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Why Not More Conversions.

BY THEODORE CUYLER, D. D.

The statistical tables of several Christian denominations, for several years past, exhibit a lamentable decrease of members received on confession of faith. During the last decade the population of our land was increased immensely, but the conversion of souls has not increased in like proportion.

In all genuine conversions a divine factor must be recognized as well as a human factor; and any attempt to answer the question, "Why are there not more conversions?" is attended with no little delicacy and difficulties. Some facts, however, may throw some light on it.

1. The first fact is that the period of active church work is being diminished every year. In a large number of the churches in all the large towns there is almost an entire suspension from June to September, often to October. The old jest that religion, like oysters, is confined to months that have an "R" in them has quite too much truth in it. An eminent New York pastor told me that he did not have his congregation before his pulpit more than seven months in the year, and even in the winter there was a continual flitting away to Florida, California, and other popular resorts.

Far more serious than the three or four months of migrations is the increasing tendency to half-day attendance at church on the Sabbath. Instead of an opportunity to press his message of eternal life twice on the Lord's Day (as in former times), a faithful minister of Christ has but one chance, and then he is often obliged to shovel many of his auditors out from beneath the snow-bank of a godless Sunday newspaper. Satan has got the track before the minister of the gospel starts.

2. A second fact is that there is too little pungent, fervid, and pointed preaching to the consciences of the unconverted. Jesus Christ died to save sinners; and unless people are made to feel that they are sinners they are not likely to flee to Christ for salvation. If there is such a thing as "a wrath to come," why conceal it? Had Noah not been "moved with fear" he never would have built the ark, and a minister has no more right to throw away the threatenings of God's Word than he has to throw away the invitations and the precious promises. Paul ceased not to warn men night and day with tears, and I have no doubt that the old hero was never afraid to mention the word hell.

The most successful soul-winners, from Wesley and Whitfield to Finney, Spurgeon, and Moody, have never sprinkled their audiences with cologne-water. The redeeming love of Jesus Christ is never so glorious, never so winsome, never so overpowering as when it is presented against the background of human sinfulness and weakness and guilt.

The only conversion worth having is a conversion down to the roots, and no preacher is likely to have many such converts unless he puts the Bible-plough into the conscience beam deep, and tears up the native depravity, and makes room for the precious seed of the gospel. The man who preaches the most faithfully and lovingly for souls will always have the Holy Spirit with him.

3. It is a fair question whether some of the falling off of conversions is not to be attributed to a falling off in many minds of an implicit faith in the perfect truthfulness, perfect infallibility, and perfect inspired authority of God's blessed Word. A certain style of reckless and irreverent Biblical criticism is working sad havoc in these days. The minister who wastes his week over studies that unsettle him, and on Sunday mounts his pulpit with shaking knees, is not likely to win many converts. Brethren, "preach the Word!" That is the beginning and the end of your high commission. Preach the Word, seasoned with prayer, and God will take care of it, and converts

will be multiplied.

4. Many professedly Christian parents have their full share of responsibility for the diminution of conversions. They do not maintain the "church in the house." Family worship is either neglected entirely or else degraded into a pious sham. Instead of following up the faithful preaching of the best pastors by watering the gospel-seed at home, they choke the seed by their worldly talk on God's day and their worldly walk during the week. Their children become disgusted with the very name of religion. The downward pull of the week is too much for the upward pull of the best preaching of the Sabbath. Who doubts that if there were more Elkanahs and Hannahs there would be more Samuels? If there were more Eunices there would be more Timothys.

God made mothers before he made ministers; and I defy any minister to do any wide converting work in his parish if the homes and the households are nurseries of utter worldliness. Childhood is the golden time for conversions; and I feel confident that if parents and Sunday-school teachers did their work thoroughly we should have a generation growing up in the church and into Christian living instead of the young being left to run at large in the vain hope of being overtaken and "lassoed" in a "revival."

5. This brings me on to a rather delicate question. The way with many churches does not seem to be a good way. They are content to go on after a mechanical fashion, listening to orthodox preaching (for at least once on the Sabbath), cultivating sociality and maintaining their respectability. Their prayer meetings are scanty and the prayers offered are rather perfunctory. If a church sociable is to be held, or a fair, or a Sunday-school picnic, or any kind of religious festivity, they come out in full force.

When one communion season after another passes by and no candidates for membership appear, or but a very few, the pastor and his official board take the alarm and determine that something must be done. Instead of honestly confessing their guilty lukewarmness, arousing themselves to their own duties, and beseeching the help of the Holy Spirit, they send off for some itinerant or professional "revivalist" to come—as if he could bring a new gospel or a new Saviour or another Holy Spirit than the one that is promised to the prayer of faith and obedience. Instead of going right to God, they run off to Egypt for help; and the result too often is that their own pastor is dishonored, their own responsibilities are shirked, and the church left in the end weaker than before.

