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"Not slothful in business: fervent in spirit."

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## Religious.

### Discontented Baptists.

There is a class of people in the world who are forever dissatisfied with what is their own. Their homes, their children, their business, appear to them to have fewer attractions, and more defects, than those of any others. So there is a class of Baptists to whom their own denomination seems more faulty than others. They make comparisons with others as to the standing of the ministry, the influence of the churches, the growth and efficiency of the denomination, always to the credit of others, and unfavorable to their own. They are despondent of the future, are afraid Baptist sentiments are on the decline. They are Baptists and do not wish to be anything else, but they are afraid. Matters are not right; something must be done.

Unhappy people! I pity them, but have no sympathy with their apprehensions. They make themselves needlessly miserable. Their fears are ungrounded. I advise them; instead of making themselves wretched, and exciting the fears of others, to go bravely to work and remedy the defects they see, and make Baptists what they should be. Unhappy people indeed! Conscience and judgment, reason and revelation, compel them to be Baptists, and nothing else. And yet their sun has spots on it. Their home has defects about it. Their family has some unlovely children in it. Well, what family has not? Ah, indeed. But then we do not see other people's families so distinctly as we see our own, nor feel so sensitively their little disorders.

I too believe that Baptists have many faults. But no more than other people—hardly as many. I am willing to believe we have some men in the ministry who, no doubt, should be out of it, and some members in our churches who ought not to be there. But what denomination has not the same difficulty to an equal or greater extent. Our churches are not doing what they ought to do. What churches are? We do not increase fast enough. Very likely. Then pray more, and work more. For the last ten years, in our large cities, for the most part, our churches have not kept pace with the increase of population. But what denomination has? Moreover, the real strength, power and efficiency of a church or denomination, are not to be measured by its nominal or numerical increase. And it is not true that there has been either a standstill or a decline in Baptist sentiments, or Baptist strength, taking the whole country into the account. I do not think any other denomination has increased in moral power so much. Our ministers, if they do not include so many fine scholars, or brilliant speakers, as some others, are inferior to none as intelligent, practical, working, and successful men. Our churches, if they do not hold as many of the highly educated, fashionable, or wealthy of society, embrace a membership far better calculated to make strong, stable, working churches. Our sentiments and practices, if not so convenient or popular, are more scriptural, and therefore more sure to endure all emergencies, and will more effectually subserve the purposes of Christianity. And, besides, this is one of the evidences of our growing strength; that our peculiar sentiments are more and more respected by the public at large, and exert a more decided influence in society. Those who a few years ago earnestly opposed, or affected to despise, are now compelled to honor both the sentiments and position of a denomination whose growth they have watched, often with solicitude, sometimes with envy.

But I too find fault with Baptists. I too will condemn them. They have not always been true to themselves. They have not respected themselves as they should. This has been one of their chief faults. While they know that the truth is with them, they have coveted the wealth, style or standing of others, with a tacit acknowledgment of their own inferiority. Let them be instructed and know that the church of Christ is not to be measured or valued by external conditions, but by purity and moral power.

Another fault is that Baptists are not Baptists enough. They do not enough proclaim their distinctive sentiments; do not make pro-

minent the truth on which they stand, and unto which they have attained, but which does not enter into the church life of other denominations. There is little need of being offensive. Self-laudation will be folly. Sectarian sentiments, as such, are worthless. To defame others, is both unwise and unjust. But those who have attained to a clear conception of gospel truth, are bound by every consideration of Christian responsibility to teach that truth clearly and constantly.—*National Baptist.*

## Biographical.

For the Christian Messenger.

### Memoir of the Rev. William Chipman.

By J. M. CRAMP, D. D.

William Chipman was born in Cornwallis, Nov. 29, 1781. His father, William Allen Chipman Esq., was many years a member of the First Cornwallis Church, in which he held a high and honorable standing. He died Dec. 28, 1845, in the 89th year of his age, leaving a large number of descendants, many of them members of the church of God.

The conversion of William Chipman occurred when he was sixteen years of age. He was baptized by the Rev. Edward Manning and joined the Cornwallis church.

His own deliverance from sin filled him with such joy and thankfulness that he anxiously longed to be the instrument of rescuing others, and manifested in various ways the earnestness of his soul. He presented the claims of religion to his young associates in strains of fervent entreaty. His exhortations at the public exercises were frequent and impassioned, and probably his brethren saw in him, even at that early period, the germs of the future ministry. But his actual engagement in the work was deferred for many years.

