A COMMEMORATIVE DISCOURSE

ON THE

Life and Labors of the late Rev. Dr. Hopper.

By Rev. G. M. W. Carey D.D., of Brussels Street Baptist Church.

Delivered on the 20th inst., and published by request.

ACTS 11:23-24.—"He exhorted all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord."

This is a brief but comprehensive commendation of Barnabas a faithful minister in the early days of the Christian church. He introduced to the Apostles the newly converted Saul of Tarsus and was his companion in Jerusalem in Antioch and during his first missionary journey. It appears that along with Paul he enjoyed the title and dignity of an Apostle. He was called by his fellow church members "A Son of Consolation" and "Our Beloved." These epithets characterizing no doubt his disposition, conversation and ministry, gave him a deserved prominence among the first heralds of the gospel. He was glad when he saw that the grace of God was bestowed on the church at Antioch. There is no surer indication of grace in the heart, no greater sign of advancement in holiness than the procuring of and rejoicing in another's good, especially, when that good is spiritual rather than material. The fruit which gave him satisfaction not only grew in other hearts but was planted by other hands; he had the love which envieth not. As a preacher he earnestly exhorted the converts to christianity, to cleave to the Lord with purpose of heart; this exhortation was enforced by goodness, uprightness and piety. Kindness, beneficence, tender sympathy, genuine benignity and condescension attracted universal esteem and love; thus setting an example to all ministers, pastors and christians.

Every one should be the better for associating with a christian. Onesimus, when converted, became profitable to Paul as a proof of the power of Christ and to Philemon as a servant, working from a new motive, the love he cherished for his Divine Master and Lord.

This good man was "full of the Holy Ghost. He had the Pentecostal blessing in its power and plenitude. It was as a sacred deposit in his heart. He did not resist, nor grieve, nor quench the Spirit's promptings. This gave him the requisite preparation and expression for the conviction of sinners and the comfort of Saints. Oh! for a baptism in the Holy Ghost, a continuous immersion in a Divine element, an encompassing and overshadowing of a heavenly atmosphere; so that every member of the church of Christ might go about doing good; might realize that he is placed in a centre of which the globe is the circumference and that each must fill his circle as every star forms a centre and shines through the whole sphere and yet all meet and mingle forming one vast field of light.

This primitive preacher was full of faith—faith in God's purpose of mercy—faith in Christ as the only Saviour—faith in the Blessed Spirit—faith in the Gospel as the power of God unto Salvation to every one that believeth—faith in the spread of christianity—faith in the ultimate triumph of good over evil—faith giving confidence, courage and activity in the work of the Lord.

As a result "Much people were added to the Lord." Here are adequate means employed for the accomplishment of the desired end.

First. The Eternal spirit that breathed upon chaos and formed it into an orderly cosmos—the Spirit, that in the material creation, worked from without but in the spiritual works from within; Second. Faith which lays hold of omnipotence; Third. The virtues of the gospel implanted in a naturally loveable disposition; all these combined and working harmoniously, secured the addition to the church of many believers willing to serve or suffer; to do or die for the advancement of the truth and the glory of Christ.

Such then is the inspired eulogy of this standard bearer of Apostolic times, and it seemed to me fitting and I am sure that I shall meet with no contradiction when I say that it is descriptive of and applicable to the life and labors of our departed brother the Rev. Dr. Hopper. He was a good man, rejoicing in the spread of the gospel and in the spiritual welfare of all around him; exhorting all to cleave to the Lord with fixed determination. He was under the informing, impelling influence of the Holy Spirit and through his instrumentality many were led to give themselves unreservedly to Christ.

Dr. Hopper was born in Westmoreland Co., N. B., on the 18th of Dec., 1841. At his death he was a little over 53 years old. Of English descent he inherited the sterling qualities of the nation to which his ancestors belonged. His mother was of a Puritan family, which fled from persecution in the Stuart regime, and settled in the colony of Massachusetts. Brave and hopeful men and women they were, who, in difficulty, distress and danger, raised the standard of liberty on this continent. Animated by a noble purpose, having faith in God, even in sad surroundings and with gloomy prospects, they were thankful and cheerful

"Amid the storm they sang
And the stars heard, and the sea
And the sounding aisles of the dim woods rang
To the anthem of the free."

Our brother was of Baptist parentage, was converted young and baptized by the late Rev. W. A. Coleman, at Harvey, in Dec. 1858 when he was 17 years of age—gracious fulfilment of the promise "They that seek me early shall find me." Devoting himself to the work of the Christian Ministry he completed his academic course in Fredericton under the late Rev. Dr. Spurden. He passed through the Normal school, St. John, having at that time for its Principal Mr. E. H. Duval, took a first class license and taught school for a time in Albert Co.