Any one who has witnessed in his own church as glorious outpourings of the Holy Spirit as the writer of this article has done, is the last man to disparage a genuine "revival." But it is not imported to order. It is not manufactured by machinery. When a minister preaches the whole gospel fearlessly and faithfully and soaks his seed in prayer, when his people co-operate with him and feel that they are as responsible for the salvation of souls as he is, then the Holy Spirit descends upon such a church and abides with them. Instead of a fitful and spasmodic alternation of short showers and long stagnations, there is a constant sowing and a constant reaping; and this ought to be the normal condition of every healthy church.

There was no lack of conversions in that early church at Jerusalem. Why? Simply because those men and women believed the gospel, believed in prayer, believed in Christian brotherhood, believed in consecrating their money and time to their Master, and practised what they believed. Outsiders began to believe in them. They did not grieve away the Holy Spirit. Conversions occurred every day. I don't wonder that such wide awake, steady-going Christians praised God and found favor with all the people.

All that is possible then is possible now. The gospel has not changed; the Holy Spirit has not

changed; human nature has not changed; the promises have not changed; and why in the name of common sense should there not be thousands of just such churches all over our country? Ah, when Christ's people are thoroughly converted themselves there will be no lack of conversions from the world.

Jesus in the Home.

A little girl went on an errand to an elegant home. The lady was proud of her home, and she showed Jennie the carpets, pictures, ornaments, and flowers, and asked, "Don't you think these things are lovely?"

"They are pretty," said Jennie. "What a beautiful home for Jesus to visit! Does he ever come here?"

"Why, no," said the lady.

"Don't you ever ask him?" asked Jennie.

"We have only a room and a bedroom, and we have no carpets or pretty things; but Jesus comes and makes us very happy."

The lady told her husband what Jennie had said, and he replied: "I have often thought that we ought to thank God for his goodness, and ask him to come and live with us."

They became Christians, and Jesus came to live with them, and make them happy. Jesus blesses every home to which he comes.

Ruskin's Analysis of Mud.

"What dirty, disgusting stuff!" exclaimed a man, regarding that peculiarly unpleasant compound, the mud of London streets.

"Hold, my friend," said Ruskin. "Not so dreadful, after all. What are the elements of this mud? First, there is sand; but when its particles are crystallised according to the law of its nature, what is nicer than clean, white sand? And when that which enters into it is arranged according to a still higher law, we have the matchless opal. What else have we in this mud? Clay. And the materials of clay, when the particles are arranged according to their higher laws, make the brilliant sapphire. What other ingredients enter into the London mud? Soot. And soot in its crystallised perfection forms the diamond. There is but one other—water. And water when distilled according to the higher law of its nature, forms the dewdrop resting in exquisite perfection in the heart of the rose."

So in the muddy, lost soul of man is hidden the image of His Creator; and God will do His best to find His opals, His sapphires, His diamonds and dewdrops."

Could Not Work on Sundays.

John Nelson, the Yorkshire man who was co-worker with John Wesley, possessed convictions and earnestness that should characterize every Christian of to-day.

When threatened with dismissal because of his refusal to work on Sundays, he said: "I would rather have my wife and children beg their way barefooted to heaven than ride in a coach to hell! I will run the risk of wanting bread here rather than the hazard of wanting water hereafter."

It is interesting to relate that Nelson's employer admired his earnest steadfastness so much that he increased his wages and stopped all work on Sunday.

The healthiest spot in the world seems to be a little hamlet in France named Annome. There are only forty inhabitants, twenty-five of whom are eighty years of age, and one is over one hundred.

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Notice.

We have enclosed envelopes in the last issue of THE HOME MISSION JOURNAL in papers sent to those who have heretofore subscribed for it and have not paid for the paper, and hope it will be convenient for them to enclose the five ten cent pieces before the end of the present calendar year. Those to whom we have been sending the paper as a sample copy will also enclose five ten cent pieces if they want the paper continued. They will then get it until the end of the year 1900 for the one subscription price. This is a good offer and we hope all who have been getting it as a sample copy will avail themselves of this arrangement. Enclose the five ten cent pieces in the holes in the envelope, and be sure to sign your name, and give your post office address. Some have sent in without name or address will these please send their names and addresses by post card, so that we may know to whom to credit remittance. Any who do not wish the paper will please notify us by card. Anyone subscribing now will get the paper until the close of the year 1900.

Work

The Master worked-- and so should I,
Why do I idle stand?

The plough and sickle rusting lie,
And fallow lies the land.

Why longer wait? Is it not time
To sow, or plant, or build?

Shall thorns or nettles higher climb
On lands that should be tilled?

Where should I work? The world is wide,
And open everywhere;

If God to far-off lands may guide,
With willing heart go there.