Mr. Chipman was an active and useful member of the church, and no doubt rendered much aid to its pastor. His fellow-members discerned in him qualifications for christian labour, and frequently availed themselves of his help, to the advantage of the cause of religion and the extension of its influence. He became one of the deacons of the church, in which office he attained "a good degree," and enjoyed the affection and confidence of the brethren.

Our brother was extensively engaged in mercantile affairs for upwards of twenty years, and had acquired considerable property, which, however, was afterwards lost, though not by his own fault. The difficulties occasioned by that calamity infused bitterness into his cup for a lengthened period. Yet it was doubtless one of those sanctified sorrows which often constitute a large portion of the christian man's history. Whom the Lord loveth he chasteneth.

Business talent was early developed, and brought Mr. Chipman into public notice. He officiated as Clerk of the Peace for Kings County for sixteen years—from 1822 to 1828. The knowledge and experience gained in that position, enabled him in after life to render essential services to persons who sought his advice in regard to the management or ultimate disposal of their affairs, or for the purpose of settling differences. He often prepared for them such documents as were required, and which were always correct, full, and safe. He was also, for some years, Captain in the Militia, and in that capacity was greatly esteemed and respected, both by his brother officers and by the men.

Having been licensed by the church to preach the gospel, Mr. Chipman's labours proved generally acceptable, and he came to the conclusion that it was his duty to give himself wholly to the work. He accepted the invitation of the Second Cornwallis Church, which was formed in 1828, by the dismission of fifty members from the First Church, to become their pastor. His ordination took place, March 19, 1829. The sermon was preached by the Rev. T. S. Harding, from 2 Tim. iv. 2—"Preach the word." Father Manning said that it was "a most pungent sermon." The ordination prayer was offered by Father Manning, and at the

close of the service (his journal is quoted) he "addressed this affectionate people of his former charge, and took leave of them. There were many tears shed."

Mr. Chipman's ministry was much blessed to the enlargement of the church. There were considerable additions in the first year of his pastorate, and some were added every year afterwards, till 1834, when a powerful revival was enjoyed, during which seventy persons were admitted to fellowship. There had been some trouble in the church previously, which was referred to in the Report presented to the Association. It reads thus:—"Notwithstanding the arch enemy of souls has thrust sore at this church in years that are past, endeavouring to sow discord among the brethren and to rend the body—the effects of which have been seriously felt, and the sad leaven not yet fully eradicated from every breast—yet the public worship of the Lord has been well attended, and some manifestations of divine mercy, afforded from time to time—and the body of the church has been in a good degree united in love. Of late, that God who is rich in mercy has been pleased to manifest his love to the display of his sovereign grace in the salvation of immortal souls. Seventy had been added by baptism. The subjects of this work have been from the child of eleven to the man of seventy-two years. The work has been carried on without noise or confusion. The still small voice has spoken too plainly to be misunderstood and too powerfully not to be regarded."

In the year 1839 there was another display of God's power and goodness, and eighty-nine persons "gladly received the word" and were baptized. Mr. Chipman furnished some interesting details in a communication to the *Christian Messenger*, from which the following extracts are taken.

"Letters were written by the church to several ministering brethren, who kindly came, with three of the students from Horton Institution, it being during their vacation; and the Lord I trust came with them. Some of these brethren were with us but a day or two, others remained through the week, and the students longer, the result has been most glorious. During the first week there were general and heartfelt confessions by the church of their backslidings from God. The congregation increasing, the attention was most so, and deep feeling was manifest on the minds of those without. It soon became evident beyond all doubt, that the set time had come to favour Zion, and that God was making a display of his power and grace, in the salvation of souls, in opening and blessing his own appointed means. There are some circumstances connected with this blessed work of the Lord, peculiarly interesting. Among the first twenty-two baptized, twenty of the number were youths: fourteen of them were Sabbath Schoolers. The work has been powerful and extensive throughout the valley, and there are many more now deeply impressed, and looking towards Zion. The prospects, therefore, are still encouraging, and we look for a much greater enlargement of our borders."

