

Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

NEW SERIES.
VOL. VIII. No. 30.

HALIFAX, NOVA SCOTIA, WEDNESDAY, JULY 29, 1863.

WHOLE SERIES.
VOL. XXVII. No. 30.

Poetry.

For the Christian Messenger.

Our Fathers, and their work.

In the days that are gone, that are fast rolling back to the centuries,
Many an echo is heard of the years and the seasons that have been;
And as men, tho' contented, may sigh over joys that have perished,
So we speak sadly of days that were long ago numbered.

And while the tide of the past has rolled back in deep surges,
And the echoes from long ago come to us fainter and fainter;
New times and new seasons have come in the room of the vanished,
And the dreams of our fathers appear to us living realities.

And while the hand of change moves with perpetual motion,
Over countries and kingdoms, and through the great heart of humanity;
Time with its moments of alternate sunshine and shadow,
Hath brought many changes over the land of Acadia.

Let us tread lightly,—we walk 'mid the tombs of our fathers,
And though only the green mound may tell of the place of their slumber;
Yet there be many a storied column with carvings elaborate,
That telleth loss of the lives and the works of the sleepers.

We have to thank God that such as they went before us,
As pioneers clearing a pathway that none need fear tread in;
And leaving behind them the records of noble endeavour,
And memories unstained in the hearts of their children.

Oh! there were giants in those days, good men and true,
Men who were strong in the faith of a crucified Saviour,
Who with a courage sublime and a purpose unwavering,
Bravely went forth in the strength that the Mightiest giveth.

Not to such warfare as the sons of Mars love to encounter,
With the cold steel of selfishness whet on the file of ambition;
With ears deaf to the cry of the blood of a brother,
And hearts careless of widows and desolate hearth-stones.

But they went forth 'mid the snows of our northern winters,
With hearts warmed with the love of God and humanity;
And many a weary league they journeyed through forests,
Where the sound of their feet echoed strange on the ears of the wild beast.

And many a night-fire blazed and threw its fantastic shadows,
Athwart the snow covered branch of the sentinel pine tree;
And long and loud through the echoing aisles of the forest,
Rang out on the frosty air the story of Calvary.

And the old pines and the oaks that had stood silent for centuries,
Wondering whether man could know aught of his Maker;
Took up the song of praise heard on creation's glad morning,
And whispered hopefully 'now men have learned their Creator.'

Oh! "there were giants in those days," good men and true;
And not in vain were their prayers and their labors,
Through many a valley o'er many a mountain they travelled,
And with the lamp of God's love illumined the gloom of the forests.

Not for themselves were their lives spent in ceaseless endeavour,
Not as the world here who stives that his name may be glorious,
But that those who should after them tread on the sands of existence
Might, by them, be guided to a life that is higher and purer.

Oh! 'tis a glorious thing to live for humanity!
'Tis God-like to spend and be spent for our fellows!
Thus doing, with our right hand clasped by the Saviour,
We may tread on the hill-tops and gaze at the portals celestial.

Let us tread softly, and taking good heed to our foot-steps,
Strive to live worthy of those whose works we are reaping;
Strive to live worthy the high and the holy vocation
To which Christ in his great love and mercy hath called us.

And in life's still hour when the ear bent closely to listen,
Hears the great wall that goes up from humanity
With its unspoken woes, and tears, and unsatisfied longings,
The spark of Divinity crying out from within us.

Let us listen and in the sweet faith of the gospel
Draw near to the fountain whose waters ever are gushing,
And with our right hand, clasped by the Saviour,
Drink and have faith in the way he will lead us.

And can we not trust him who from the great wreck of humanity
Is gathering the loved and the lost to his bosom,
From wayside and desert, from hill-top and valley,
Gathering them home to the "land of the Happy" S. I. E.

Hillside, July 7th, 1863.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD VIII.

FROM A. D. 1850 TO A. D. 1860.

LETTER LXXII.

PROFESSOR CHIPMAN'S LABOURS.—HIS INTELLECTUAL CHARACTERISTICS.—HIS COLLEGE LIFE.—HIS ZEAL FOR EDUCATION.—HIS ANXIETY FOR DENOMINATIONAL ADVANCEMENT.—THOUGHTS ON FINANCE.—HIS SELF-DENIAL.—HIS SCIENTIFIC PURSUITS.—HIS ARDENT PIETY.

My Young Friend,

Professor Chipman's early life and labours have been sketched in previous letters. His history, from the commencement of his connection with Acadia College, as one of its Professors, was contained in the annals of the College and of our denominational movements. Such a life offers few materials to the biographer. It is work—work—work—with no change, except the change of work. In Mr. Chipman's case it was an unbroken series of toil, much of it voluntarily imposed, exhibiting constant illustration of his arduous and persevering patience, and bringing into view all the points of his character. Placed in a central position, our denominational interests were continually surveyed by him, and his inventive powers were exercised in devising schemes for consolidation and enlargement, which would have been more fully carried into effect if like-minded brethren had abounded. There were some who entered heartily into his measures and gave him their practical sympathy. If their example had been generally followed the external aspects of the denomination would have been brighter, and it would have attained ere now a wider extension. The working hand must be conjoined with the contriving mind, or success will be but partially secured.