If to the city He may lead,
The alley, cellar, slum;

To some poor soul or heart in need,
Go, if the Lord says, "Come!"

What should I do? Sow seeds of truth,
Or point some soul to God;

Turn streams of love upon some youth,
And blossom make his sod;

Some erring soul that goes away
From God, to live in sin,

Arrest; thy hand upon him lay,
And gently homewards win.

When should I work? The time is now,
The flying moment catch;

The door of chance right open throw,
Be quick to lift the latch.

At morn, at noon, or eve of day,
Work on, nor idly wait;

For soon you will be called away,
And night will close the gate.

Tongwynlas,

WM. PARRY.

The absence of a child from school in Switzerland, unless in case of illness, is punishable by a fine, the amount of which is daily increased. If it is suspected that the child's illness is shammed, a doctor is sent by the school authorities, and, when he is convinced that the suspicion is correct, the parents have to pay his fee.

The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

XII

(Continued from last issue)

The Peculiar Authority of the Bible.

It would seem from the record in the last verse of the seventh chapter of Matthew that the dominant impression produced upon the people by the discourse of our Lord, known as the "Sermon on the Mount," was its peculiar authority. The people never before heard the law defined as on this occasion. They never before observed the great standard of practical morality which now was erected for their observance; and at the same time they never before heard a discourse so simple in thought and so spiritual in purpose. But the conviction which forced itself upon them as the ruling impression of the occasion was the unique authority of this sublime discourse. They experienced the commanding power of our Lord's doctrine; they recognized the perspicuity of his statements; the persuasiveness of his exhortations; and especially they realized that his arguments were not only reasonable, but also irresistible. They could not but discover the wide difference between his discourse and the locutions of the Scribes and Pharisees. These latter dealt with frivolous cases of casuistry; they made puerile distinctions; they were often engaged in ridiculous splitting of controversial hairs and they also quoted now one authority and now another. In opposition to this method of public instruction, our Lord dealt in great, profound, holy and sublime principles. And yet his words were so amazingly simple that even a child could apprehend their essential meanings.

What is true of this discourse is in a measure true of the entire Bible. It deals at times, in careful argumentation and concise reasoning, and occasionally in syllogistic ratiocination; but it must still be affirmed that the Bible as a whole is declarative rather than argumentative. It strikes out a new path for all subsequent thinkers and writers. There were no human models as guides for its inspired writers. It occupies a position that is peculiar and solitary. It imitates no other volume; it is independent of all other books; it scarcely ever alludes to any volume or writer while it pursues its own lofty path under divine guidance. It rises above the great field of ordinary literature as does the Himalaya range from the plains of India; indeed it lifts itself in its symmetrical and supreme beauty above all other literature, as Mount Tabor rises in its singularity and sublimity above the plains of Esdraelon. Gillilan has compared the Bible in this respect to Mont Blanc, which does not measure itself with Jura, does not name the other mountain "save when in thunder it talks to her of God," and then does she

"Answer from her misty throne
Back to the joyous Alps."

He reminds us that John never speaks of Plato, nor Paul of Demosthenes, nor Jesus of any writer save Moses and the prophets. This characteristic of the Bible cannot fail to attract the attention and evoke the admiration of every true student. There is on its pages a degree of originality not found in any other volume. Every reader of exegetical and theological writers has often been impressed with the fact that each is greatly indebted to all his predecessors for the thoughts he utters, and often also for some of the expressions which he employs. It is a startling how few really original or even greatly suggestive ideas are found in any volume written by an uninspired man. Few of these volumes are of sufficient interest to justify a second reading; it would be difficult to name a dozen volumes which are worthy of three readings. Even those pages which we have marked upon our first reading as especially worthy of our consideration a second time, we have all found upon a second examination not to be so valuable as at the first blush we had supposed. Probably there is no actor living who could week after week for fifty, thirty, twenty, or even ten years hold an audience, especially without the accessories of a theatre, in

any part of the world by his expositions of the dramas of Shakespeare, or any other dramatist however great. But a good preacher will hold congregations during all these years, with growing interest on their part, and increasing power on his own part. The Bible has never been exhausted; it is absolutely inexhaustible. It has given rise to thousands of libraries, and it will call into being thousands more in the ages to come. The men who read it most constantly and prayerfully, are of all others the men who are most profoundly impressed with the wonders it contains and the manifold blessings it imparts.

The Authority of God.

