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"Not slothful in business: fervent in spirit."

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Poetry.

From "Hymns from the Land of Luther."

**Mein Gott! ich weiss wohl dass
ich sterbe."**

"All the days of my appointed time will I wait, till
my change come."—Job. xiv. 14.

My God! I know that I must die,
My mortal life is passing hence,
On earth I neither hope nor try
To find a lasting residence.
Then teach me by Thy heavenly grace,
With joy and peace to end my race.

My God! I know not when I die,
What is the moment, or the hour,
How soon the clay may broken lie,
How quickly pass away the flower;
Then may Thy child prepared be
Through time to meet Eternity.

My God! I know not how I die,
For death has many ways to come,
In dark mysterious agony,
Or gently as a sleep to some.
Just as thou wilt! if but I be
For ever blessed, Lord, with Thee.

My God! I know not where I die,
Where is my grave, beneath what strand,
Yet from its gloom I do rely
To be delivered by Thy hand.
Content, I take what spot is mine,
Since all the earth, my Lord, is Thine.

My gracious God! when I must die,
Oh, bear my happy soul above,
With Christ, my Lord, eternally
To share Thy Glory and Thy love!
Then comes it right and well to me,
When, where, and how my death shall be.
B. SCHMOLK.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD VI.

From A. D. 1828 to A. D. 1838.

LETTER XLII.

PROGRESS IN 1835, 1836, AND 1837.—EARLY HISTORY
OF ISAAC L. CHIPMAN.—NOTES OF THE REVIVAL IN
HORTON.—STATE OF THE CHURCHES IN 1838.

My Young Friend,

The year 1835 presented another season of comparative dulness. Only 199 persons were baptized. Twenty eight of them joined the Church at Newport. Twenty-one were added at Yarmouth. Granville Street received thirty-five. The ravages of the cholera at Halifax in 1834 had awakened much concern, and many were led to seek the Lord. The Baptist church shared in the spiritual prosperity that resulted.

At the meeting of the Association in 1836 the brethren were again gladdened by good tidings. A plentiful shower of grace had descended on the church at Nictaux, and one hundred and eight conversions attested its effects. Eighty-five baptisms were reported by the Wilmot Church; fifty-two by that at Upper Granville Mountain; twenty-eight by that at Wilmot Mountain. All these additions were in the County of Annapolis. Thirty-two joined the church at Aylesford; twenty-one, that in Granville Street. The whole number of baptisms that year was 458.

Although the baptisms in 1837 were not quite so numerous (they amounted to 393), the work of God evidently prospered in a great degree in many places. Horton church was peculiarly blessed. Many of the pupils in the Academy were brought to the Saviour. Fathers and mothers wept for gladness, and praised God for his gracious answers to their prayers. The number baptized in connection with that church was 112.

In the Minutes of the Association for 1837 the name of Isaac L. Chipman first occurs. He was a delegate from the church at Horton, and his name appears among the *Licentiate*s. The subsequent labours of that beloved brother were of so great importance and value, as will be hereafter shewn, that it is desirable to place on record such details of his early religious history as have been preserved. A document in my possession,

entitled "An Autobiographical Sketch," enables me to give it you in his own words.

"I was born in Cornwallis, N. S. July 17, 1817. I passed the morning of my days with my parents, surrounded with all the blithe-some sports of boyhood, and participating in all the delights which the lively and happy scenes of the domestic circle could contribute. I omit not to mention, however, that the piety of my parents formed a kind but determined restraint to the wildness and folly of my youth, and threw around the domestic circle a softening, hallowing influence. While under the paternal roof I breathed as it were in a religious atmosphere. Often would the affectionate earnestness of the minister of Christ in recommending religion to my early consideration affect me to tears.

"But the brightness of the scene soon vanished. The vigor of my youthful transport received a violent shock in the death of my dear and pious mother, who was conveyed to the spiritual world the 30th day of May, 1826. Being eight years old my mind was directed somewhat to serious reflections, and I think I took comfort in the expectations of meeting my mother in heaven.

"In June, 1829, nearly twelve years old, I went to Horton Academy. I commenced Latin with Mr. Chapin, and Caesar with Mr. Pryor in 1830. Began Greek, March 1st.

