, was presented, on Dec. 27th, at the close of the evening service, with an address, expressive of their appreciation of her services during the past year, accompanied by a purse of money.

Rev. W. W. Rainnie was remembered on Christmas eve by the choir of the church and also by his Bible class. The choir offered a handsome umbrella with a suitable inscription, and the class gave a purse of money.

The Infant Class of New St. Stephen's Church, St. John, were given a Christmas Tree and entertainment, on Dec. 31, by their teachers. Miss Farren has charge. The class has a membership of 60.

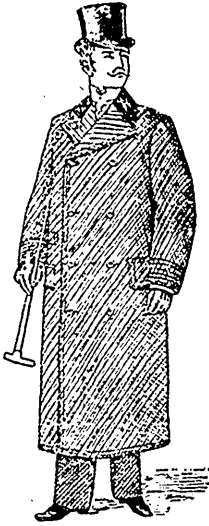
On Dec. 31st, at the close of the the Children's Christmas entertainment, in Carleton Church, Rev. J. Burgess, on behalf of the Young Men's Class, presented their teacher, Mrs. Ross, with a handsome chair.

On Jan. 1, an entertainment was held in the Presbyterian Sunday School Hall, Sussex. Miss Cogle, organist of Trinity Church, supplied the music, while Miss Laura Murray arranged and carried out the programme. One of the main features was a tambourine drill by twelve little girls. So pleasing and successful was the entertainment that a request has been made for its repetition at an early date.

On New Year's Eve the children attending the Sunday School of Fairville Presbyterian Church were given their annual treat. The ladies of the church and congregation provided a supper, and each one present received a present of a bag of candies and fruit. A very pleasant evening was spent. Miss Jeannie Stewart and Mr. Geo. Baxter were each the recipients of an address and a purse of money during the evening.

A special meeting of the Presbytery of St. John was held in New St. Stephen's Church, St. John, on

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REV. ROBERT LAING, M. A., President,
HALIFAX, N. S.

the morning of Jan. 2. A call was presented from the congregation in favour of Rev. D. J. Fraser. It was signed by 175 members and 108 adherents. The guarantee was for \$1,600. It was explained that this was the same amount as had been guaranteed to Dr. Macrae on his settlement. Gradually the stipend had been increased till it reached the sum of \$2,000. For some time the church had been feeling the financial depression which affected the community, and looking at all the circumstances thought it best to offer a guarantee they were perfectly sure they could pay. They hoped, however, to be able to do better than they had promised, and would increase the stipend as soon as possible. The call was sustained and accepted by the Clerk on Mr. Fraser's behalf, as expressed by telegram. Thursday, 14th Jan., at 7-30 p. m., was appointed for the induction. Public service was fixed for 8 o'clock. Rev. J. K. Beairsto was appointed to preach the sermon, Rev. T. F. Fotheringham to address the minister, and Rev. J. S. Sutherland to address the people. Rev. W. W. Rainnie, as Moderator of Session, will preside and induct.

Steps have been taken for the erection of a new church at Markhamville, in the congregation of Waterford. Much credit is due to Mr. A. H. Campbell for the energetic way in which he has induced the people to undertake church building.

The Prince William congregation have made their pastor, Rev. Wm. Ross, a Christmas present of a sleigh, harness and robe. They have also, this fall, put a furnace in the manse. Mr. Ross has been labouring in the field for twenty years, and a mutual feeling of love and esteem holds the

pastor and people in a very close and harmonious union, as is indicated by these kindly attentions to his temporal comfort.

A missionary concert was held in Red Bank, Chipman, congregation, on Dec. 28. The meeting was very successful indeed. A great part of the credit thereof belongs to Mrs. Clark who had charge.

In the Salmon Creek Church, on Dec. 24th, a social was held. A most enjoyable evening was spent. Speeches were made by Rev. Mr. Clark, Dr. Nugent and Mr. F. Baird. The choir supplied a programme of recitations and appropriate music.