The authority of God is clearly revealed in both the Old Testament and the New. "Thus saith the Lord," is the highest authority for human conduct. Many lose much to-day as the result of mistaken methods of criticism, in that they have so largely silenced the voice of the personal Jehovah as the highest authority for creed and conduct. Instead of hearing the voice of God, many now too often hear only the voice of some unknown redactor of some unknown writings on many comparatively unknown subjects; the result is an unauthoritative redaction of this unknown redactor. The prophet of old stood in the immediate presence of God. With uncovered head and obedient heart, he listened to the voice of the Eternal. This voice, with its divine authority over his conduct, the obedient prophet never for a moment questioned. Occasionally there was a disobedient prophet, as was Jonah, who was for a time determined to lay aside his commission. This is probably what is meant when it is said that he went out "from the presence of the Lord." He knew quite too much of God's omnipresence to suppose that he could literally escape from the presence of the Almighty; he implied by this language that he gave up his standing in God's presence as his servant and minister. He was, however, obliged afterward to go and preach the preaching which God had commanded. Only as God's prophets engage in his work in an obedient spirit, can they really be influential with men. Obedience towards God gives power towards men.

What is true of God's prophets, was, in its adaptation and measure, true also of God's poets. They were taught in no school of poetry or philosophy. They stood in the immediate presence of God. He gave them their theme, as they gave him the homage of their hearts and lives. They sang the song taught them by the great God, as they joyously and reverently stood in his presence waiting for his inspiration.

(To be Continued)

Many people never seem to learn the important lesson that the soul requires food as much as the body does, if it is to live and grow and thrive. It needs the most nourishing food for the best development. All around us are starved and stunted and stunted souls, dwarfed and pygmied because lacking the Bread of Life that cometh down from heaven.

Just as people try all kinds of diets to find the most nourishing food, or to escape the pangs of dyspepsia, so many treat their souls, trying diets of human invention, all sorts of isms and popular fads and quack nostrums, such as faith cures and Christian Science and Spiritualism and Theosophy—all of them dyspeptic and starvation diet, elusive and delusive. Jesus offers that true bread which never fails to feed and sustain the soul, build it up in strength, and develop its powers for service.

As the body must be constantly nourished, so must the soul. Some who eat three meals a day regularly, act as though they thought their souls could live for months or years on a single spiritual feast. Others rely for spiritual nourishment on a single Sunday service a week, and could not tell you text or theme either. He who knows not the quiet hour, the meditation upon truth, and the communion of prayer, is soul-starved, whether conscious of it or not.

The strongest and sweetest souls are those that feed most on the Bread of Life.

"Give us this day our daily bread" means spiritual as well as material good.

Church Prosperity.

ALBERT C. APPLGARTH, PH. D.

II.—What Makes a Church Prosperous?

The success of any church is to be looked for in three directions.

(1). Ministry. If the church be not instituted to amuse, neither can this be the business of the Gospel preacher. The pulpit is not to prophesy only smooth things. It will not be occupied solely with those matters which men like to hear. The church does not exist to flatter the rich, the influential, or the distinguished. The minister is not to frame his sermons around the so-called questions of the day. These relate only to time. Temporal salvation is a very different thing from eternal salvation. A man may possess all that earth can bestow, and yet be unacquainted with Jesus. I have read of a very prosperous man, whom God called a fool, because time and not eternity reigned in his thoughts. With the Bible open before us, none can doubt that the supreme purpose of preaching is to show men and women where they come short of the Divine standard, and to help them, with the Spirit's aid, to correct these defects.

Let us see how some of the early heralds of the cross conducted themselves. They surely were very far from pandering to popular tastes. Before no audiences, under no circumstances, did they ever swerve a hair's breadth from the literal truth of God. I fancy Nathan's message was hardly consoling to King David. It entered his heart like a sword thrust. Jerod was anything else than pleased at the words of John the Baptist. The language of the Christ cut men to the very quick. When Paul stood before the dignitaries of the earth, he delivered himself of no soaring oration upon their exalted station. On every occasion he seized the opportunity to reason with sinful humanity of righteousness, temperance and judgement to come. I suppose these were no more "drawing themes" than that they are now. But the Apostle never hesitated.

For a moment, glance backward over the territory we have traversed. If a church is to prosper, its ministers must be godly men, no matter whether they attract the crowd or not. They are not to be chiefly occupied with so-called topics of the day. As a rule, these matters belong to the political arena, the lecture platform, the college classroom, or the press—not to the pulpit. Ofttimes, neither his learning nor his experience enables the preacher to speak intelligently upon these themes. His book is the Bible. From that alone is to come the message he is to deliver. Daniel Webster affirmed, "Many ministers of the present day take their text from Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the Gospel saying, 'You are mortal; your probation is brief; your work must be done speedily. You are immortal too; you are hastening to the bar of God; the Judge even now standeth at the door.' When I am thus admonished," adds Mr. Webster, "I have no disposition either to muse or to sleep."

(2) With these words on the pulpit, we now pass on to the pew. Here, again, we turn to the Bible for light. A magnificent building, with all its beautiful appurtenances, does not constitute a church. These may be present, and yet life may be absent. The shrouded form may lie in a splendid casket. But silks and velvets are powerless to confer life on a corpse. We should never forget that neither wealth, intellect, nor social standing of members makes a church prosperous. In fact, unconsecrated wealth, social station, and mental learning, are not a help, but always a hindrance to any church.

