

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

MAY.

1896.

v. 1, no. 5

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., MAY, 1896.

No. 5

CHURCH AND HOME is commending itself to the congregations of our Presbytery. Last week over 100 new subscribers were added to our list.

It is a question in Church work to-day, "How can we interest our young people in the service of the Church?" Many plans have been tried, but with indifferent results.

We believe that if the parents would show a deeper interest in the work of the Church that the children would partake of its spirit. We believe in the power of example, and where parents are careless in their attendance at Church, and show no sympathy with what directly concerns the children, is it likely that our boys and girls will have any respect for what is openly neglected by those whose duty it is to direct them in the way of truth?

Why cannot the parents accompany their children to the Sunday School?

So long as the children are directly under the parents' control, there is no difficulty in urging attendance, but when they are made to feel that the S. School is only for children can you wonder that they are ready to forsake it, when they begin to feel the responsibilities of life? Just at the time when good influences are

most necessary they withdraw from the school, and are left to spend the Sunday afternoon in a manner that is not calculated to inspire them with reverence for what is sacred. Young blood is warm, and while we do not advocate a strictness and severity that often has the opposite effect from what is desired, we are of the opinion that the influence of the parents' presence in the S. School would encourage our youths and maidens—our young men and women—to attend in greater numbers and to more advanced years than is now customary.

It is in youth that impressions are most easily made, and if the parents show themselves active and zealous in all the services of the Church, the children will follow in their footsteps. But if they are careless and indifferent, the evil example will be followed and the good advice spurned. If the power of the home training were carried into the work of the Church what a blessing it would prove to old and young!

It would appear that some of the members of various Churches are complaining about the large number of intimations other than those bearing on congregational matters which are being made from the pulpits

every other Sunday. It has been suggested that the good nature of some of the clergymen is being taken advantage of, and that in future a small charge for each advertisement not bearing directly on congregational work be made, which sum might be placed to the credit of one or other of the deserving schemes.

Home Missions.

The Superintendent of Missions reported, to the last meeting of Presbytery, that the following congregations and mission stations had been recently visited: Norton, Scotch Settlement, Pisarinco, Woodstock, Kirkland, Oak Mountain, Kincardine, Kintore, St. George, Bocabec and Penfield.

Norton congregation has elected a building committee, and the contract for the new church has been let.

Scotch Settlement sustains its record for knotty ecclesiastical problems. Our missionary has not succumbed, and amidst endless worry and perplexity has carried on his work not without success, and perhaps final adjustment, of more than one difficulty is hastened.

The claims of Home Missions and Augmentation were pressed upon the attention of our people in Pisarinco, and there appears to be a disposition upon the part of the congregation to contribute more liberally than heretofore to the Schemes of the Church, which speaks well for both minister and people.

Edmundston and Connors are still under charge of Rev. A. J. Lods, and there has been the last year a good measure of success in French work. Ground has been broken. Seven families have identified them-

selves one way or another with our Church. The sphere of influence is widening, and, by the blessing of God, we look for greater things than these.

Our mission in St. Martins is not thriving as it ought, simply because we are without a Church. It is absurd to hope that a congregation will grow and flourish without a suitable place of worship. Let us have a church and regular preaching service every Sabbath, and a new order of things will arise. Where is the man or woman or congregation that will come to the rescue with a donation of one hundred dollars? Let some generous soul make the experiment and then wait to see what will come out of it.

During the winter two students were employed, Mr. Adams Archibald supplying Tobique, and Mr. Findlay, Salina and Campbell Settlement. These fields were extensive and laborious, but there was no grumbling on the part of the catechists. They did their part like men, and the people on their part contributed even more liberally than was hoped. The drafts on the Board were modest.

With what intense relish secular papers criticise the sins and shortcomings of every branch of the Church. They chronicle and remark upon the blots, just as they give large space to the crimes and absurdities of foreign nations, and take small notice of their virtues, and of the spread of prosperity and contentment among them. We hear much of an offending minister, of an inconsistent Sunday School superintendent, of a knavish church member, but nothing of the quiet usefulness of tens of thousands of their brethren, who walk worthy of Christ.