The Bible Class of St. John Presbyterian Church, St. John, agreeably surprised Rev. T. F. Fotheringham on Christmas morning, by presenting him with a handsome hardwood rocker for his study.

The Presbytery of Saint John held a *pro ne nata* meeting in New St. Stephen's Church, on the evening of January 16th. Presbytery met at 7-30 o'clock, p. m. Rev. L. G. McNeil was chosen Moderator. There were present with him Messrs. Dr. Bruce, Fotheringham, Sutherland, Rainnie, ministers, and Messrs. Doig, Whittaker and P. Campbell, elders. After constitution the Clerk stated that the edict had been returned duly certified as having been read as required by the custom of the Church. He was instructed to proceed to the pulpit steps and make proclamation of the intention of the Presbytery, in order that objections might be lodged. No objectors having appeared Presbytery decided to proceed with the induction. Rev. W. W. Rainnie conducted the pre-

liminary exercises. after which Rev. J. K. Beairto preached an appropriate sermon from 2 Corinthians, the 5th chapter, verses 14, 15.

After singing a hymn, Mr. Rainnie, as Moderator of Session, presided at the induction, narrated the steps taken, and put the questions prescribed by the formula, which were satisfactorily answered. Whereupon prayer was offered, and Mr. Fraser was formally inducted as minister of New St. Stephen's. The Presbytery then cordially welcomed him to their midst by giving him the right hand of fellowship.

The congregation sang one of the ordination hymns, and the Rev. Mr. Fotheringham delivered an eloquent and scholarly address to the minister. After further singing Rev. J. S. Sutherland reminded the congregation of their duties in a forcible, earnest and practical address.

The congregation was then dismissed, and on motion Mr. Fraser's name was added to the roll of Presbytery.

The Session was then convened and Mr. Fraser introduced as their new Moderator.

As the congregation left the building they had an opportunity of shaking hands with their newly inducted minister.

In the school-room the ladies of the congregation had prepared refreshments of coffee and cake.

The congregation gathered there in large numbers after leaving the church, and did full justice to the good things provided.

During the evening Mr. A. C. Smith, who acted as chairman, called the meeting to order, when Mr. J. H. Parks, on behalf of the ladies, in an appropriate address presented Mr. Fraser with a pulpit gown, cassock and bands. Mr. Fraser thanked the congregation for their kindness, and thought the gown would be a re-

minder of what was expected from him by the congregation, as he could not claim it as the reward of work done.

After a pleasant gathering the congregation dispersed amid the best wishes of the Presbytery for the success of the pastorate so auspiciously begun.

Church Association.

Preaching at the North Finchley Presbyterian Church, London, recently, the Rev. John Watson, M.A. ("Ian Maclaren"), in the course of his remarks, said:

"What associations gather round the church, even the poorest country kirk you ever saw, with its black firs and the great stones that mark the graves of the fathers of the glen. Watch that old man going in and try to understand the feeling with which he will sit in his old-fashioned pew with his fathers, and has a faint recollection of his grandfather and the effect produced upon him by seeing the two men standing up and bending their heads in prayer. Then he sat there with his own children in the place where his father and grandfather sat.

Is there nothing in that? Then he now has his children's children, and as he sits there and looks round the church, two generations behind him rise up and fill the pews in turn and disperse. His soul feels the sense of reverence. Men come and go, but God remains; and if they come and go, they pass to where the spirits of the just are made perfect. It becomes the vestibule of heaven.

Take some obscure town church or chapel. Why does a man, as he goes some day to business, go down a back street and stand opposite that old, worn, and unsightly chapel? Because there is a bit of spiritual