The Professor's intellectual characteristics were obvious to reflecting observers. His conceptions were clear; his judgement, sound; his imagination, lively; his taste, correct and refined;—in a word, he possessed a well-balanced set of faculties. That was God's gift. A deep sense of obligation and responsibility impelled him to exert himself perpetually for self-improvement. He sought to "intermeddle with all wisdom," and every day witnessed some addition to his stores. His powers did not lie dormant. They were strengthened by use. He was a hard student to the end of his life.

In discharging the duties of his office as an instructor of others he spared no pains, shrunk from no labour. His aim was thoroughness, and he felt that he must exemplify it himself as well as require it in those who were under his care. He did so. The effects were manifest, both in the diligence of his classes and in the successful prosecution of their studies. There was cordial sympathy between the teacher and the pupils. On his part, the stern requirements of duty were mingled with tenderness of regard and considerate forbearance. And they saw that he was earnestly anxious for their improvement and devoted to their interests. Hence they manifested strong affection for him. Every one of them would have done anything to contribute to his happiness.

Professor Chipman was enthusiastic in the cause of education. He clearly saw its important bearing on the advancement of society and the progress of religion, and smiled at the fears of those who were disposed to prognosticate evil as the result of enlightenment. Such apprehensions were in his view more worthy of the dark ages than of the nineteenth century. His energies were consecrated to this work and worn down in it. What he did and what he endured was but imperfectly known even by his coadjutors. Nothing escaped him. He was conversant with all details, and foremost in the contrivance and adoption of all expedients for the promotion of the object. In the erection of the College building he was the prime mover, as we have already seen, and the last efforts of his life were employed on behalf of the endowment, the success of which he justly held to be essential to the permanence of the Institution. The name of Isaac Chipman will ever be gratefully associated with the history of Acadia College.

He was a whole-hearted Baptist. It was not hereditary faith, but personal conviction, the fruit of inquiry and of comparison with other systems. The spiritual nature of Christianity was felt to be a truth—a fact, rather—fraught with consequences of the greatest moment, Baptist principles only, in his opinion, secured its full development, and therefore they were firm-

ly held. Denominational zeal was a necessary result. To uphold and extend the denomination was at once a duty and a privilege, calling into action the skill, sagacity, and forethought with which he was largely endowed. He was continually inquiring how our energies could be most wisely applied, our resources best employed, and by what means every individual Baptist could be induced to take part in the great enterprise—the conflict with ignorance, error, and vice. He was a great designer, delighting in comprehensive plans; and he was indefatigable in execution, furnishing an example to those who are apt at theory and sluggish in performance. Ample illustration of this was afforded by his labours in the formation of Union Societies. He was so anxious that they should take deep root among us that he was content to be released for a time from his professorial engagements that he might travel among the churches and set the benevolent machinery at work. It mattered little to him that self-denial and exhausting effort fell to his lot. He was prepared to "endure all things" for the cause.

If he had succeeded in inspiring others with like ardour, and if his plans had been as zealously embraced as they were assented to or admired, our religious affairs would have been in a more prosperous state than they are at present. But there were drawbacks and defects, as there are still, which seriously impeded progress. His views and feelings with reference to these matters were expressed in a "financial paper," drawn up in 1851, from which I take the following extracts:—

"One thought forces itself upon us at the outset. The Baptist Denomination of Nova Scotia, New Brunswick, and Prince Edward Island, in their contributions for the annual support of religious and educational objects, are doing vastly less than those objects demand of them, in view both of the necessities of the one and the resources of the other. Without any presentation of figures, this is apparent on the slightest observation. Whatever the instrumentalities to be employed, or the authorities to work in it, a very decided and pervasive resolution is at once called for, and should be sought and aimed at during this year in financial plans and working, and by all the friends of our cause, far and near.

"Partly as a consequence of inadequate support, partly, perhaps, on account of defective plans of application for our benevolence, and partly, it may be, from imperfect agency in conducting our public institutions, one thing is certain—the rate of progress of the denomination in these provinces, in the most which constitutes true denominational progress, is lamentably slow; at least, it is very much more so than the ability which God has placed in our hands requires. And it is important, highly important, that at the present moment there should take place, not only the most vigorous action for gathering funds, but antecedently to that, as the best assurance for inducing the contributions of the people and wisely applying them, a general revision of our benevolent aims and plans, and of the scheme of agency.