We do not object to the supervision, and we can hardly expect it to be friendly. If the churches condemn the sins of the world, the world may well seize every opportunity of rebuking the churches when they fall into the same sins. It must, however, be remembered it is from the world that the Church learns these things. They are not of her nature and life. She exists to save every man from their power.—*The Christian*.

SCRIPTURE may be quoted to serve almost any purpose, and Mr. Ruskin's last-published aphorism—from a private letter, we understand—might be held to condemn most current forms of philanthropy :

Every day I am more sure of the mistake made by good people universally in trying to pull fallen people up instead of keeping the yet safe ones from tumbling after them ; and always spending their pains on the worst instead of the best material.

If Mr. Ruskin only meant that the safeguarding of the 'yet safe ones' should not be overlooked in the eagerness to rescue the fallen, we should agree with him, and this, we imagine, would be the meaning he would put on it.—*Christian World*.

Revivalism and Socialism.

An extremely interesting and suggestive article is published in the Boston *Congregationalist* on this subject. The writer is Dr. Newman Smyth, who is so well and favourably known to English readers as by far the best of living sermon writers in America. It is pretty well known that Professor Herron has done much in America to spread a vague

and fervid Christian Socialism. There have been signs that the Rev. B. Fay Mills, the well-known evangelist, was tending that way, and now Dr. Smyth tells us that Mr. Mills preaches that the Christian has no money of his own, that he must give to everyone that asks, telling him that it is Jesus' money, that the precepts of the Sermon on the Mount are to be taken quite literally and obeyed. This, says Dr. Smyth, is not the proper interpretation of that sermon, which was not given as a science of Political Economy, and indeed our Lord in His own conduct did not follow His own precepts in the letter that killeth, but used them as He taught His disciples to use them—as words which are spirit and life. Dr. Smyth says that 'Evangelism should know that love has laws, and that these laws of love are to be clearly and fully thought out, and that the laws of love applied not merely to individuals, but to a social condition in a civil compact, must give definite rights to individuals and classes, such as the new prophetism and evangelism fail to indicate.' In the revival meetings of Newhaven, says Dr. Smyth, it was said that there never has been, and never can be, a righteous war. This movement will be watched with much interest. One had already supposed from various indications that Mr. Fay Mills, like so many evangelists, was not in any true sense an evangelical preacher.—*Christian World*.

A Remarkable Institution.

The desire which Khama and his co-chiefs expressed at the farewell meeting in the Queen's Hall for an institution 'similar to Lovedale' to be erected in Bechuanaland has drawn public attention to Lovedale, one of the most remarkable institu-

tions in South Africa, situated about forty miles from King William's Town. It was originated in 1824 and called after Rev. Dr. Love, of Glasgow, the first secretary of the London Missionary Society. There are about 800 native students under instruction, of whom 500 are boarders. They come from all parts of Africa, including places 1,000 miles distant. Rev. D. B. Hooke, who recently visited it, describes his visit in the January number of *The Evangelical Magazine*, of which we have received an early copy. He says that the work is carried on mainly on three lines—religious, educational and industrial. Much of the work may not, at first, appear to be the on-looker as of a missionary character, but everything, even the sweeping of a room, is missionary. Men are taught to work as well as to pray, to dig as well as to sing.

The trades taught at Lovedale include carpentering, wagon-making, blacksmithing, printing, bookbinding and telegraphing. Even the students who are not engaged in these trades have to spend two hours a day in the gardens or fields. Carpentering is the favourite trade, and last year work was done to the value of £1,035. Printing is rapidly taking the second place, though at first it was very difficult to induce the native Kaffir lads to believe that a man could be useful, still less earn a livelihood, by arranging bits of lead in rows! For some years the natives paid no fees, for the parents believed that they ought to be paid for sending their sons to be taught. Now, however, the annual payments of the natives themselves amount to over £2,000, and already they have contributed over £35,000, thus giving clear proof of their fitness for, and appreciation of, the education given. The institution, of which Rev. Dr. Stewart is principal, is connected

with the Free Church of Scotland. *British Weekly*.