romance in the man, and it was stirred that morning. The most unimaginative man has got romance in him, if you can get hold of it, else he could not be saved. He looks at it, and you would hardly know the man, he is so different from what he was an hour ago, and what he will be at business. He remembers when he came up to London and tumbled into the church one morning. There was a man at the door—have you such a man?—and he surrounded the lad with good companions, and put him in the way of cultured and religious society. He became a member in that place of worship; he was married there; when God gave him children he gave them to the service of Christ. Do not say it is sentiment, for that is very unreasonable, and the people that affect to sneer at sentiment are sometimes carried away, thank God, by sentiment. If you take sentiment out of literature, what do you leave? The most repulsive realism. If you take it out of politics, what do you leave? Hard, dry doctrinaire theories. If you take sentiment out of religion, let us close religion. It will then have no atmosphere, no heaven, no hope, no beauty. But we are all the creatures of sentiment. Your church looks new to-day, but that cannot be helped. But by-and-by you will have a bit of ivy creeping up the walls there. I hope you will have some flowers placed upon it, so that when you come along the road years after nature will have covered it with her beautiful tendrils, and you also will have covered the inside with your spiritual associations."

Minister and Choir.

We consider it of essential importance in proper adjustment of the intimate and varied relations be-

tween the choir and the minister that it should be clearly understood in the beginning that this control of the music, as of every other part of the service, is to be in the hands of the pastor; that while the musical director is to have the management of the choir, making usually such selections of music as he may desire, yet he is to be always subject to the minister or Session; that nothing is to be introduced which they disapprove; that as regards that which shall be sung; the proportion of time given the music in the general service, the selection of hymns, the whole character and tone of this part of worship, their wishes and directions shall be observed in so far as they care to express them and to exercise such control.

But having this matter of authority clearly understood, the pastor ought to seek to cultivate most cordial and ever intimate relations with the choir. Often ministers leave them severely alone, except when they feel called upon to criticise. If the minister makes the choir feel that he is in entire sympathy with them in their work, that he depends upon them to help sustain the services in their highest aims; if he by his kindly commendation shows his appreciation of their efforts when these have been especially helpful to him or uplifting to the congregation; if he takes occasion to be present occasionally at their rehearsals: and sometimes talk over musical matters with them which he can do in their spiritual and worshipful aspects, at least, even if not always in their artistic features; if he seeks to personally know and gain the good will of each member of the choir, we believe he can by these and similar means, which mainly suggest themselves, establish such cordial relations with his choir as will make pulpit and choir loft inspired with the same spirit and enable them

to work together in that perfect union which will effect the very best results.—*Rev. Maurice D. Edwards D. D.*

One of the great mysteries of religion is that we know so little of the life that lies beyond the grave. The fact of the blessedness of the dead "who die in the Lord," is clearly revealed; but the conditions of their future existence is only dimly suggested. We often yearn for more information, more light, but the curtain that hangs over the great world of spirits is never shot through with light from the side. There must be a reason for this. God must have a Divine purpose in thus keeping us in the twilight of our present condition. It may be that it is because if we knew more, we should not be able to meet so well the practical demands of the life that now is. If we knew all, we should not retain the sense of proportion in our circumstances and duties. The glory must be veiled to be truly seen.—*The Christian.*

In dealing with the law of offences, our Lord puts the responsibility of making first advances toward reconciliation on the aggrieved party. There is a beautiful significance in this rule, though it is seldom acted upon by Christian people. If, as is often the case, each party consider himself the injured one, and the other the aggressor, either may be equally ready to move for an adjustment. If it were otherwise, each might hesitate to advance if such a step were an implied acknowledgement that he had been in the wrong; while, however, the offended person knows of his grievance, the one who has given offence may have done so unconsciously, or may be unaware of its

extent, or may have entirely forgotten the circumstance. For these and for other deeper reasons, Jesus says, "If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone." If this were done systematically by all who profess to follow our Master, as it is done by a few, some deep resentments would be easily removed, many broken friendships would be quickly renewed, and the majority of differences between friends prevented. The practical wisdom of this precept of Jesus Christ is only equalled by its ideal justice.—*The Christian.*

Multum in Parvo.

It is well when we know how to give a full measure of affection to those who love us, and whom we love.

It is better when we understand also how to render it to those we love, though they do not love us.

It is better still when we realize all that is due from us to those who love us, though we do not love them.

But the love of Christ is not made perfect in our hearts till we feel the links that unite us to those who do not love us, and whom we do not love.—*M. A. Curtois.*

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