

of the congregation to the magistrates, who fined them. This was repeated several Lord's days; but they secured the preacher by breaking a hole in the wall, so that he could stand in a room of the adjoining house, and preach without being seen. Thus their enemies were baffled. The opposition becoming more violent, they adopted another course. They nailed up the doors of the meeting-house, and "we were fain," the record states, "to meet in the lanes and highways for several months."

Another interval of tranquillity was enjoyed. They invited Mr. Thomas Hardcastle, who had been preaching some time in London, to become their pastor. He was in prison when the invitation reached him. After his release he visited the church, and subsequently accepted the charge, in 1671. In that year they procured "the meeting-house at the lower end of Broadmead, where the heretics called Quakers had formerly used to meet; it being four great rooms made into one square room, about sixteen yards long and fifteen yards broad." There Mr. Hardcastle preached upwards of three years without disturbance.

But in 1674 there came a new bishop to Bristol, "one Guy Carleton"—"though aged and grey, a violent man against good people that separated from that which he called the church." . . . he resolved to destroy all our meetings, and said he would not leave a track of a meeting in Bristol; but would make us all come to church, as he called it." With him was leagued George Hellier, a lawyer, who took up the trade of an informer, and found it more lucrative than his profession. He spent the Lord's-days in going from one meeting-house to another, in search of prey. His chief object was to seize the minister, partly in the hope of suppressing the meetings thereby, and partly for the sake of the heavy fine. Mr. Hardcastle was apprehended Feb. 4th, 1675, and committed to jail for six months. But the meetings were not discontinued, although arrests took place nearly every Lord's-day. In order to protect the preacher a curtain was prepared, by which, when drawn, a portion of the room was separated. About fifty persons could sit behind the curtain, the preacher being placed among them, undisturbed. Care was taken that a number of "women and maids" should sit on the staircase, "so that the informers could not quickly run up." By this contrivance, whenever Hellier and his minions were approaching, notice was given, the curtain was drawn, the service ceased, and the whole congregation, according to a preconcerted arrangement, commenced singing a psalm. When the informers entered at such a time, they were utterly confused. It was impossible to tell who had been preaching; and singing psalms was no crime. But "justice had fallen in the streets," and they rarely failed to drag away some of the congregation to prison, and to procure the infliction of fines upon them.

The remainder of the narrative must be reserved for another letter.

Yours truly,
MENNO.
From my Study,
Feb. 27, 1858.

Christian Messenger.

HALIFAX, MARCH 10, 1858.

The late Father Crandall.

THE decease of the Rev. Joseph Crandall, communicated in our last, will awaken recollections of times past in the minds of not a few of the people of God, still lingering on the borders of time, in both Provinces. When we first knew Father Crandall, some thirty years ago, he was at the commencement of a vigorous old age, and since which he has done good service in his Master's vineyard, although the prime and chief portion of his ministerial success was near its commencement, when with so many of his brother labourers, now with him reaping their eternal reward, he preached the gospel through the length and breadth of Nova Scotia and New Brunswick. He has gone to sleep in a good old age, and his works of love and mercy will long embalm his memory in the hearts of hosts of Christ's people throughout the land. Although his labours for very many years past have been chiefly confined to the sister Province, his occasional appearance at our Associations or other public meetings, must have made very many of our readers well acquainted with his presence, which was venerable and commanding in no ordinary degree, as well as with the pure and unadulterated words of truth and soberness

which flowed from his lips with the persuasive earnestness which so eminently distinguished the early Fathers of our churches.

Father Crandall was a native of Rhode Island, but in the year before the American Revolution, while he was quite a child his parents emigrated to this province and settled at Chester. His mother appears to have been a pious christian woman and although he was deprived of her wise care and judicious oversight at the early age of thirteen years, yet her counsels seem to have remained with him and exercised a salutary and controlling influence on his future life. The remark she made when on her death-bed seems to have had an enduring place in his memory. "I am going to my Saviour," and added, almost as if with a prophetic glance into his future career, "Joseph, the Lord has a great work for you to do when I am dead and gone." The impressions given by early training and maternal instruction appear to have produced a powerful influence for good on his youthful mind.

The preaching of Henry Allen, Handley Chipman, and Harris Harding at Chester, soon after his irreparable loss, seems to have matured the seed already sown in his tender mind; and produced strong convictions of his own sinfulness and lost condition, without a personal application to the Saviour of sinners. Soon after this having occasion to visit Onslow, he attended some meetings which were being held there by the late venerable Harris Harding and Joseph Dimock. He was there enabled to discover his own interest in the work of human redemption by Christ Jesus, and without hesitation commenced proclaiming to others the way of life and salvation. His appeals fell on the people with much force and effect. Although he saw it to be his duty to engage in the glorious work of the gospel ministry, yet being deficient in what was considered the necessary educational qualifications, he hesitated for some time giving himself wholly to his Master's service. He went to Liverpool for the purpose of holding a series of meetings with Messrs. Payzant and Harris Harding. Here he preached with great power and success, and here he seems to have first taken his stand as a regular preacher of the gospel. After this, Mr. Crandall laboured at Chester, Windsor, Falmouth, Horton, Cornwallis, Onslow and Amherst, and at Sackville, N. B. At each of these places great good was done, and many sinners were converted. At Sackville, however, a more remarkable blessing followed his labours. Here he was publicly ordained and set apart to the ministry of Christ, nearly sixty years ago, and here and at Salisbury he has laboured more or less from that period to the time of his death. At various times he has been engaged in extensive itinerant labours in New Brunswick, Nova Scotia, Prince Edward Island, and in Maine.