How we Conduct our Prayer Meetings.

[Free Church Monthly]

III.—IN THE HIGHLANDS.

From the manner in which the question is stated, I apprehend that what is wanted is, *How are* our prayer-meetings, and not *how ought* they to be, conducted? This being so, I feel that anything I can say must be very commonplace indeed.

My first remark is that the prayer-meeting must be *personally* conducted. I mean that the minister must be at the head of it. I say this with all respect to my office-bearers and others well able to conduct a prayer-meeting—men of prayer whom I value highly. The conviction of this has been borne in upon me by my own experience. Because we have men who can take part in one language and not in the other, we possess two prayer-meetings—one in English and the other in Gaelic. For about two years after my settlement here I made a point of being at the prayer-meetings as regular as at the Sabbath services; and during that period we had an attendance of from two to three hundred, with no sign of diminution. Afterwards, through congregational and church work, my attendance became very irregular for nearly six months. When at length I was able more regularly to resume my place, our prayer-meetings had dwindled down in the case of the Gaelic to thirty or thirty-five, and of the English to fifty or sixty; and to this day—nearly four years—we have not been able to recover our former position. Further, by study of the various parts of the service, and by

special preparation of my own heart. I seek to be prepared for the prayer-meeting. It doesn't do simply to be present. Nothing so blights a prayer-meeting as unpreparedness on the part of the minister at the head of it. Somehow it is worse in his case than in that of any other person; probably just because more is expected of him. Nearly all the people present have been actively engaged all day in the business of life, and they are to a great extent dependent upon their spiritual leader. It is so very specially with those—working-men in every case—who may take part in the meeting. The key-note which the minister strikes is, generally speaking, that which they will pass on. Oh the humiliation of feeling that, by allowing ourselves to be robbed of the time which ought to have been spent in preparation, the meeting through our unspirituality, has been a failure, and souls have been sent away without that quickening comfort, and strength which they had expected!

Besides endeavouring after it myself, I continually urge upon the people in general, and upon those likely to take public part in particular, the desirability of possessing a spirit of prayer in this service. This they more or less attain to, and to this in its own place, as much as anything, is to be attributed the success of the prayer-meeting.

As to the actual method of conducting our prayer-meeting, we observe considerable variety. Always for fifteen or twenty minutes we consider a portion of Scripture—a text, an incident, or a portion of some book taken up for consecutive study. This last, while it does always with the difficulty of searching for a subject, demands the more study, especially if the book is long. But the labour is well spent. For several months we have been going through

the Gospel of John. For a longer period this community has been also going through that agitation which has more or less passed over all the Highlands. As week after week we went on with our study of this Gospel, without any direct reference on our part, our people were simply amazed at its bearing upon present-day questions, and deeply grateful for the light and instruction it imparted concerning events which were happening around. As far as possible, I generally endeavour to have subjects of prayer arranged beforehand. Sometimes these are mentioned as requests for prayer at the beginning of the service; sometimes, as the meeting proceeds, each person as he is called upon to lead in prayer, is requested to make one or two subjects the special burden of his prayer. Again, instead of thus publicly mentioning subjects of prayer I adopt the method of urging upon each of those who are in the habit of leading, to come up with subjects which specially he will plead at a throne of grace. The psalms and paraphrases we carefully select. This we find to be of great importance; and quite as important, too, that we have a precentor who can lead with expression and feeling. Our meeting lasts just one hour. During that time, besides the opening psalm and prayer, we have three or four short singings and as many short prayers. Generally a singing precedes a prayer, but frequently we have two or three prayers in close succession.

In bringing to a close these remarks which you have kindly permitted me to make, may I express my conviction that we are not utilizing the prayer-meeting service to the highest advantage. If our people are absent from the Sabbath service, we speedily make inquiries as to the cause. Might not some of this opportunity be manifested in behalf of

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the prayer-meeting, with decided
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(To be continued.)

