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"Not slothful in business: fervent in spirit."

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WHOLE SERIES.
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Poetry.

For the Christian Messenger.

Two in Heaven.

There mingle with my musings
Of seasons that are fled,
With sacred recollections
Of the absent and the dead,
The image of a maiden,
One, grave beyond her years,
And of one of fewer summers
Of lighter hopes and fears.

Hers was a youth that promised
So much of earnest life;
We hoped the mind so thoughtful
Would bravely meet the strife.
And much to love there rested
Upon her fair young face,
And shone upon her action
In quiet maiden grace.

And she whom fewer seasons
Had touched with less of care,
Leaving the bloom of Spring-time
Alone remaining there;
The foot just pressed the threshold
Of earnest life, and high
Would the bosom throb with pleasure,
The soul light up the eye.

Sharing each youthful pleasure,
Sharing each youthful woe,
They drank life's gushing fountain
When its waters purest flow;
And when the one was taken,
Not parted long were they,
It seemed that the self-same seraph,
Came to bear her friend away.

They come no more to gladden
The hearts that sorrow o'er
The absence of a loved one.
They shall taste life's joys no more;
But they roam the plains of heaven,
Where the rays of glory rest,
That gild with fadeless beauty
The mountains of the blest.

Not dead,—I cannot see them
As stilled in death they lay,
I can not make them kindred
To those silent forms of clay;
But often midst my labor
They come to me again,
As they filled their wonted places;
And I wish them living then.

But 'tis better—it is better—
They shrink at ill no more,
They have reached the tranquil city
On the far-off shining shore;
They sing the songs of heaven,
They learn of Him who died,
And they dwell where joys eternal
Like murmuring waters glide.

For the Christian Messenger.

On the death of Mrs. Gideon Beardsley, Green- wich, Cornwallis.

Dear wife, as o'er thy form I stand,
Now cold in Death's embrace,
That last fond look, and kind farewell,
Still linger on thy face.

It tells me of a happier land,
Of brighter joys above;
Where angels chant in seraph tones
The Saviour's praise of love.

It tells me, dear, that thou art now
With that celestial choir,
To raise aloud thy cherub voice,
And tune thy heavenly lyre.

But, dearest Fanny, art thou gone
Forever from my sight?
Shall I no more thy face behold,
So cheerful and so bright?

And is that voice forever hushed
That once I loved to hear?
Ah! no, methinks I hear it now
Still sounding in my ear.

Oh tell me if this be a dream,
A sketch from fancy drawn,
To point me to that happy home?
I would the dream prolong.

Alas! 'tis true; thrice happy thought,
For with my spirit's eye,
I see thee with that bright-rob'd throng
Around the throne on high.

Yes, Fanny, thou art happy now
In that blest spirit-land:
The Saviour bids thee welcome there,
To dwell at his right hand.

Fain would I haste to join with thee
In worship so divine,
And dwell with thee in Paradise,
Where peerless glories shine.

Nova Scotia Church History.

For the Christian Messenger.

The Baptists of Nova Scotia.

PERIOD VII.

From A. D. 1838 to A. D. 1850.

LETTER LIV.

CHANGE OF PLAN.—BIOGRAPHICAL SKETCH OF ALEX-
ANDER CRAWFORD.—STATISTICS OF THIS PERIOD.—
OBSERVATIONS ON THEM.

My Young Friend,

When I commenced these letters my purpose was to prepare a history of our denomination in this province, from its introduction till the year 1860. Having brought it down as far as the year 1838, it will be proper to change the method of procedure during the two remaining periods. I have hitherto given you full details and particulars, as far as I was able to procure them. But they mostly related to events, the acting parties in which have been taken from us. We have now come within the range of the memory of the present generation, and the history of our churches since 1838 is connected with agents who are still in the field. I feel that it will be necessary now to adopt another course. General sketches and statistical returns must be substituted for minute narrative. Missions and education, however, may be treated of somewhat more extensively, and memorials of the departed, it is hoped, will form an interesting portion of future communications.

The publication of the *Christian Messenger* supplies another reason for this change of plan. Our friends receive now every week a large amount of denominational information. In fact, the current history is placed before them continually, and a month scarcely ever elapses before the transaction, whatever it may be, in which a minister or a church is interested, is duly chronicled. It is perfectly unnecessary to reproduce the record. Brief abstracts only are now required.

Before I proceed to the history of the period which comes next under notice, some account may be given of a brother whose decease occurred a short time before the close of the fifth period, but the exact date of which had not then been ascertained. I refer to Alexander Crawford, whose work on Baptism published in 1827, was mentioned with approbation in a former letter. Deacon Duncan Kennedy, of Lot 48, P. E. I., has kindly furnished the materials, through brother John Shaw, from which the following sketch is prepared.

Alexander Crawford was a native of the Isle of Arran, on the coast of Scotland. He was converted to God in his youth, and was educated under the care and at the expense of Messrs. Robert and James Haldane, of Edinburgh, by whose munificence about three hundred young men were instructed, between the years 1799 and 1809, with a view to prepare them for usefulness in the cause of Christ. The course of instruction comprised Grammar, Rhetoric, the elements of the Greek and Hebrew languages, and systematic theology. Many eminent laborers in the gospel were trained by this means.