Two years afterwards, after a protracted season of spiritual drought, the Lord fulfilled his ancient promise, and "poured water upon him that was thirsty, and floods upon the dry ground." The particulars of that gracious visitation have not been preserved. They are doubtless fresh in the memory of many members of the church. They had the joy of welcoming eighty-eight converts to their communion.

Once more a rich blessing descended. During five years the church had received no increase, while death and discipline had removed upwards of thirty of its members. But the breaches were repaired. The church exclaimed with grateful astonishment, "Who are these that fly as a cloud?"—and rejoiced in the accession of sixty-seven members. Writing at the commencement of the revival Mr. Chipman said, "The church is much revived, and backsliders have returned to God and their brethren, some of whom, especially, have afforded us much consolation; and seven-teen willing converts were immersed last Sabbath, and received the right hand of fellowship into the church in the presence of a very numerous and solemn assembly. Our meeting-house was crowded full to overflowing, and

many had to leave for want of room. Many more have already obtained hope in Christ, and others are under serious and deep exercises of mind in reference to their future well-being. The work of the Lord, we trust, is gradually advancing, and we are humbly hoping for a more plentiful harvest of souls." His expectations were realized. Nor did the heavenly influence subside as on former occasions. In the last two years of his pastorate twenty additions were reported, and the first year of his successor's labors was signalized by the conversion of upwards of one hundred persons.

The life of the pastor labouring thirty years continuously in one place furnishes few incidents to the biographer. The history of a month is the history of the whole time. It is preaching twice or thrice on the Lord's day, and several times, at out-stations, probably many miles distant from home, during the week. It is the visitation of the families of the flock, with a view to their spiritual welfare, collectively and individually. It is the training of young converts in the knowledge of the truth and the practice of holiness—correcting their mistakes and guiding their steps. It is the instruction of the ignorant, and the excitement of the energies of the slow and the slothful. It is the direction of gifts into appropriate channels of usefulness. It is rectifying the impressions of the wrongheaded, and striving to pacify the querulous and the discontented. It is patiently listening to all manner of statements, questions, and complaints, and laboriously endeavouring to answer so discreetly as to satisfy all and offend none. It is attempting to untie hard knots and to pour light into dark corners. It is "warning them that are unruly, comforting the feeble-minded, and supporting the weak." It is pouring the oil and wine of consolation into the wounds of sufferers, and smoothing the pillows of the sick and the dying. It is cheering the pilgrim on his passage over the river. It is the celebration of marriages and the burial of the dead. And in all this there is an amount of care, and anxiety, and doubt, and fear, and grief, and other emotions, some painful, some pleasant, connected with a constant wear and tear of the system—of which few persons have any conception.

"'Tis not a cause of small import  
The pastor's care demands."

That our venerable friend discharged the aforesaid duties, to the best of his ability, with conscientious diligence, and generally to the satisfaction of the church, is known to all concerned. They always found him ready to meet their reasonable wishes and supply their wants. He was "willing to spend and be spent for them." They did not repent of following his advice, nor did he reprove them unnecessarily. His presence in the house of mourning was hailed with joy and thankfulness. He was at once tender and faithful, fatherly and firm. He might adopt without presumption the impressive language of the apostle Paul in his first letter to the church at Thessalonica. (1 Thess. ii. 3-12.)

The blessing of God rested on his efforts. There were some difficulties—and some storms—and trials of various kinds—the common lot of christian pastors. But the results were in a high degree encouraging. When the church was founded, there were fifty members;—when Mr. Chipman resigned the pastorate, there were three hundred and fifty-two. There had been four hundred and twenty-five baptisms during the pastorate. And it is remarkable, that the additions of the last three years were nearly double in number those of the first three. In the first three years forty-four were added to the church; in the last three, eighty-seven. Thus the Lord honoured his servant to the last.

Mr. Chipman was seventy-seven years old when he relinquished his charge and gave up the reins of government to his successor, the Rev. E. M. Saunders, A. M., the present pastor of the church. He surrendered his post with graceful humility, and cheerfully aided and co-operated with Mr. Saunders as long as he was able—after tendering such advice and encouragement as young pastors need and know how to appreciate.

In the prosecution of his ministry Mr. Chipman was strenuous in the maintenance of that view of evangelical orthodoxy which is usually called "Calvinistic" and to which our denomination generally adheres. He could