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"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

The Flowers.

The flowers have faded; their smile of gladness
No longer maketh the meadows gay,
And Nature weareth an air of sadness
That things so beautiful fade away.

No more the sunbeams, at morn returning
To glad Creation with heaven's light,
Upon the flowers, to gems seem turning,
The dewdrops fallen from eyes of night.

No more their fragrance comes o'er us stealing,
To soothe the sorrows which cloud our way,
When evening bringeth its solemn feeling,
As night succeedeth to closing day.

They have not perished, though faded from us,
The shroud of Winter enfoldeth them:
Yet faith assureth with blessed promise,
That Spring shall wake them to life again.

And they who faded, whose memory only
Is left to tell us that they have been;
Those forms of beauty, that low and lonely,
Lie wrapped in the slumber of death serene.

They are not perished, a Spring supernal
Shall dawn in glory and they shall be
Clothed in the fullness of life eternal,
From all their sorrow and sin set free.

Their smile has cheered us in hours of sadness,
Their presence brightened our clouded way,
But silent now is the voice of gladness,
And long they tarry from us away.

Yet on those shores where life's stormy ocean,
Shall roll no billows of care or pain,
Where stilled forever its wild commotion,
We hope to meet them with joy again.

E. E.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD V.

From A. D. 1821 to A. D. 1828.

LETTER XXX.

ADDITIONAL INFORMATION RESPECTING THE CHURCH
AT RIVER PHILIP.—MEMOIR OF JOHN HULL.

My Young Friend,

Before I commence the history of this period, I will give you some further account of the church at River Philip, which has been kindly furnished me by Dr. Tupper, in the following communication:—

"My first visit to River Philip was made on the 19th day of February, 1818, when there were comparatively few people resident in that region. I was accompanied from Amherst by our late esteemed brother Timothy Weatherbe, who took me to the house of his father, the venerable Jonathan Weatherbe. With this family I then formed a pleasing acquaintance. From them I subsequently received much kindness and assistance. At this place, and at Westchester, an adjacent settlement, I tarried for some days, and preached a number of times. I became much interested in the welfare of the people; and they expressed an ardent desire that I should visit them again, when my engagements would permit.

"Accordingly, on the 26th day of Feb. 1818, I renewed my visit to them; and was received with manifest joyfulness. Meetings were well attended, and a serious concern about spiritual things soon became apparent. Some who had previously obtained hope in the Saviour, were excited to the discharge of Christian duty, and some were hopefully brought to the knowledge of the truth. In consequence of engagements previously made, my stay was short. Before my departure, however, I baptized four persons at River Philip; of whom Jonathan Weatherbe and his son William were two.

"About the middle of July I spent some time in the two settlements named above. It was cheering to perceive that the gracious influence manifest in the February and March preceding still continued. During my visit at this time two were baptized by me at River Philip, and five at Westchester. These united with the same church.

"On the 11th of October following I met the church at River Philip in conference. Two persons were accepted for baptism, which they received on Sabbath the 12th. The Lord's Supper was also administered. It was a season of deep solemnity, and of much joy. On the next day four more were added by baptism at Westchester.

"Brother David Harris, who was a faithful and successful Missionary, by whom, if I mistake not, the church was organized, visited them at times, and baptized some persons. By these the number added that season was increased to twenty-four.

"From this sketch it appears that this work of grace was gradual and continuous. Though the cause has not progressed in that place as might have been hoped for, yet I trust a large proportion of the persons then gathered in,—a few still remain—are now in the bright mansions of glory.

"At the commencement of the year 1819 I took the pastoral charge of the church at River Philip. Amherst, however, being the principal field of my labor, I removed thither in the spring of the year 1821.

I add a remembrance of subsequent labor at River Philip. Tarrying one night at the house of my beloved brother Timothy Weatherbe, I awoke with an awful sense of the dangerous state of the unconverted. As I supposed there were several such persons sleeping in the house, I felt constrained to call up the family. I gave each individual a most solemn admonition, and engaged in fervent prayer for them. The warning was received with apparent seriousness; but I was not aware that any saving efficacy attended it. Some years after, however, a sister of bro. Weatherbe's pious wife professed faith in Christ; and stated that the impressive warning received at that time; under such peculiar circumstances, was the means of making a deep and abiding impression on her mind, and leading her to flee to Christ for refuge. Some may regard such a course of conduct fanatical, but I still consider it accordant with the apostolic injunction. "Be instant in season, out of season."

The Period which I am now entering on comprises but seven years, and is more barren of incident than some of the preceding. But it appeared to me desirable to adopt the present division, as our educational operations commenced in the year 1828, and naturally introduced us to a new scene, which will require distinct and careful description.

There were but five ministers ordained in this period—the brethren George Richardson, Israel Potter, John Hull, Alexis Caswell and Richard McLearn.