A general revision is necessary, because the benevolence of the body is in all its essential parts a whole, and what places any one part out of proportion to the claims of others upon the existing resources of the body, in measure deranges the whole. Perhaps the most prominent advantage in the Union Society scheme is seen in this, that it is intended to secure a justly balanced support to all the denominational objects which enter into it. Depart from that, and not only do some objects run wild, over-riding others and causing them individually to suffer, but this very invasion of others may in the end react upon the first more disastrously than any thing which could befall them. To illustrate:—Should the Foreign Mission object, working by short-sighted impulse, not broad and enlightened principle, carry away contributions which justly belong to the department of Ministerial Education, what is the end of it? It turns the public benevolence into a field too doubtful to make trial of an immoderately large investment in proportion to our integral resources, and it strikes a comprehensive and therefore a heavy blow at a very fundamental part of the whole process of denominational progress, that of training labourers—pastors of churches, home missionaries, and foreign missionaries themselves. It thus takes the surest means, by draining off so largely for temporary purposes for other objects, to prevent the enlargement of the very fountain in which its supplies are to be found—the churches at home.

So that in order to the most efficient promotion of any one object, and the best general advancement as a denomination, there must exist a just balancing of the whole, in view of all the circumstances. It is sufficiently clear that this instruction may be derived from the past. Taking our operations as we find them in the history of the past few years, we have been crippled in all our strength has been enfeebled—our progress, taken in the just sense of that term, has been by no means rapid. We demand a change of some sort at once—some process of reform. If our annual supplies are limited—and we all

know they are—immeasurably lower than they ought to be—let them be raised. If the agency is inadequate, let it be improved. If the planning of the public enterprises is defective, either in the objects attempted, or in the measure assigned to those attempts, let this be corrected. If the labourers at work in them are not adequate, let this receive attention. Let the case be as it may, on some principle or other God calls upon us as a people to do vastly more than we are doing in our work as a whole for his glory.

"Rather than make the fettered and exceedingly slow progress which we have evidently been making in nearly all respects which constitute progress, either in one department or as a whole, it solemnly becomes us, in the fear of God, as private members of Christ's spiritual kingdom and as representatives of our brethren in conducting the affairs of Zion, to inquire now—now, as well as fifty years hence, and better—where the weakness lies, what the obstacles to our growth, and what changes must be instituted."

The Professor goes on to show that each Association "should have on an average two permanent home missionaries"—"whole men in the field, from year's end to year's end." He pleads for the employment of "a corps of colporteurs, two for each province"—and the establishment of "an energetic book concern." On education he writes thus:—

"Educational work is below par. It has a much smaller measure of support, by very many degrees, than should be given to it, in view of any or all of the circumstances. To deny the necessity of education to our people is to *un-man* them, by starving that which constitutes them men, the mind. To deny the necessity of educating ministers, from the fear of invading the divine prerogative, is to say that we must not make wells to get water, from the danger of disturbing the Creator's rights. Education we must have, or all migrate at once into the land of Fooldom,—and have in very much larger quantities, unless we should wish to be found for ever on the borders of it."

The following observations are made on the "Ministerial Education" branch of the Union Society scheme:—"Just so far as we value education, and value an institution for conferring it, and feel that all our objects must become enfeebled, if not lie prostrate, without the continuance of the educating process, we should take interest in the fund for indigent students, since unless they are aided we must lose them from the country. To have or not to have young men to educate is so far from being an unimportant question, that the whole education department hangs upon it, and through it, more or less, the whole benevolent working of the body. How any intelligent Baptist can find it in his head or his heart to treat lightly this branch of our aims, no mortal can divine, unless the work of the Supreme Being is to go on without labourers, or, if otherwise, unless they are to drop down from the clouds full grown. This is a most vital part of our public working."

Twelve years have passed away since these observations were penned. There is a pertinency in them to our present state.

I have referred to the "self-denial" which Professor Chipman displayed in his public career. Absorbed by his engagements in the College and in the general direction of denominational concerns which to so great a degree was imposed upon him, he lived for others, and whatever might be his longings, he had no leisure for the indulgence of personal gratifications or the enjoyment of the pleasures connected with social habits. He alluded to this very feelingly in a remarkable letter to his father, written in 1850, and which, though couched, as it would seem, during a fit of melancholy, described in a truthful manner his actual position. Nevertheless, if the interests of the denomination required a martyr he was willing to be the man.

It must be admitted, however, that there was some indiscretion. Arduous overpowered prudence. The division of labour is a wise and saving expedient—a life-preserving principle—and to its operation free scope should be allowed. When one man undertakes to do the work of many he commonly has to pay the penalty, and finds himself condemned to suffering, either in fame or in person. Professor Chipman was no exception to this rule. His multifarious occupations, involved him in perplexities, sometimes of an annoying character, and at length seriously affected his health. He sacrificed himself to the Baptist cause in Nova Scotia.

His scientific pursuits demand separate notice. Geology and mineralogy were his favourite studies in that department. Cape Blomidon, the Five Islands, and the South shore of the Bay of Fundy were repeatedly ransacked for specimens. Accompanied by select parties of students, the Professor would occasionally spend several days in those explorations, climbing rocks, penetrating ravines, working as hard as a "navvy," and bivouacking at night in very rough and primitive style. Having thus procured a large collection of our native minerals he established a system of exchanges with scientific gentlemen and collegiate institutions in the United