In the Autumn of 1859 he entered the Sophomore year in Acadia College, N. S., and there remained one year. At Greenfield, N.S., in an old school house he preached his first sermon; this was the beginning of an able and successful ministry. His Junior year was spent in Madison University at Hamilton, N. Y. Returning to Acadia for his Senior year he was graduated B. A. in June, 1862, and having preached at Shediac for some 16 months he left in Sept 1863 for England and entered Regent's Park College, London. Here he studied theology under Rev. Dr. Angus, well known by his Hand-books, and Hebrew under Dr. Davies, celebrated for his knowledge of the original language of the Old Testament Scriptures. He remained in London only a year for at Acadia he had received theological instruction from the late Rev. Dr. Camp, then the President of the College. On his return from England he preached at Shediac, Petitcodiac and Sussexvale and the Master's work prospered in his hands. In 1865 he was invited to be Associate Principal with Dr. Spurden in the Seminary at Fredericton. Next year he became Principal and continued with much success until 1869 He was married in Aug., 1867, to Emma, youngest daughter of the late Deacon John Smith of this City, and in her he found a true helpmeet—tending him in sickness and pain with loving solicitude and care and with God's blessing on her efforts prolonging his life. She and her four daughters and three sons lament his departure, but they know that their great loss is his unspeakable gain. His ordination took place at Fredericton in Sept. 1868, and the examining council found him clear in his Christian experience; called of God to proclaim the unsearchable riches of Christ, qualified by intellectual training to expound the word of God, to define and defend its doctrines, and consecrated to the work—

"That might fill an Angel's heart
And filled our Saviour's hands."

In 1869 he organized the Baptist Church at St. Stephen and here he manifested marked pulpit and pastoral ability. While in St. Stephen, Acadia College conferred upon him the degree of M. A., to which he was justly entitled. Thinking that a Western climate would be better for his health he accepted the pastorate of the Baptist Church in Burlington, Iowa, here he remained 6 years, during which time 200 additions were made to the membership.

In April 1878 he returned to St. John and bought a share in the "Christian Visitor" and in the following year he purchased the remaining portion from his associate, Rev. Dr. Armstrong. He took Rev. Dr. Saunders into partnership in 1882, and together they made a strong Denominational paper, which in 1885 they sold to the Maritime Baptist Publication Company. The Brussels street Baptist church becoming vacant in 1880 he supplied the pulpit for a time; after which he became pastor and continued until 1887. During this pastorate he was made Doctor of Divinity by Morgan Park Theological Seminary now part of the great University of Chicago. Failing strength again compelled him to seek change, rest and medical advice. He went to Philadelphia and not improving there, he left for Sacramento, California, and being benefited by the genial climate he became Pastor of the First Baptist church of that city. Being urged to take charge of the St. Martins Seminary he returned to N. B. in 1889, and did excellent work as Principal until March, 1893. He raised 15 000 dollars towards the debts of the Seminary. Anxiety, worry and constant care, more than labor, made him a physical wreck; so that utterly broken down, he had to retire. During intervals of pain and prostration, he wrote two books which he published, attended several meetings, took part in deliberations and plans for the good of the Seminary; indeed he carried it in his heart. His last conversation with the writer, two days before he died, was about the Seminary. At length on Saturday evening the 12th inst., the supreme moment came, for which he had lived and labored and to which he had often looked forward. Without a struggle or a groan, he suddenly entered into the "*Estate Everlasting Rest*," where care and sorrow, pain and anguish are "fears" and fell no more." On the eve of the earthly Sabbath, he began a heavenly Sabbath in the Paradise of God.

"Where the congregations ne'er break up;
And the worship has no end."

It is an old and thoughtful saying "Call no man happy before his death." Wait until the experiences and activities of life can be summed up and then form an estimate. Now that Dr. Hopper's earthly life is closed it can be said emphatically that he was a *sincere and earnest christian, a man of faith and prayer*. This is clearly shown by the following extract from his Diary written in 1880, "Surely God has been my portion, and all that I am and all I have been able to do, has been through his gracious benediction. I have been trying to serve Him since my baptism in 1858. If He should spare me a little longer, I trust I shall grow into still greater sympathy with His will. "For me to live is Christ and to die is gain." In another entry he writes, "I received the honor of D. D., unsought. I feel unequal to any of these honors. I thank God for my friends and I shall strive so to run that I may obtain the "Crown of Righteousness that fadeth not away." "Jehovah Tsidkenu" "Jehovah our righteousness is my joy, my crown." Again in March 1894 he describes his condition both physically and spiritually in these words "I am unable to sit up save for an hour or so and suffer more or less every day from multiplied causes. Yet the Lord sustains me. I rest on his promises. I have no fears, no doubts. I am waiting God's will."