On Lord's-day, the 7th ult., he attended public worship for the last time. He stood up, supported by a brother on each side, and spoke at some length, admonishing the church to be faithful, and dwelt feelingly upon his approaching departure for the mansions of glory.

In the above account of Father Crandall we have made free use of an article which appears in the *Christian Visitor* of the 24th ult., together with a letter from Mr. J. S. Colpits, with whom we believe he had been living.

The following letter, referred to in our last, was written by him in 1810, and adopted by the Baptist Association then holding its annual session at Sackville, N. B. :-

Circular Letter to the Churches which compose the Nova Scotia and N. B. Association, the Elders and Messengers send Christian Salutation:

Beloved Brethren,—God, of his abounding mercy, has favoured us with another very happy and refreshing season, in this our annual meeting. The happy and reviving accounts, contained in your Letters, have enlarged our Hearts towards Zion, the City of our God. Truly, the Lord is good to Israel; the Lord has done great things for us.

Brethren, we send you a few thoughts which bear on our minds, upon the important subject of obedience to the commands of the King and Head of Zion. We find his authority unquestionable, and all his laws are perfectly right, and pleasing to the willing and obedient. The Old and New Testament contain every thing that is the mind and will of God concerning us.

Are we not guilty before God for the sin of omission? Even of those known duties—such as that of prayer: does not our Lord command us to watch unto prayer, and to pray, and not to faint?—Also, to search the Scriptures: does not the example of the Captain of our Salvation call upon us to take the whole of the Armour of Righteousness in this day of great events?

Have we not been under the cloud of Antichristian Darkness, respecting the visibility of Christ's Kingdom? Have we not possessed an

unchristian accommodating spirit towards those of our Brethren in the visible Kingdom of Anti-Christ? Have we not by our disobedience to the Laws of our King held up our Brethren's Hands in disobedience, by admitting them to commune with us.

Friends, let us consider that the voice of inspiration is calling on all that love our Lord Jesus, to come out of Babylon, lest they partake of her plagues.

Dear Brethren, we trust God has, in a measure, opened our eyes, and yours also; and we hope God will increase our knowledge of the Scriptures; and enable us to walk in the footsteps of Jesus, and bear our Cross day by day, and then we shall wear our crown of rejoicing.

O Brethren, how our hearts ought to rejoice to see such a cloud of witnesses arising for the visibility of Christ's Kingdom! We trust that it will soon be the case that we shall all see eye to eye, all speak the same things, and all be perfectly joined in one mind and in one judgment, so that it shall not be said: "Know ye the Lord, for all shall know him, from the least of them to the greatest of them."

Let us then remember we are not our own, but the Lord's: bought with the price of blood, redeemed from the earth, and we ought to have new motives, new desires, new affections; and ought to shew, to the world around us, that we are christians. Let us remember what our Lord said to his disciples: "He that hath my commandments, and keepeth them, he it is that loveth me; and he, that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him."

And now may grace, mercy and peace, be multiplied, through the knowledge of God the Father and Jesus Christ our Lord, to whom be glory and honor, world without end. Amen.

At the formation of the Association at Granville in the year 1800, Father Crandall preached the first sermon from Zech. xvii. 3.

We trust we shall ere long be favoured by some competent hand, with an enlarged memorial of the life and labours of those noble and self-devoted men, who were, under God, the founders of the Baptist Churches in these Provinces.

We perceive by the *Wesleyan* of the 4th inst. that our Methodist brethren have procured an Act of the New Brunswick Legislature, for establishing and incorporating a Collegiate Institution in connection with the Academical one at Mount Allison. The measure is one which reflects great credit on that large and respectable Body, and which the growing wants of the community would seem fully to warrant. The demand for Education from its lowest elements to its highest proficiency is daily and hourly becoming more stringent and imperative in these rapidly increasing Provinces. A large portion of the supply of this demand could not be in better hands than those of the numerous Denominations who are thus vigorously coming up to the work. Their enterprise will ensure the best wishes of every friend of enlightened instruction and evangelical truth. The locality chosen is, we think, highly judicious as regards the wants of both Provinces.