On the day of Pentecost those who gladly received the Word were added to the church. They were converted. No other person can be a living member of Jesus. No other individual should be a member of Christ's church. If any church is to prosper its members must be godly men and women. The self life must be abandoned. The old man must be crucified, in fact as well as in word. We must open our hearts for the incoming of the Holy Spirit. We must live the resurrection life.

This is the *sine qua non* of success. Without it, all else is idle, futile, useless. No church can ever prosper where its members possess only a Sunday religion. We cannot pray acceptably on our knees in the church, if we prey on our neighbors in the business world. Our holy living through the week must support our earnest petitions and pious devotions in the synagogue on Sabbath. Day by day, are we keeping the Lord's commandments? Are our actions pure and clean? Do we follow the example of Jesus? Unless such be the conduct of its members, it is impossible for any church to enjoy spiritual prosperity. Only one thing else need be mentioned in this connection.

(3). The supreme test of church success is found in the character of its work. We are here to do the work which the Master began. We have no other loadstone for our feet. The Bible declares Jesus came to seek and to save the lost. For this object, are we giving, praying, laboring? Are we constantly found in the highways, compelling the people to come in? I have read that this is what the Saviour commands. The Lord bids every Christian to gather up the people from lanes and alleys, that his house may be filled. Would that every Baptist would to-day hear the voice of God, saying, Follow me, and I will make you fishers of men.

Any church with a faithful ministry, a faithful membership with faithful work, will be successful. It cannot help being so. There are, of course, many creeds. But, after all, there are only two kinds of churches. Without the Holy Spirit, no matter what else may be said of it, any church is dead. But with the Holy Spirit's blessed presence it will prosper. And it is a faithful ministry, faithful members, and faithful work, which cause the Holy Spirit to brood over any congregation in love.

HUNTINGDON, PA.

Deacon George W. Chipman.

The funeral of the late Deacon George W. Chipman was held in Lorimer Hall, Tremont Temple, on the afternoon of the 27th. In the morning an opportunity was given to friends to look for the last time upon his face. The platform was one mass of floral designs, testifying to the love and respect which his relatives, church and business companions bore for the deacon. A large oil painting of the deceased occupied a conspicuous position on the platform, draped with black. The service began with the singing of "Abide with Me" by the Tremont Temple quartet. The Scripture lesson was read by Rev. Henry C. Graves, assistant pastor of Tremont Temple. Prayer was offered by Rev. Dr. R. J. Adams of Cambridge. The quartet then rendered "Cast thy bread upon the waters." Dr. George C. Lorimer, pastor of the Tremont Temple, then paid a brief eulogy to the deceased. He brought a message of grief from the venerable Rev. Dr. Howe, now in his 93d year, who has been associated with Deacon Chipman for a half century. Dr. Lorimer referred to the ideal of a free church which Deacon Chipman had at heart. Not until the mortgage on the church was greatly reduced last June did he appear at ease. Rev. Dr. Alvah Hovey gave some interesting reminiscences of Deacon Chipman, illustrating his wide range of interests and sympathies, and Rev. Dr. Justin D. Fulton spoke touchingly of his effectiveness as a Christian layman. Dr. Lorimer made the closing prayer, and the benediction was pronounced by Rev. Frank Cressey. On Sunday morning Dr. Lorimer delivered a Memorial Sermon to a great audience in Tremont Temple, and after this service, at the session of the Sunday school, appreciative references to Deacon Chipman were made by Mr. L. H. Rhodes, Deacon Chipman's successor in the superintendency of the school, Deacon O. M. Wentworth, ex-Mayor Hart, and Hon. C. W. Kingsley.

The following is a full abstract of Dr. Lorimer's memorial sermon:

And a man shall be as a hiding place from the wind and a covert from the tempest; as rivers of

water in a dry place; as the shadow of a great rock in a weary land.—Isaiah 32:2.

Commentators with marked unanimity apply these predictions to the Messiah. I agree with them as far as they go, but they do not go far enough. There is something more than a direct reference to Him; there is a broad doctrine that manhood is the supreme saving force in society, and that civilization is to be purified and elevated to beneficent activity, not so much by science and by material results, nor by ecclesiastical orders, as by the strength, sagacity, and spirituality of the human personality and influence.

Take the figure as a whole and its foremost feature is that of a rock, the emblem of strength, firmness, stability, whose shadow refreshes, which becomes a place of refuge, and from whose stricken bosom rivers flow forth. Let us remember the genesis of rocks. They are begotten in fire, they are born in struggle. The only way to make rocks is by the furnace and the conflict. When passing through the Alps, or in the West, we are impressed with the thought that the great peaks have shouldered others aside and then risen into prominence. What is true of rocks is true of men. As I read history and study my contemporaries, I see, or think I see, whether they were born to ease, or their personal greatness is the result of sore travail.