John Hull was ordained at Wilmot, the day after the meeting of the Association, June 28, 1826. The services are thus described in the Minutes:—"Sermon by Elder R. Davis; questions by Elder J. Munro; charge by Elder T. H. Chipman; consecrating prayer by Elder Manning; right hand of fellowship by Elder Nutter; concluding prayer by Elder Hull."

Having been appointed Messenger to corresponding Associations in the U. States, Mr. Hull discharged the duty, and the result was that he left the province and spent the short time allotted to him in the service of several churches in the State of Maine. It pleased the Lord to call him home at the early age of thirty-one. He died at Livermore, Maine, Aug. 13, 1829.

A Memoir of Mr. Hull, principally written by Elder Nutter, was inserted in the "Baptist Missionary Magazine" for January, 1832. The following interesting particulars are extracted from it.

The subject of this notice was a son of Mr. Samuel Hull, of Manchester, near the gulf of St. Lawrence, in Nova Scotia. Hewas born in the year 1768. His father is a respectable farmer, residing on his own estate, which is situated on the banks of the Chedabucto Bay; one of the most delightful situations in the county of Sydney. He was brought up under the instructions of the most kind and tender parents, whose solicitude for the happiness and morals of their children was unwearied. There were but few schools in that section of the province, and those not very regular nor conducted by masters the competent. Hence though our young friend possessed the finest capacity, and an inclination for research, he was circumscribed in his attain-

ments in his juvenile years. His education was limited to reading, writing, and arithmetic. Had he possessed those facilities which are necessary for the attainment of a knowledge of literature and the sciences, he might have become eminently distinguished, and his usefulness under the blessing of God, might have been much greater. He was brought up in the midst of Roman Catholics, and persons of the English establishment. His father was of the latter, and was unacquainted with experimental religion. He has since professed a saving and vital interest in the Lord Jesus Christ.

Our departed brother was brought up strictly to observe the Sabbath, and in other moral habits. Reading the Scriptures, and the conversation of his parents on Sin and a future state, often produced very serious reflections, and sometimes great anxiety of mind. By death and other solemn events, he was at times very much alarmed; but no real abiding impression appears to have been made on his heart, until 1819, when the Lord was pleased, in rich grace to display His power and mercy in the salvation of a great multitude of precious souls, in that and other settlements around the Chedabucto Bay. Our dear brother was one of the subjects of that revival. The writer of this notice had the unspeakable satisfaction of visiting that section, as a Missionary from the Nova Scotia Baptist Association, during that reformation; and was honored with the privilege of going into the water-grave with many of those who put on the Lord Jesus, by being baptized in his name. It was at this time that he first became acquainted with Mr. Hull and his family. So far as an account of the exercise of his mind and the disclosure of his sentiments would testify, there was no room to doubt, that the Holy Spirit had renewed his heart. Notwithstanding his general moral character previously, he had a discovery of his heart, as deceitful above all things, and desperately wicked. He condition appeared wretched—without hope, and without God in the world—his could discover no probability of escaping the wrath to come? After praying, reading, watching, and every act of a religious and devotional kind; the law and justice of a Holy God appeared against him, in all its severity and spirituality demanding satisfaction. Instead of satisfying its demands by his own exertions, his efforts of that kind only served to discover how infinitely deficient are the works of man, and how unholy are the best efforts of the human heart. "Sin by the law wrought death in him." Shut out from all hope of acceptance by the works of the law, or by sincere obedience, his sole cry was, "God be merciful to me a sinner." Like the disciples on the way to Emmaus, his eyes appear to have been holden that he could not see the Saviour. Hence he sought some one to lead him by the hand. Every false refuge now began to fail, and he contemplated his appearance before the tribunal of a Holy God, with great anxiety. He felt as a man about to give up the ghost, and resign his spirit into the hands of an angry God. He realized himself as a hopeless sinner, whose righteousness was as filthy rags; and his heart altogether as an unclean thing. Conscious of a depraved mind, as a fountain of corruption; and the atrocious nature of original sin, he was ready to give himself up in despondency. But when every other help had failed, God was pleased in mercy, to open to his view the Gospel method of Salvation. Christ as a Mediator between God and man, appeared to him as a most sure, and glorious remedy. Attracted by the love and beauty and divine perfections of the ever blessed Redeemer, his heart was filled with holy delight, as he resigned his soul to Him as his Rock, Fortress, Shield and high Tower. God's plan of saving sinners, by his only begotten Son, appeared to him most wonderfully adapted to the condition of fallen man; and he was ever after uniformly satisfied with the Gospelscheme of reconciliation; and frequently declared that he did not wish it altered in one item; and wondered that every man of understanding did not fall in love with the Gospel and its Author. From this time forward he enjoyed a settled hope in Christ as his Surety, and unchanging Friend. Sin and worldly gratification, from this time seemed as vanity and vexation of Spirit. His soul fed on more substantial food. The blessings of religion were as the bread and waters of eternal life. In the sanctuary of God, in which he would rather be a door keeper, than to dwell in the tents of sin, he daily sought to enjoy this substantial food.