There was a very large attendance
 of members of Presbytery at the
 meeting held on 5th May. A con-
 siderable amount of business was
 transacted. In the absence of Dr.
 Macrae, Rev. J. A. McLean, of Har-
 vey, was elected Moderator pro tem-
 pore.

The congregation of Glassville
 presented a memorial asking Presby-
 tery not to accept the resignation of
 Rev. J. K. Beairsto. They agreed
 to pay up all the arrears as soon as
 possible, and gave a guarantee of
 \$600 for salary. On motion Pres-
 bytery agreed to request Mr. Beairsto
 to withdraw his resignation, which
 he ultimately consented to do in the
 meantime. Hearty congratulations
 were offered both to Mr. Beairsto
 and the congregation on the happy
 issue of the matter.

The Committee appointed to de-
 vise ways and means for the estab-
 lishment of a Travelling Expense
 Fund, reported, asking time for fur-
 ther consideration. This was agreed

to, and as the estimate will depend
 largely on the state of the Presbytery
 fund it was decided to appeal to all
 congregations to forward their assess-
 ment as early as possible in June.

Legal opinion was asked as to
 the power of Presbytery to grant per-
 mission to congregations to change
 the date of their annual meeting for
 the election of trustees. The opinion
 given was that Presbytery, under the
 Act, could give such permission when
 requested by the congregation. This
 of course would not affect those con-
 gregations who were incorporated
 under special Acts of the Legisla-
 ture.

An animated discussion arose upon
 a recommendation of the Home
 Mission Committee to open a Mis-
 sion Station in Portland, the northern
 part of the City of Saint John. St.
 John and St. Stephen's Sessions op-
 posed the proposal. St. David's ap-
 proved of it in so far as it would not
 interfere with the work of their
 branch School. St. Andrew's heartily
 supported the proposition. Calvin
 left the matter entirely in the hands
 of the Presbytery. After all parties
 had been heard Presbytery decided
 to employ a catechist in Portland.



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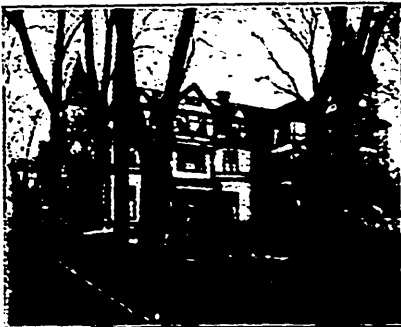
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Chipman congregation applied for leave to change their day of meeting from June to September. The leave asked for was granted.

Florenceville congregation presented a guarantee of \$450 as salary for Mr. Fiske. After considering all the circumstances, Presbytery agreed to apply to Augmentation Committee for a grant of \$250.

The Stanley case again occupied the attention of Presbytery, and after long deliberation it was agreed to defer further consideration till the 26th May, when Presbytery would meet in Nashwaak and finally issue the case.

The Committees appointed to visit Woodstock, South Richmond, Hampton, Pisarino, and Calvin. St. John, reported that they had found the work being carried on very successfully in all the fields which had been visited.

A question in dispute between Mr. McDougall, of Scotch Settlement, and the Trustees of the congregation there, regarding right of access to a burying ground situated on Mr. McDougall's farm, was referred to a Committee consisting of Judge Trueman, Mr. J. Willet and Rev. J. M. Robinson. These asked time to consider the case, and said they could not report before next meeting. Time was granted.

A call from the Kincardine congregation, signed by 114 members and 37 adherents, and accompanied

by a guarantee of \$500, with use of manse and glebe, was presented by Mr. Miller, in favour of Rev. Gordon Campbell Pringle, of Pisarino. Commissioners from the congregations of Kincardine and Pisarino were heard for and against the call, when Presbytery agreed to sustain it and ordered it to be placed in Mr. Pringle's hands. Mr. Pringle in intimating the acceptance of the call expressed regret at leaving Pisarino. Presbytery ordered his translation. Pisarino pulpit to be declared vacant on the 1st Sunday of June. The induction at Kincardine was appointed for the 3rd June, at 11 o'clock, a. m., in Melville Church. Mr. Miller was appointed to preside and preach, Mr. Fiske to address the people, and Mr. Whiteside the minister.