He loved the church and prayed for its prosperity and peace. Loyal to his pastor he greatly aided him with advice, encouragement and sympathy. To his *family relations* he was *kind and affectionate, tender and loving*. As husband and father he was deservedly beloved. There is a vacant place in the home and deep sadness in the hearts of the bereaved ones, longing "For the touch of the vanished hand, and the sound of the voice that is still." May the everlasting and unchanging love surround and cherish the Lord's hand maiden and her family, and following in the footsteps of the departed, may they form at last an unbroken circle in the Home above. As *Preacher and Pastor* he was *sound and sympathetic, faithful and fervent* Many of the members of this church he baptized and received into fellowship. Do not forget his fervent appeals to you to cleave to the Lord with purpose of heart; remember how he preached to you from this pulpit; follow his faith; consider the end and aim of his conversation and conduct, Jesus Christ the same yesterday, today, and forever.

In *editing a Denominational paper* he was clear and unflinching when stating and defending the truths and doctrines he believed and loved. While he had the courage of his convictions, he still manifested high respect and esteem for those from whom he differed. He had Christian regard and cordial benediction for all who love our Lord Jesus Christ in sincerity and in truth. He excelled in *teaching*. He was interesting, instructive and impressive. With liberal hand he laid the rich stores of ripe scholarship before his students. They could not fail to understand and remember his lectures. His Theological instruction in St. Martins Seminary was excellent. He firmly believed that the Fathers and Founders of the Baptist Denomination and their Educational Institutions in these Maritime Provinces, had principally in view the training of men to preach the Gospel and feed the flock of God. Therefore, he urged and insisted that along with the Academic course and the college curriculum there should be Theological training; so that ministerial students should not be compelled to go abroad to seek the required discipline. For, as he often said, the facts show that many of those who have gone away to study Theology have not returned. Not only his *editorials* but his *published works* show that he had an aptitude for and great facility in *authorship*.

His "Ecce Agnus Dei" in reply to "Ecce Homo," "Four Hundred Years of Progress, 1492-1892," "Life in the Hereafter World," or Recognition of Friends in Heaven, and the "Baptist Manual," abundantly show what he might have done in this field if his life had been spared.

His expression of faith in Christ and hope of eternal life and glory in his address to the church, at the last communion service he was able to attend, will linger in our memories and as we think of it we shall realize that "being dead he yet speaketh." When he preached for me last October, during my absence in Ontario, he closed his discourse with these favorite lines, now doubly dear, since they were his *final farewell* to this church and congregation.

My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

One who in storms was known to sail
I have on board;
Above the roaring of the gale
He is my Lord.

He holds me when the billows smite
I shall not fall
If sharp 'tis short; if long 'tis light;
He tempers all.

Safe to the land! Safe to the land!
The end is this;
And then with Him go hand in hand
Far into bliss.

Our beloved and departed brother had his share of the failings and infirmities which are part of our fallen nature, and which belong to the best of men. "No man liveth and sinneth not" is the inspired testimony concerning our frail humanity. With the Apostle, Dr. Hopper could say "By the grace of God I am what I am" and in Christ's righteousness I stand complete.

Oh may his family, his brothers, sisters, relatives and friends, oh may we all meet him in eternal day and reunited go with our Saviour "*far into bliss*," into the fullness of joy and the pleasures at God's right hand forevermore.

His funeral on the 15th inst., was attended by his sons, sons in-law, relatives and numerous friends, by this church and congregation, by the Sunday School by his brother ministers, by many representatives of other Denominations, until this house was filled to its utmost capacity, while a large number remained outside.

The lines of James Montgomery, on the sudden death of Rev. Thomas Taylor, are, with slight accommodations, descriptive of the decease of Dr. Hopper.

The call at evening came,
He was prepared to hear;
A mortal arrow pierced his frame,
He fell but fell no fear.

His spirit, with a bound
Burst its encumbering clay;
The shattered tent he left behind,
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease;
And all the warfare closed at last,
His soul is found in peace.

Servant of Christ! well done;
Praise be thy new employ
And while eternal ages run,
Rest in thy Saviour's joy.

"Five years ago," says Angus A. Lewis, Ricard, N. Y., "I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayers Cherry Pectoral, and after using two bottles was completely cured.

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THE ART OF HEARING.