These truths are illustrated in the career of late Deacon George W. Chipman. What more pathetic than a lad starting at 13 to hire himself out, walking from point to point, asking: "Do you want a boy?" After trouble, toil, and a pittance, he journeys to Boston. The first temptation—to go to the theatre—he resisted, and said, "No." But there was pain in this also.

Perhaps the thought of himself as a lonely child, made him always tender to children, and his own temptation interested him in young men; one of his desires being, to the last, the establishment of a down-town Young Men's Christian Association.

The determination to rise, like a rock pushing to the front, led him to enter business for himself. Of course, with his limited capital, he bought at a disadvantage—but character tells; and Mr. Eebe, of one of the great dry goods houses, trusted him. Then came his conviction of sin, and his entrance on church work. But his struggles ended not; he had them in business, and in religion, too, for let no one suppose that he became influential without difficulty and strain.

But when the rock has been produced, the first aspect is not attractive. To the world the Puritans were a disagreeable lot, and Matthew Arnold thought Shakespeare and Virgil would not have been pleased to voyage in the Mayflower with the Pilgrims. Certainly they were not perfect. History proves the church to have been very imperfect; but there has been a totality of influence making for good or she could not have endured. The same is true of men. If they are massive, they may be angular, sharp, overbearing, and may excite antagonism. Cromwell left much to be desired. Luther was certainly criticised. It is not the question, was a man always consistent; was he never wrong; did he never provoke antagonism?—but on the whole did his career make for righteousness? Whatever may have been Deacon Chipman's failures, the drift and bearing of his life were for good. The fact that he gained and retained the affection of the church and the respect of the community, testifies to this.

He had some characteristics that should be dwelt upon, for without reference to them his influence for good cannot be well understood. He had firmness or steadfastness. He was true to his earliest convictions, and he never yielded. He was always in his place in the church. I never knew of any one more regular. He subordinated everything to his religious duties. He would travel miles to be at his prayermeeting. When he went abroad he returned with his notebook filled with plans for his church. Do you wonder that the temple succeeded? It needs all these things to make a masterful character, and that Deacon Chipman certainly was. Our dear friend was also strong in his convictions. If he made up his mind, the thing was pretty sure to be brought to pass which he had resolved on. But he never would press a point, and I do not know a single instance

where, with all his tremendous push, he ever went deliberately contrary to the judgment and expressed wishes of the pastor.

He had an ideal, as well as determination; he believed there ought to be here just the church there is to-day. He labored for that ideal, and it has created a sentiment in America and even in Great Britain, in regard to a new era in church work, when there shall be greater breadth and greater freedom.

Another characteristic of his was his impenetrableness. All strong characters are like this. There may be attractive features, and you imagine that a man is making a confidant of you. He is not. He does not deceive you. He is acting out himself. But he is not a shallow nature. There was reserve in his character. Apparently there was no one more absolutely free and ingenuous, and yet you felt that there was more beyond the veil.

It is another quality of a rock that it serves as a shelter; it lifts itself up. A great writer says: "If a man is to grow he must grow like a tree; there must be nothing between him and heaven." Now we know that the deacon was eminently a religious man. He loved the place of prayer. No one enjoyed the gospel more, and no one apparently had a better view of the sweep of subjects it comprehended. To him these varieties were in every way real.

Deacon Chipman's career as a Sunday school superintendent was phenomenal. He loved children, and was one of the men who invite the confidences of others. He took multitudes by the hand and encouraged them. Many old people sought and confided in him. Some he helped in business. But then he was a covert for all kinds of applicants. In many cases, where others would give money, he gave himself. This was his power. The deacon sympathized with the poor. When he heard of the old Baptist lady being taken to the poorhouse, where she died, it came into his heart to found a home so that nothing of the kind should again happen to a Baptist woman. He said to me that this Baptist denomination should let everything go until it was fitly represented by a Baptist home, refuge, and hospital, in order to save our denomination from going around begging for admission to such places. The deacon began with a home in Cambridge, which you must help to build, and it is for you to carry to completion all the other plans he had in view for our denomination, and its poor, sick, and hopeless ones.

Naturally he was interested in foreign missions. His heart went out and his money. He was always generous, but he gave not only money, he gave himself.

News of The Churches.

We are pleased to be informed by Brother Ezekiel Hopper that he is feeling a little better of late. He has moved from Hampton Station where he has been confined to his room for several months to his old home in Dawson Settlement, Albert Co., and he wishes all his correspondents to address him at that place.

MARYSVILLE. Brother Slat is much encouraged in his labours on this field. Since his ordination he has baptized one convert, Havelock Sanson; and received a man and his wife on experience. The meetings are well attended and very impressive. The Lord is truly reviving His own work in the village.