As the Baptist Denomination may be said to have led the way in founding a collegiate Institution upon purely popular principles, we may naturally be supposed to feel a deep interest in the subject, and be allowed to add a few words on the present somewhat critical position of our own College. Several communications appear in our present pages on this important question, to which we would call the earnest attention of our readers. They must of course form their own judgment, as to the value or the feasibility of the measures proposed by the various friends of the Institution. One thing, however, is abundantly plain—that some speedy and effective plan must be adopted to supply our insufficient funds, and place the College upon a basis which shall raise it above the recurrence of a crisis like the present. The thing can, and we are well assured will be done; but it should be done promptly, vigorously and effectually. Let the good example of our Methodist brethren provoke us to the work.

By our late English papers we perceive that the contest which has been carried on for these some years past in the Kingdom of Sardinia, between the civil and ecclesiastical Powers, is still kept up with unabated vigour. Count Cavour, the liberal and enlightened Prime Minister, is manifesting no small share of wisdom and energy in promoting measures of reform in Church and State, which well entitles Sardinia to be considered almost the only state in Continental Europe, which is really striving to disenthral itself from the shackles which the twin curses of despotism and superstition have so long entailed upon it. In this noble enterprise he seems to be fully sustained by Victor Emanuel, the king, who, we may hope, is actuated by a more noble ambition than that of transmitting to his successors the blind submission of a nation of serfs. The Priesthood, in accordance

with the inherent policy of their order,—that "Ignorance is the mother of devotion,"—are, with few exceptions, arrayed in open and bitter hostility to every measure which tends to the liberty or enlightenment of the people. Whether the progress of public opinion will finally lead to their throwing off entirely their subjugation to the Papal yoke, we are scarcely yet able to judge, although many circumstances would induce the hope that so desirable a consummation is not far distant. The Ecclesiastical power is still sufficiently strong under unrepealed laws and long established customs, to vex and harass those who forsake the Romish creed for a more scriptural faith. This they are also enabled more readily to accomplish from the caution and deliberation which the Government evince in the introduction of reformatory measures—a policy highly commendable, although necessarily accompanied with some amount of present evil. Hitherto the great bans of all the continental attempts at reform in Political or Religious matters, has been a blind precipitancy, ending in sudden revolution, and doing infinitely more harm than good in its reaction. Sardinia is the sole exception, and it will be the fervent hope and prayer of every enlightened christian, that the experiment may end in her complete release from the chains of a blind superstition, and the establishment of a sound, vigorous and constitutional Government.

Parliamentary Reform is one of the principal subjects that is just now agitating public opinion in England. Lord Palmerston, it would seem, is pledged to bring in some measure for effecting it, during the present session of Parliament, although it is generally supposed that it will be by no means an extensive—possibly an unsatisfactory one. In many of the public prints the question of the Ballot is much canvassed. It is a very favorite project with many, and is acquiring popularity. Looking at its working among our Republican neighbours, we doubt whether it is so perfect a piece of machinery as some imagine. The Ballot and universal suffrage seem far from working as yet, some reforms in the Great Republic, which as English subjects we are accustomed to consider as the very basis of the superstructure of Constitutional liberty. With all the perfection of their Representative system, and the Ballot Box to boot, Slavery is growing more rampant and exacting throughout the Union, and to support its unhallowed claims, we sometimes find the Boxes filled with sham votes.

A Telegram on Monday from New York informs us of the arrival of the *Europa*, with news from England to the 20th ult. The British Ministry were defeated on the second reading of the Conspiracy Bill, by a majority of 19. News from India favourable. The proposition to bring in a Bill to alter the government of India has been granted by a large majority.

Some of our readers may have expected us to give a more full report of the speeches delivered in our Houses of Legislature now in session. We have ourselves been desirous of doing so, but as our columns have been so well filled with other matter and the official reports of the debates are so long after their delivery before making their appearance that it has appeared to us more desirable that we should keep our readers posted up in what is actually done than what is merely said. The only subjects of a public nature which have elicited any thing like debate are those on the Mines and Minerals and on the change proposed in the Legislative Council. The latter question has been dragging its slow length along for several days past. The speeches have not been of a party character. Some supporters of the Government are opposed to the Bill, whilst some have advocated the change. On the other hand some of the Opposition, as may be seen from our reports, have sustained the present Council, and consider any constitutional change undesirable, whilst others would have the Elective principle applied to the whole forthwith, and others again would have the Legislative Council entirely abolished and leave the House of Assembly to do all the work of legislation. The principal argument urged in favour of the measure is that the popular element would be increased by making the Council elective. The main objections to it have been that the Council, if chosen by the people, would become a rival to the Assembly, and would unsettle the constitution, without knowing what other effect it might have in interfering with the acts of the representatives in the other branch.

Since the above was in type we find the vote of the Assembly on the Legislative Council Bill was taken on Monday evening. Mr. Locke's amendment for abolishing the Council was negatived by 43 to 9. The Hon. Speaker then—the House being in

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