"The whole of my life, I believe, previous to this period, was characterised as that of a good and studious boy; but from the influence of bad companions, evil habits, however concealed before from the observation of my friends, now became strengthened, and developed themselves in bold relief. During this period, however, I was in the occasional practice of secret prayer—but probably only having the effect of repressing the calls of conscience.

"I must here express my regret that I have forgotten so many of the religious feelings which agitated my breast about this time. Suffice it to say (and O the riches of God's Providence in directing me hither!), that in a gracious rain of the Spirit's influence in Horton, some mercy-drops fell on the barren wilderness of my heart. The Spirit breathed on the chaos of my soul, and then originated light and life. I may mention inquiry meetings as especially conducive to this. I became alarmed about my soul's concerns. I felt the vanity of the world—its utter incapability of giving me a preparation for a never-ending eternity;—and for a short period my mind was halting between the world and religion, not having sufficient strength to bid an eternal farewell to the pleasures of the former, or receive the latter with a cordial and decisive embrace. Soon, however, on conversation with religious friends, I was induced to hope, however tremblingly, that I had an interest in the Saviour. I had been expecting some extraordinary manifestations of grace, which would leave no room for any doubt. I thought, too, that I must of necessity know the very moment of conversion to God. So much indistinctness now hangs over my feelings at the time, that I scarcely know what I believed to be the evidence of my being born again; but I think the love I had for the people of God first gave me a hope that I had submitted to the Saviour. I soon experienced many seasons of secret and humbling joy, resulting from views of the Saviour, not now particularly remembered. My delight it was to go to the house of God, to converse with the people of God about religious books, and to pour out my soul in prayer and sweet meditation on divine things. Often did I retire alone for these purposes, and hold sweet communion with my God. Often did I, accompanied by a dear friend, a fellow-student, whose mind became impressed with religious truth about this time, go to the minister's house for kind counsel and encouragement; and I need not say how advantageous those instructions were to our minds, then so susceptible of impression.

"On the 5th of August, 1832, when fifteen years old, he and I were baptized on profession of faith, and admitted to the privileges of the church in Horton. The day was noted for little else than inexpressibly solemn feelings, mingled with little or no comfort. O blessed change! O happy avowal! Taken from the degrading service of the wicked one,

to receive the easy yoke of the Saviour—O how blessed! When shall I ever be thankful enough? Eternity itself will but roll on in its endless rounds, to swell the deep-toned chorus of heaven—Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen! May I not at last find myself taking a part in the 'weeping, and wailing and gnashing of teeth of the damned into hell!'"

Having adverted to his engagement as assistant-teacher in the Academy, from Aug. 15, 1834 to Nov. 15, 1835—after which he resumed his place as a student, Mr. Chipman proceeds thus:—

"It now remains for me to refer to an era, perhaps the most important of my life. On the 5th of November, 1826, when nineteen years old, I made known to the church of which I was a member, my intention to preach Christ to a dying world, together with the reasons for believing it to be my duty, which were as follows:—

Ever since I obtained a hope in the Saviour I have more or less felt that I was the Lord's—that I was under the strongest obligations to consecrate myself wholly to the service of the Lord, to cultivate my immortal mind, as a preparation for whatever sphere of labour he might intend for me, and to enter upon it with unreserved submission. I have felt, too, that I should not be happy in this world till engaged directly, and perhaps publicly, in the cause of the Redeemer. The ministry has for some time appeared in prospect, though at a great distance often; it is true, I have had an earnest desire for the salvation of sinners, and I have had a pleasing expansion of soul in praying for the fulfilment of promises relative to the kingdom which is not of this world; and I have looked upon the situation of the ambassador of heaven as one with which the highest dignity and the noblest happiness conferred on man are connected; but the high and holy characteristics of his employment have only tended to place it at a greater distance. Suffice it to say, within two or three months I have been persuaded to believe that I could not any longer defer engaging in it, and have peace of mind. The matter has been brought home; my heart has been examined, with too little care, it is true, but with at least some degree of faithfulness; I have made it a subject of prayer, with too little anxiety, I know, but with some sincerity of heart. My mind has been in a state of fluctuation, halting between two opinions. My want of experience, and knowledge, and especially my hardness of heart, on the one side, would lead me to conclude that I was only deceiving myself about the matter; while on the other hand, the value of the never-dying soul, the awful retributions of eternity, the love of the Saviour to my soul and to the world, as well as the infinite superiority of religion to every thing earthly, made me willing to think that not only I, but thousands and thousands of others ought to be warning sinners to flee from the wrath to come. My feelings thus equiponderant—but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," seemed at last to decide the momentous question. It has been my greatest discouragement that my heart has been unfeeling in contemplating so solemnly responsible an undertaking. I have been inclined to believe that for a time at least it would absorb all my thoughts and feelings, if it made a proper impression on my mind. But if I know my own heart, I want to walk in the path of obedience. I am not conscious of being swayed by worldly motives. I have human nature, it is true, and probably do nothing with perfectly pure motives; but I hope my leading motives are good. If I am actuated by vain-glory, or a desire of self-aggrandisement, may my tongue cleave to the roof of my mouth!