HILLSDALE. Pastor Bynon tendered his resignation to this church after four years of faithful and successful labors; but the church declined to accept, and asked him to remain which he has concluded to do. He baptized a young man recently. The church is in a healthy state, and the Sunday school is up to date, and waiting for the normal lessons.

FREDERICTON. There is a gracious work going on mostly among the Normal students who attend the Baptist church; several of them have con-

fessed the Saviour in baptism. The whole church is being somewhat revived, and Pastor Freeman is much encouraged in his work. His five years of service with this church has not lessened his popularity nor his influence in the church, nor in the city, but is on the increase; as it should be with every faithful pastor.

Rev. I. Newton Thorne, Second Elgin writing on this place, Church. Fresser Ercock, says, this church gives us fairly good congregations on Sundays; and the prayer, and conference meetings are very well attended, and encouraging. He also says, the Second Moncton Church is going about the same. They were all pleased to have you preach for them the Sunday you were there; and hope that you may be spared for many years yet to do work for God, and his people.

(This reference is to the manager of the Home Mission Journal.)

On account of the illness of one of our beloved sisters in Christ I was hindered in making my usual visit to our mission field at the appointed time. But I purpose God willing, to go up there on the 21st, and spend some time there, and preach there the 14th, of December.

(This reference is to Harcourt and vicinity.)

I will look after your paper while I am there.

I. NEWTON THORNE.

New Brunswick Convention Receipts

First Springfield Church,	H. M.	62.25
Hampton Village Church,	"	20.75
Plate collections at Convention,	"	20.00
Macdonald's Corner Church,	"	2.00
Mill Cove Church,	"	1.20
First Johnston Church,	"	3.81
J. W. Travis,	"	5.00
Mrs. J. W. Travis,	"	5.00
C. D. Dykeman,	"	5.00
J. H. Wilson,	"	5.00
Mrs. J. H. Wilson,	"	1.00
Rev. A. B. Macdonald,	"	1.00
Mrs. A. B. Macdonald,	"	1.00
D. A. Braascomb,	"	1.00
E. F. Macdonald,	"	4.00
H. E. Macdonald,	"	1.00
S. E. Frost,	"	1.00
W. W. Freeze,	"	1.00
Mrs. A. Atkinson,	"	1.00
Mrs. A. P. Belyon,	"	1.00
Mrs. W. H. White,	"	1.00
H. B. Bridges,	"	1.00
L. E. Wright,	"	1.00
G. E. Slipp,	"	1.00
Mrs. E. A. Braascomb,	"	1.00
Mrs. A. Wasson,	"	1.00
Charles Titus,	"	1.00
A. Friend,	"	1.00
C. F. Colwell,	"	1.00
Mrs. W. J. Bridges,	"	1.00
Mrs. A. B. Fowler,	"	1.00
Mrs. S. Gilchrist,	"	.50
Miss Maggie Gilchrist,	"	.50
Miss A. E. Black,	"	1.00
W. B. M. U. collection at Convention,	F. M.	4.00
" " " " " "	G. L. M.	4.00
" " " " " "	Northwest	4.00
Collection at Convention for Acadia College,		10.00
Benton church,	H. M.	2.50
Rev. E. C. Corey and wife,	"	5.00
Laxey Bailey,	"	2.00
Norton church,	"	12.27
First Grand Lake church,	"	5.00
Second Grand Lake church,	"	20.96
First Hillsboro church,	"	14.00
Second Chipman church,	"	3.00
Gideon Bray,	"	1.00
Susan Reid,	"	1.00
Dr. Peck,	"	1.00
Henry Barnett,	"	1.00
W. A. McLean,	"	2.00
Beaver Harbor church,	"	4.00
First Springfield church by Mrs. S. Bates,	"	2.50
" " " " " "	Northwest,	2.50
" " " " " "	F. M.	1.00
Steeves Mount, section 1st Salisbury Ch.	"	4.00
" " " " " "	H. M.	4.00
Sackville Church,	"	16.00
Carleton, Victoria and Madawaska	"	
Quarterly Meeting,	"	5.50
" " " " " "	F. M.	5.50
Total	J. S. TITUS, Treas.	\$225.74

Married.

WADDIN-CALDER—At Penfield, on Oct. 4th, in the Baptist Parsonage, by Rev. T. M. Munro, Charles E. Waddin and Edith Calder, both of Beaver Harbor, Charlotte Co., N. B.

WILSON-CURRIE—Oct. 27th, by Rev. George Howard, at the home of the bride's father, James O. Wilson, and Ella G. Currie, all of Mactaquac, York Co., N. B.