In the report on Statistics, which Rev. Mr. McNeil presented at last meeting of the Presbytery, we find that four congregations have not reported, so that our returns are not as complete as they might or should be. The Presbytery has 30 congregations, 8 mission charges and 6 mission fields within its bounds. These congregations and mission fields have 127 places where services are held. The number of families in connection with our church are reported as 3,032, while 5,004 communicants are said to be on the roll. We have 189 elders and 276 other office-bearers. Prayer-meeting was attended by 2,127. In the Sabbath Schools we find 592 teachers and 5,097 scholars. In the columns devoted to Finances we find \$26,426 devoted to payment of stipends, of which \$24,213 was contributed by the churches themselves. The total amounts gathered and expended for strictly congregational

purposes are \$53,199, or \$1,716 less than last year, which decrease may be accounted for by the absence of figures from the four delinquent Sessions. In regard to the Schemes of the Church, Home Missions received \$1,325, Augmentation \$1,078, Foreign Missions \$1,912. The total amount raised during the year and paid to the Schemes of the Church was \$5,265. The payments for all purposes reached a grand total of \$63,126.

The Committee added to their report, of which the above is a very brief summary, a recommendation, which was adopted by Presbytery, and is as follows: "In view of the many unanswered questions in some of the returns, and the great irregularity in sending reports, that it be enjoined upon every Kirk Session, and those charged with the financial affairs, that they answer in proper form each one of the questions sent out to them, and promptly to make their returns at or immediately about the time fixed by the Committee, viz., the 1st of February.

The annual meeting of the Carleton congregation was held in the School-room on the evening of Tuesday, 12th May.

The reports of the different branches of the Church work were satisfactory.

The income of the Church from all sources was about \$2,000.

Improvements were made on the School-room and exterior of the Church at a cost of \$700. It is proposed to spend \$600 during the summer in improving the interior of the Church.

The total liabilities amount to a little over \$300.

The Trustees elected were:— William Ruddick, W. J. Watson, E. S. Brodie, W. R. Wilson, J. Scott, A. Cooper, R. Stackhouse.

St. Andrew's Church.

The Woman's Foreign Missionary Society of St. Andrew's Church held their annual meeting on the 12th of May, at which reports of the year's work were read and officers re-elected for the current year. The membership of the Society is not large, there being only some 25 ladies belonging to it, but what is lacking in numbers is made up in zeal and energetic work. Monthly meetings have been held, all of which were well sustained in interest, and the annual meeting surpassed all the others of the year in its evidence of life and enthusiasm. The financial results of the Society's work since October last are shown by the Treasurer's report that there was a balance in hand of \$144, of which \$100 were devoted to Foreign Missions, \$22 to aid the sufferers of Armenia, and \$15 towards the City Ambulance Fund, leaving a balance of \$7 in the hands of the Treasurer.

Connected with the Society there is an active Mission Band, under the able supervision of Mrs. J. H. Thomson, which has held regular meetings during the winter. It has prepared a valuable box of clothing for the natives in one of our Foreign Mission fields, and which it is about to forward. It has besides raised the sum of \$50, which it proposes to give towards the re-carpeting and painting of the room in the church where the Society holds its meetings.

It will thus be seen that the ladies of the W. F. M. S., with their Mission Band, have raised, during the winter and spring, more than \$200, the best season's work in the Society's history. Under the circumstances it was wise to re-elect, as it did, the officers of the past year by acclamation — Mrs. E. A. Smith,

President; Mrs. J. H. Thomson, Vice-President; Mrs. W. C. Whittaker, Treasurer; Mrs. A. L. Law, Secretary.

Rev. M. G. Allison, formerly of St. Martins, and now of Bloomington, Indiana, U. S. A., who was called home to Windsor, N. S., on account of his father's death, is now visiting his old parishioners.

The Woman's Home Missionary Society of St. Paul's Church, Woodstock, have remitted \$23 in aid of the new Church which is being built at Norton.