"Nov. 13th 1836. This is a memorable day to me. To-day for the first time I attempted formally to unfurl the blood-stained banner of the cross. My text was 2 Cor. v. 20. I occupied half an hour. Had but little difficulty, I believe, in saying what I had to say, though once I wholly lost the train of my ideas; but I felt too little the awful weight and importance of the business upon which I was entering. An unfeeling heart was still my greatest burden. Perhaps, how-

ever, if I am designed for this department of labour in Christ's kingdom, it was only intended to shew me my dependence on the arm of the Lord. May I be resigned to the will of the Lord in every respect! Pride is probably my greatest snare."

I gather from the same document some notices of the revival then in progress.

"Dec. 2. 1836. Attended an inquiry meeting. Many present, many, I hope, anxious, and appearances encouraging. Endeavoured to show an interesting young man, a stranger, the reality of heart-religion."

"Dec. 3. Attended conference meeting to-day. Many of the church, especially the sisters, much aroused. It is true, we must believe that insincerity often prevails at such meetings to a mournful extent; but, until we lose all confidence in human assertion, I must think many of the christians in this place much engaged in prayer for the cause of God. Five persons offered themselves, on profession of faith, for reception into the church. The greater part of what was stated by them gave good evidence of an acquaintance with the Saviour—but it was not wholly unexceptionable. I was unavoidably impressed with the belief that we as a church are not sufficiently cautious in receiving persons to our communion. What was said at the meeting seemed to imply that a willingness to profess religion was sufficient evidence of a change of heart. Day of calamity to the church of God, when any thing is substituted for real, vital godliness! May the members of this church have 'the word of Christ dwell in them richly in all wisdom,' and may they never lose sight of the absolute necessity of the Spirit's influence!"

"Dec. 6. Attended a meeting on the mountain. People apparently very solemn, and much weeping. A large number of young unconverted persons present. My own mind somewhat aroused, perhaps more from the circumstances around me than the impression of truth. It is evident that the truth alone will make a salutary and permanent impression on the heart. I want to feel the point and efficacy of divine truth."

"Dec. 7. Attended an inquiry meeting this afternoon. But few present, but some of those few, we hope, permanently anxious for the salvation of their souls. Enjoyed some pleasure in conversing with them about eternal realities."

"Dec. 8. This evening had some religious conversation with fellow-students. The idea struck me that religious young men engaged in study, so much requiring religious influence, ought to have a society among them for the cultivation of piety, as well for the purpose of rendering them useful as for that of endearing them to each other and to the place where they receive information. In other employments the mind may be occupied with other things, but in study the mind must be directed to that alone, and on this account is the danger of losing religious impressions."

"Dec. 10. This afternoon attended conference. A large number present. The people of God much affected, and others apparently very solemn. Twelve persons offered themselves to the Church, one of whom was refused, nearly all the others having related satisfactory experiences,—some of them very much so. The latter part of the meeting, however, was too much hurried and slighted, for such awfully solemn business. I am more and more convinced that our churches should act with perfect and undissembled faithfulness to souls and to the cause of God in receiving persons to their communion. The candidates should always be requested to retire, and then every one express his opinion with freedom."

"This meeting is an evidence that a powerful revival is in embryo. On the mountains, in the valley, at Wolfville, the glorious work is prevailing. If the Lord of hosts manages, all will be well."

"Dec. 14. Having spent the most of the day in study, with my mind too much imbued with the world, went with brother Dimock to the mountain. Found meeting half out. Took some pleasure in talking with the people; and from what was discovered at that meeting, and from information given, found the people in almost every part of the mountain really awakened. Some have obtained hope, and many may be expected to join the church next conference."

In addition to those who were added at