CHRISTOPHER-MARTIN—At Hopewell Cape, Oct. 25th at the home of the bride's parents, by Pastor F. D. Davidson, Capt. John J. Christopher, and Bessie M. Martin, daughter of Capt. L. C. Martin.

HOPE-CROSMAN—On Oct. 25th, at Salisbury, by Rev. J. E. Tiner, Marvin Hope, and Annie Crossman, both of Steeves Mountain.

STEEVES-PARKIN—At the residence of the bride's parents Little River, Elgin, N. B., Nov. 8th, by Rev. I. Newton Thorne, B. Walton Steeves of Hillsboro, Albert Co., to Laura May Perkins, eldest daughter of Minor I. Perkin, Esq.

Died.

BEST—At St. John, N. B. Oct. 27th, Francis Best, aged 55 years. He was born at Wickham, Queens Co., and was baptized by Rev. A. B. McDonald. He was a charter member and deacon of the Tabernacle Baptist Church, St. John. He was a man of few words, gentle, unassuming, and his death is keenly felt by every member of the church. A memorial service was held in the Tabernacle on Oct. 29th, and the crowded house testified to the respect he was held in by all who knew him. The pastor, Rev. F. J. Stackhouse, conducted the service, assisted by Rev. Dr. Black. Much sympathy is expressed for Mrs. Best, his devoted wife, in her sore bereavement.

HAYWARD—M Goshen, Albert Co., Mrs. Alonzo Hayward, aged 30 years, leaving a sorrowing husband and four children to mourn their loss in her death. The Elgin Baptist Church loses a faithful and valued member by her departure. "Precious in the sight of the Lord is the death of His saints."

WOODWORTH—Effie C. Woodworth, daughter of Daniel Woodworth, of Hopewell Hill, passed to the bright mansions above rejoicing in the Saviour's saving love, on Oct. 30th, aged 18 years, after a lingering illness of several years. She leaves brothers and sisters sorrowing over her absence; but they sorrow not without hope, for those who sleep in Jesus he will bring with Him when He comes. Pastor Davidson conducted the funeral services which was largely attended by the villagers.

WHEELER—Mrs. James T. Wheeler, of Fredericton, passed away to the better home peacefully on Oct. 17th, aged 57 years. She was a valued member of the Baptist Church, and will be much missed, not only by her husband and daughters but by the sisters of the church with whom she loved to labor for the Master's kingdom. "The righteous have hope in their death."

BRITT—On Oct. 16th, Mrs. Rebecca J., beloved wife of F. G. Britt, of Centreville, Carleton Co., went through the dark valley; leaving on her divine beloved, whose support she enjoyed to the last, she was 57 years of age. In her departure the village loses a worthy member for she was a friend to all, and a real Christian. A lonely husband mourns her loss, but his loss is her gain. She has now joined her only little daughter who some years ago preceded her to the celestial abode.

LANGLEY—At Chipman, N. B., on the 2nd inst, after much suffering, Jacob Langley, aged 85 years. Mr. Langley was for many years a worthy member of Salmon Creek Church, of which he was a deacon. For several years he has been absent from his former church home residing in Colorado and other parts in the west. In June, 1898, he returned to New Brunswick greatly afflicted with kidney trouble which at times became exceedingly painful. In addition to this a malignant cancer had begun its work, thus increasing his severe affliction owing to which he could get but little rest night or day. Amid all his suffering he continued to be upheld by a hope in Christ which never failed him. He rejoiced in the sovereign grace of God, as his support to his dying hour.

Bro. Langley lost his wife shortly after going to Colorado, also a beloved daughter. Two other children had also preceded him to the spirit world. Five sons and two daughters yet remain to revere his memory. May the God of all grace comfort and support them in the home of bereavement.

WALLACE—Sister Wallace, beloved wife of Deacon Charles Wallace of Greenwich, passed triumphantly to the rest of the saved on Oct. 22nd, after a lingering illness which she suffered with Christian patience. She was 70 years of age. She has left a sorrowing husband and two children, who will sadly feel the loss of a faithful wife and mother. The little Baptist church there has sustained a heavy loss by her death, for she was for many years an earnest, faithful worker for its welfare.

WHITE—Mrs. Eleanor White, widow of the late Gilbert White, died at the home of her stepson, George H. White, Esq., of Sussex, on Oct. 22nd, aged 79 years. She was baptized by Rev. Timothy Hawley while he was pastor of the Brussels Street Baptist Church in 1869. Sister White was a woman of strong faith in the dear Saviour, and lived in the assurance of a better inheritance, and died in the triumph of faith. She leaves a son Rev. G. J. Coulter White, pastor of the Baptist church at Annapolis Royal, to mourn the loss of a wise and affectionate mother. She was a generous hearted woman, and gave liberally to the support of the cause of her dear Saviour. Rev. W. Camp attended her funeral, assisted by Rev. Mr. Southerland, (Presbyterian.)