

THE HOME MISSION JOURNAL

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The Home Mission Journal.

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All communications and subscriptions may be forwarded to REV. J. H. HUGHES, Carleton, St. John.

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NOTICE.

The Queens County Quarterly Meeting convenes in regular session with the Second Grand Lake Baptist Church (Range), beginning Saturday, March 11th, 1899. On the afternoon and evening of the day preceding the Queens County Baptist Sunday-school Convention will hold its quarterly session.

F. W. PATTERSON,

Secretary-Treasurer.

Ordinations.

"Remove not the ancient landmarks which thy fathers have set." Proverbs xxii. 28.

Continued.

The resolution passed at two of our associations last year, recommending the churches when ordaining pastors to have it done at the association, is a departure from our usual custom of long standing, and will, I fear, lead to more confusion and injurious results than anything beneficial. If such a course is adopted it will deprive the church and community where the brother is to settle of the benefit of the ordination service, which, if properly conducted, cannot fail to be of salutary use to all concerned. An ordination sermon, if adapted to the occasion, has the advantage of bringing before the people matter of such a nature as cannot well be given at any other time. And then, again, the charge given to the minister ought to be given in the hearing of the people, as also the charge to the church. In an address to the church the speaker can and ought to say a great many things for the good of the people, and the pastor's success among them, that would not fit into any other service.

A service of a similar kind held whenever a minister assumes a new pastorate, with the exception of laying on of hands, would be very beneficial. It is admitted that there has been mistakes made by some churches not altogether *compos mentis* in the matter of ordinations, by packing a council that they know will comply with their wishes. But that kind of thing is being played out, and will seldom occur, as the people are being better informed along these

lines. Taken as a whole, our ministry will compare favorably with that of any other denomination. We need have but little fear of the *ignorami* infesting our pulpits in the future. By the trend of mind now-a-days there is more danger of the philosophic, the scientific and the worldly-wise being pushed to the front instead of the theologic. What our world of perishing sinners needs, and our churches, too, is men who are called of God to declare his whole counsel,—to whom is committed the word of reconciliation, and feels sure that they are ambassadors for Christ to beseech sinners to be reconciled to God; not men manufactured by institutions of learning to take high position in society, who seek more for churches that pay big salaries than for souls lost in sin. A school for the prophets, such as Spurgeon's, and Moody's, and some others, are needed and useful in helping young men who have the "woe is me if I preach not the gospel" on their souls for their life work. We do not believe that it is the duty of the Christian church to support institutions of learning, such as universities, to educate men or women for secular callings. No such obligation is enjoined by the word of God. As citizens of the commonwealth, everyone should pay according to his ability to educate the masses. But this is not pertinent to my subject. But what we are aiming to say is, that we need an intelligent ministry, called out by God from worldly pursuits to proclaim the message of life. And we believe that if the Christian church possessed primitive faith in God, and a true attitude of prayer, God would call for her help, as he did in the beginning, all the talent, learning and wealth for her to carry out her divine commission, and the world would soon bow at the Redeemer's feet.

But the trouble is, the church took the whole matter in her own hands at an early age of her history, in founding a university at Carthage to educate men for the ministry, which soon filled the churches with ministers who brought into Christianity many of the usages and philosophies of the heathen regions until Roman Catholicism was full fledged. And such is the history of Christianity, that wherever the church has taken the part that belonged to God to do, in her own hands, sad consequences have always followed. See the case of capital discipline. God reserved that to himself, and administered it in apostolic times. But when the church took it into her own hands, diabolical persecutions were the outcome. The business of the church is to obey divine orders, not to invade divine prerogatives. And it is her privilege to accept such gifts as the great head sees fit to bestow, whether of ministers or of

converts, and to accept them according to primitive order. A switch track on a railroad has a very slight deviation at the starting point, but does not go far before it gets a long way from the main road-bed. "A little leaven leaveneth the whole lump." Therefore, brethren, beware of innovations. Stand fast in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage.

How to Speak of the Dead.

Wise or otherwise, it is customary to speak of the dead at funeral services, and the surviving friends expect it, except they belong to a church where a regular form of burial is used. Pastors are often troubled as to what they shall say, and the more conscientious and careful they are, the more they are troubled. To say nothing of the dead will disappoint those who wait for a word of comfort concerning their loved ones. To say what is known not to be true is an act of insincerity, and works evil on those who hear. The course is clear enough in the case of those who had lived and died in the Christian faith. A few appreciative words, and lessons deduced from their lives, heal the sorrowing and impress the assembly. The more discreetly they are made, the more good they do. Exaggerated praise destroys the respect of those we speak to. Many have no discretion. The bad taste and over laudation of those who conduct funeral services, have led not a few modest and sincere people to request that the service shall consist of reading of Scripture and prayer when they are laid away. This may satisfy the dead, but not the living. There is something in us which demands that love shall pay its tribute. Let the heart speak. If there were virtues to be named, let them be named to the honor of God and for the comfort of those who remain. But this needs to be wisely and modestly done else the service will be one of insincerity. Simplicity and tenderness should be chief features of the service. A formal sermon, with text and elaboration, is in most cases useless and tiresome. The mourning family are not in a state of mind to listen to such a discourse or are the gathered friends. Eloquent speech and adjectival descriptions are offensive to good taste. The grace of conversational simplicity is most becoming. Care should always be taken to recognize the fact of imperfection, though this requires delicate tact. We remember receiving warm commendation on one occasion for referring to well-known weaknesses in a good man's life. After doing this it was the more easy to set forth his real worth and to draw the lessons of a life in which victory