Until the revival in which our brother was brought to the knowledge of the truth, there was no evangelical religious society in the vicinity where he resided. A few old professors who resided in the town, now concluded to organize a church. The principal features of this society were according to the congregational order; but so modified, as that Congregationalists, Baptists, and followers of Mr. Henry Allot, might unite. These persons, with a considerable number of the new converts, including Mr. HULL, composed the first church, embracing Evangelical doctrines, which was formed in the County of Sydney. Many of the members were baptized by immersion; but not having been fully instructed in the order of Christ's visible church, they con-

cluded to unite with this people. Mr. H. himself embraced, and warmly defended, the principles of Pædo-baptism. The writer of this notice had several friendly and interesting conversations with him on the subject of baptism. MR. HULL, very early after he was brought to the knowledge of the truth, was deeply engaged in promoting the cause of religion, and took a very active part in the social meetings in the vicinity where he resided. The friends of the Gospel looked to him as one whom they believed destined for usefulness in the church, and in the world. His communications were very spiritual and deliberate; and indicated far deeper knowledge than could have been expected in a person so young, and laboring under the disadvantages arising from the want of that general information, and progress in religious experience, which are so desirable in one who publicly addresses the community. But his good judgment and ready discernment, seemed to supply the want of every qualification. So far as I have information, he had no design at this early stage of his religious career to engage in the work of the ministry. Professors of religion constantly encouraged him to preach from some text of scripture; to which he at last consented; and these exercises were so satisfactory, that the church to which he belonged, gave him their approbation at a very early period. For some short time his labors were principally confined to a few towns in the neighbourhood where he lived. But in 1821—less than two years after he professed religion—he visited Cape Breton, and preached the gospel on that Island, where Christ was little known. He travelled near the whole length of the Island on the north shore; and God owned his labours in many places in that region. He also extended his ministry round the extensive Lake called *Le Bras d'Or*, and to the town of Sydney, the principal harbor on the Atlantic shore. In this route he experienced many deprivations, as the people were generally very poor; and he possessed but a very slender constitution. These inconveniences, in addition to his incessant labors in preaching and travelling on foot, (as there were no roads fit to ride except in a few places) brought on those complaints which eventually terminated his useful life. His soul was so imbued with the love of Christ, and that benevolence which is peculiar to christianity, and which desires the salvation of immortal souls, that he "counted not his life dear, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God." While his labours were incessant, amongst a people who were almost wholly unacquainted with the nature of vital religion, they were also extensively successful. Revivals accompanied his ministry in many places; and many precious souls were born into the kingdom of our Lord Jesus Christ.

For several of the last months of his stay on the Island of Cape Breton, he resided at Sydney where was a church, the fruit of his ministry. He confined himself to this place on account of the reduced state of his health; principally as he could here procure medicines and other necessaries which were important for his comfort. Not being able to travel and preach as much as formerly, he gave increased attention to reading and studying the word of God. He was led to review his doctrinal sentiments; and became thoroughly established in the Calvinistic system, of which he was not fully satisfied before in every particular.—The doctrines of grace were, henceforward, his theme and delight; in which he continued until death. Up to the time of which we have been speaking, he had many doubts and scruples as to the validity of infant sprinkling, as an ordinance of Jesus Christ. But the difficulty of renouncing a sentiment, which he had avowed, and the thought of separating from religious friends, with whom he had good fellowship; in addition to which, the thought of being charged with versatility, operated to counteract the influence of truth on his mind. But the new views of doctrine which he had embraced, exhibited by their light the inconsistency of infant baptism, as coming in direct contact with the covenant of grace, and the Spirit in regeneration. After laboring under severe trials, while contemplating the consequences of his new sentiments, when allowed; and making the subject a matter of prayer, he came to the determination of declaring to the church his present views. Accordingly he communicated the subject to them; and told his reasons from the word of God. Though a good deal of excitement was produced, they still desired him to labor with them as much as his health would permit. Baptism from this time became a subject of considerable inquiry and conversation; and a number embraced the same views with himself. As there was no Baptist preacher on the Island—nor any where near—Mr. Ezekiah Hull, then a licentiate in Baptist connexion, in agreement with the desires of his brother, and a number of other persons, requested the Nova Scotia Missionary Society, to send a Missionary to that place. In compliance with this request, Elder Joseph Dimock was sent. He visited Sydney, Cape Breton, in the fall of 1825, and administered baptism to Mr. John Hull, and such

1798.

James
Hull

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