Our good people in Buctouche gave their new pastor and his family a most cordial and hearty welcome to the new manse and the new home. It is most gratifying to note the spirit that has been so recently manifested by this struggling charge. The effort to supplement stipend was most praiseworthy. A new Church has been built the last year at Mill Creek. This year a comfortable house, occupying a beautiful situation, has been purchased as a manse at a cost of \$1,200. Mr. and Mrs. Vans enter upon their new sphere of labor knowing that all the people are in full and hearty sympathy with the good work to which they are called.

The following is extracted from the *London Christian* and may be of interest to those who are struggling with the problem, so hard to solve, of how to keep our elder scholars:

"May I give a little of my own ex-

perience to prove that young people do not consider themselves *too old* to attend school or Bible-class, providing someone takes sufficient interest in them and is willing to instruct them?

Some years ago, in connection with a village church, I announced my intention to start a Sunday-school, and was surprised to find that instead of only small children coming, several young men, who had long since left another school, as being considered too old to attend, presented themselves for instruction; consequently, I had a mixed class of boys and girls, varying in age from five to twenty years.

Two years ago, in the place from which I write, we had a week's mission, at which several young men and women decided for Christ. At the close of the mission I asked all who would to join me on Sunday afternoon for a Bible-reading. As I was not sure who would come, and who would become regular attendants, I suited my reading to all ages. We took the International Lesson, and I read Rev. Mark Guy Pearse's notes upon it. The meeting was always opened and closed with singing and prayer, and was as orderly as possible. Those who joined were—a young labourer and his two sisters, aged from twenty-two to twenty-six years, a gardener's man, a blacksmith's apprentice, a married woman and her children, and several other young women over twenty. These have been regular attendants ever since. Six others come in occasionally, and are always welcome, but these I can depend upon.

Since Christmas we have been taking the New Testament all through, a chapter each Sunday. We study the chapter during the week, and choose hymns bearing upon the subject. At the meeting I ask who has chosen hymns, and then make

a selection of three or four of the most suitable ones. The chapter having been read, each taking a verse in turn, I ask the members which verses have impressed them most, and what text or hymn they have found bearing on the subject. As they are not clever, nor able to express their thoughts clearly, they generally find a hymn which does so, and either they or I read it aloud. Then I speak a few words of explanation or encouragement, trying especially to bring the truths home to ourselves. After addressing each one, I say which part has most struck me, and what it made me think of, and also speak on any part of the chapter that has not been touched upon.

Then a lady friend of mine has been in the habit of speaking a few words, or reading a paper on some part of the chapter. Now, what is it which draws these young men and women together? Not the thought of pleasing a popular teacher or minister: not the expectation of earthly reward, for I am but a working girl myself, unable to give prizes of any kind, and our meetings are unnoticed by outsiders. Nothing but a sincere love for God, and a desire to know more of Him, can bring them. Neither severe cold, nor heavy rain, nor anything else, prevents some of them from coming.

I think the reason our class gets on so well is because, like the Society of Christian Endeavour, all ages and both sexes are welcome, and each one is asked to take some part in the meetings, and all feel on an equality with each other. Each feels that they are looked for and needed, and that is so different from the condition of things which E. P. Sherman describes, namely, "Having to fold his hands and sit idly watching the older people, feeling he cannot venture to offer his services when his seniors

are at work." May I venture to say that we young people too often make a mistake in sitting idly watching our seniors when we might be up and doing? Teachers would not be wanting for the elder scholars if some of the most earnest and capable of the elder scholars would help, instead of waiting for older teachers who never turn up. I am speaking from experience when I say this, for I should have started a Bible-class years before I did if I had not felt that there were elderly people in the congregation who were better fitted to teach than I, and whom I thought ought to do it.

Those who joined my class were just the last people I should have expected to join, because apparently the most careless, whereas those whom I thought would be sure to join disappointed me."

All communications intended for publication should reach the Editors not later than the last Wednesday in each month.

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(Signed) S. E. STEVENS.

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