

Our Contributors.

REV. EZEKIEL SIPPRELL.

In studying the lives of the fathers of the denomination, one sees how for each there was a place, and how each one filled his place in the field of labor. There was a difference in their gifts: we see that as well. But they all wrought good by the same Spirit. What they lacked in learning they made up in zeal; where they failed in teaching they made up in evangelizing. The world will never know what it has gained or how much it has lost by these men living when they did.

Rev. Ezekiel Sipprell contributed not a little to the early work involved in giving our denomination its rise. He filled a place in his day, and is "remembered by what he has done." He was fitted by great physical strength, to start with, such as was needed for the trying tasks of pioneer work.

It seems to us in this twentieth century a long way back to 1799. That was the year in which Mr. Sipprell was born, the place, Millstream, in the beautiful Kennebecasis valley. Here his early days were spent upon his father's farm. But the richer soil of Carleton County, attracting thousands from all over New Brunswick, induced his family to "go up river" and locate. A large tract of valuable timber and farming land was chosen in what was then called Wakefield, but now, I believe, Somerville. The stately maple and spruce fell at the swing of his axe, and with the chopping axe and broad-axe he became an adept. Nature had, as we have said, fitted him for just such a task. He had an iron constitution.

Shortly after moving up river, and at the age of about twenty, he became converted. The history of his conversion is the old story of a mother's influence, entering into his early life, and finally the means of helping him make a decision to profess faith in Christ. Still a minister of the gospel, the Rev. Clark Allen, an evangelist from N. S., called the "New Light Preacher," was directly instrumental in leading him to Christ. (Mr. Allen had the first revival ever held, it is said, in Victoria or then Wakefield). Mr. Sipprell came out in the revival conducted by Mr. Allen, becoming a strong Christian. He was noted as a man of faith—strong persevering faith. He was a good man and a lover of good men. He was charitable and sympathetic. Religion to him was in principle, but principle made applicable to life. For instance he believed in the principle of temperance and that to him meant the exclusion, from use, of tobacco as well as "rum." He used to say they were both evils, bad for body and for soul.

His ministry was the ministry of the early part of the 19th century unlike that, at least in New Brunswick, of the twentieth. He would work felling trees or hewing timber or farming during the week, and on Sunday walk long distances and preach. And this ministry extended over a long period of years. As a preacher, sermonizing bothered

him but very little. Some say he never took a text, which seems too sweeping a statement to believe easily. Again it is said a text would often take him; and that course is justified, without doubt, by some rule in homiletics. In exhortation he was "strong;" in prayer he was a power. It is well known that in most places whither he went for the purpose of conducting protracted meetings, he seldom came away without having a revival. The places which still remember him for blessings he has brought to them are: Millstream, Snider Mountain, Kierstead Mountain, Brookville, Bath, Wicklow, Simonds and the Tobique Valley. He gave some labor to Lower Brighton, Upper Brighton, Southampton, Bear Island, Caverhill and Queensbury.

In two instances did he render the denomination a service worthy of special mention. In one instance he shows his broad sympathy for others. Rev. J. N. Barnes, when a young man, seeking admission into the Conference, was opposed by one of the ministers on the ground that, as he supposed, Mr. Barnes had no call to preach. (This minister was a little more dogmatic than one who, when a young man, had told him that he had had a call to preach and wanted advice, said: 'My son I wouldn't pay any attention to it if I were you.') Mr. Sipprell defended the young man; and Mr. Barnes remembers the gracious act to this day. . . . This world is suffering for kind words and kind deeds. There is less need of dogma and doctrine. . . . The second instance is the fact that it was through Mr. Sipprell that a little boy by the name of Joseph Noble, and only 8 or 9 years of age, was converted. Rev. Jos. Noble says: 'He was the first to scatter light into my heart.' The service was held at Mr. Sipprell's home and the little boy "dropped in." It was the earnestness, the feeling, that aroused the faculties of the young and tender, because young, soul. Mr. Noble holds this man in blessed memory. The Free Baptist Church holds them both in blessed memory. We can reason then that he preached the gospel in its simplicity, and that because he believed it implicitly. He worked for the Master under the conviction that the Lord had called and sent him. With powerful voice, with implicit faith and with intense earnestness he declared the truth of God as he understood it, and his ministry was a success.

Mr. Sipprell died at his home in Somerville, April 9, 1895, at the advanced age of 96 years. His marvelous strength was with him to the last. Not long before he died a minister called upon him. He was sitting in a chair and on the minister's approach arose suddenly and said: "I've got a lot of spring in me yet you see." He was called the "patriarch of the denomination," and was said to be probably "the oldest minister of the gospel in the Dominion of Canada." In his death a faithful servant of God was lost to the denomination. After his death, as a faithful servant of God, he received his reward.

E. S. PARKER.

REFUSED TO SENTENCE.—To a man convicted of a crime committed when drunk, who came before him for sentence, Judge Rentoul, an English judge, said: "You committed this crime under the influence of drink. You were drunk with the strong approval of the legislature of this country, whose servant I am, and you were made drunk with the enthusiastic approval of the Christian church that won't fight the Christian battle in this country as it ought to be fought, and I won't sentence you."

A MOHAWK BIBLE.—There are still some Mohawk Indians in Canada. The Bible in any other tongue than their own is a closed book to many of them. They have, therefore, asked the British and Foreign Bible Society to issue a new edition of the old Mohawk translation of the scriptures.

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