Dr. Stalker contributes to the Boston Congregationalist a series of papers on "The Art of Hearing." He says:

"If the preacher moulds the hearers, it is not less true that the hearers make or mar the preacher. The sight of a thin and unsympathetic congregation, as the minister enters the pulpit, will sometimes chill the message on his lips, even though he has come there with his heart on fire; and, on the contrary, the play of emotion on a single attentive face sometimes imparts warmth to the delivery of an entire discourse. The sense of two or three superior listeners, or even a single one, will often be with the minister in his study during the entire week, spurring him to diligence and forbidding him to fall below their expectations. Unawares the preacher sways to the level of his average audience. If there are many hearing him who are abreast of the best knowledge of the day, he must address himself frequently to the solution of the problems with which the age is struggling; but, if his hearers are unintelligent except in regard to the interests of their own occupations, he will unconsciously narrow the sweep of his ideas within the circumference of their comprehension. This principle works still more radically. There are congregations in which a high strain of spirituality is expected by the entire audience, and a flagrant descent from this altitude would be felt to be a kind of insult and outrage; on the other hand, there are congregations where the more secular the discourse is the more it is appreciated, but a sermon dealing with the profounder and more interior phases of Christian experience would simply be unintelligible; and it is easy to see what a difference it makes to the minister's own spiritual tone whether he has habitually to preach up or to preach down to the average condition of his hearers."

PREACHERS AND BIG WORDS.

Some years ago we were invited by the Evangelist, D. L. Moody, to take a seat in his carriage for a drive around Northfield; and in the course of the conversation, he said:

"What a pity, Mr. Angell, that I could not have had, as you did, a college education!"

Our reply was: "If you had received a college education, the chances are you would never have had a tenth part of the influence you have now. You would have gotten your head full of long dictionary words of Greek and Latin derivation, and talked to your audience in a language which nine-tenths of them could not understand."

This incident is brought to mind by the prayer and sermon in a country church we have just listened to. In the prayer the clergyman asked the Lord to enable us to do our duties, not in a perfunctory manner.

In the sermon he spoke of ethics and economics, encyclopedic man, speculative orthodoxy, psychology, isosceles triangle, unifying force from the great Universal Self, elaborate scheme of social organization, Antinous and Apollo, complex realism, sociological expansion, and the old skeleton of a defunct philosophy, etc.,—all of, which, while doubtless intelligible to the Lord, was an unknown language to nine-tenths of the congregation.

We contrasted with it the plain talk of Christ and the apostles, "Christ and him crucified," "Our Father who art in heaven," and we wondered what headway a lawyer would have made in a murder trial if he had talked to the jury as this educated clergyman talked to his no more intelligent congregation.

We do not presume to tell clergymen how to preach the Gospel, but as our paper goes to every clergyman in the State, we think there can be no harm in telling them how this matter strikes us.—Geo. T. Angell, in Our Dumb Animals.

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In Loving Remembrance of our Pastor, Dr. Hopper.

One more gone home!
How fast the family on the other shore
Increases—as the loved ones pass the river;
Pass o'er the river to return no more.

Oh patient hands!
At work for Jesus faithfully and long,
Now clasped in His—the work all past, all finished:
How sweetly sounds the Master's word, "Well done!"

Oh weary feet!
It was a toilsome journey that ye trod.
But ah! all weariness and pain now ended,
"Walking the golden streets today," with God.

Oh kindly voice!
That had a word in season for gladness or for pain,
Oh it "yet speaketh" to the hearts that loved him,
Though on this earth we hear it not again.

Oh lovely life!
That passed from earth to fullest life and love;
There free from pain and care, and all earth's troubles—
Waiting re-union in the home above.

One more gone home!
As o'er the silent river, one by one
They pass from earth, oh! dearer groweth Heaven,
And the impatient heart cries to be gone.

One more gone home!
But oh! the lessons taught of patient love,
Will linger in the hearts of all who knew him,
Until we meet him face to face above.

One more gone home!
Ah, Heaven is nearer, dearer than before.
Another watcheth at the pearly portal,
Another waiteth on the golden shore.

One more gone home!
To walk in white upon the golden street.
A "little while" to work—then waiting ended,
To part no more, the loved at last will meet.

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Dated this twenty-eighth day of December, A. D. 1894.

Sgd. J. F. MCNAIRY,
Sgd. G. WETMORE MCNAIRY,
Sgd. WM. W. TURNBULL.

PROVINCE OF NEW BRUNSWICK,
CITY AND COUNTY OF SAINT JOHN S.S.

BE IT remembered that on this the twenty-eighth day of December, A. D. 1894, at the City of Saint John and Province of New Brunswick, before me Silas Alward, a Notary Public in and for the said Province, duly admitted and sworn, residing and practising in the said City of Saint John, personally came and appeared Joseph F. McNairy, G. Wetmore McNairy and Wm. W. Turnbull, the parties to the above certificate, who severally acknowledge that they signed the said certificate as and for their act and deed, and as required by the law relating to "Limited Partnerships".

In testimony whereof I, the said Notary, have hereunto subscribed my name and affixed my official seal the day and year in this certificate above written.

Sgd. SILAS ALWARD,
Seal. Notary Public for New Brunswick.
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