When Messrs. Haldane commenced their remarkable career they were Independents, or Congregationalists. They afterwards embraced Baptist sentiments. Mr. Crawford took the same step. On leaving Edinburgh he preached for some time to the Gaelic people in the Highlands. Soon after his return he married, and in the year 1809 he emigrated to Nova Scotia. He fixed his residence at Yarmouth, where he kept school, and preached as he found opportunity. Deacon Kennedy says that "the most part of the Baptists did not appreciate his manner of preaching—neither did he approve of some of their views and manners." A Yarmouth brother observes—"He never united with the Baptists here, nor did they ever fraternise much with him. His views of divine truth were quite different from those prevailing here. The religion prevalent was mainly emotional; his was intellectual. Hence there was but little sympathy between him and Father Harding, and the people generally." Mr. Crawford was a Scotchman, and a Scotch Baptist. He had learned to think; our people had been taught chiefly to feel. Had there been more

of the emotional in his religion, and more of the intellectual in theirs, all parties would have been improved.

Having heard that some christian friends had recently emigrated from Scotland to Prince Edward Island, and established the worship of God among themselves, he corresponded with them, and the correspondence issued in a mutual desire for an interview. Accordingly, in October, 1811, he visited them. When he reached their settlement the inhabitants soon repaired to the house in which he was received. After some agreeable conversation he delivered a lecture on part of the fourth chapter of the Epistle to the Hebrews, "which will not be forgotten by some while memory endures." Shortly after he preached a sermon on baptism, and baptized eight persons, which, says Deacon Kennedy, "was the first scriptural baptizing that ever took place on P. E. I. But what was the consequence? The inhabitants of the Island in general lifted up their voice against the new Baptist preacher, and against those whom he baptized. A few days after the baptizing took place there was a heavy and tremendous storm, which laid acres of the standing wood flat on the ground here and there all over the Island. Many cattle were killed by the falling of trees and houses, which was said by many to be an immediate judgment from the Almighty, on account of Mr. Crawford's plunging people in the water!"

Mr. Crawford visited two other settlements, where he preached and baptized. He returned to Yarmouth, and resumed his ordinary engagements in that place. But he had found congenial spirits in Prince Edward Island, and longed to fix his residence there. In June, 1814, his wish was gratified. He was received with much cordiality by an affectionate but needy people, who highly valued his ministrations, and would have remunerated them adequately, had it been in their power. He spent the first year in a small log house, affording scanty accommodation and little comfort. He was then employed by the trustees of a school in Charlottetown, and resided twelve months in that place, labouring on Lord's days among the people on Lot 48. At the end of that time he took charge of the church, the members promising to do what they could for his support, and to purchase a farm for that purpose, the only stipulation on his part being that he should be at liberty to visit other parts of the Island occasionally, in order to preach the gospel and establish churches. This union was not of long continuance. A difference of opinion respecting a case of discipline occasioned so much unpleasant feeling that Mr. Crawford resigned his charge. His services were immediately engaged by another church, but at the end of three years discord sprang up there also, from a similar cause, Mr. Crawford was again compelled to leave his post. He did not accept another pastorate. During the remainder of his life he itinerated in various parts of the Island. As the deacon observes—"He never left off preaching, far and near, when means and opportunity permitted." He was called to endure many trials in his ministerial career, and he was ill able to bear them, having naturally a weak and sickly constitution.

Mr. Crawford's work on Baptism was published in 1827. He attended the Association, which was held that year at Chester, and was invited to a seat with the brethren. At the close of the meetings he preached a sermon from 2 Cor. v. 17, which was heard with lively satisfaction. There had been some shyness towards him among the ministers, because he was suspected of being unsound in reference to the work of the Holy Spirit. But in the discourse above mentioned "he expressed himself very clearly and decidedly on the direct influence of the Holy Spirit in conversions. So pleased were the ministers with the sermon (especially Edward Manning, Joseph Dimock, and James Munro) that according to the custom of the day they 'witnessed' to it." This is the statement of a brother who was present on the occasion.

During Mr. Crawford's residence at Yarmouth he wrote several letters to Edward Manning. The points of difference between them were chiefly dwelt on in the correspondence, but always in a friendly spirit. Neither convinced the other, yet mutual esteem was not lessened. In closing a letter dated "May

20, 1813," Mr. Manning says:—"I pray that apostolic authority may yet in these parts be attended to—and in all parts of the earth. If agreeable, I should be glad of a continuance of your correspondence and plainness. I would recommend to you to cultivate acquaintance with the professors of religion in Yarmouth—particularly Mr. Harding. Perhaps you think that some of them have better hearts than heads. If so, the word of the Lord is the only antidote."—Mr. Crawford replied in October following. His letter closes thus:—"My dear Sir—I often think that if Paul were on earth he would reprove us all very sharply for our coldness and negligence, and conformity to the world:—and yet I know not well what to do. Oh what happiness it would be to me if I had a few friends to consult and co-operate with in the cause of our dear Redeemer! oh when shall believers be nearly of one mind? When shall they cordially unite in doing the will of God? And now may the very God of peace sanctify us wholly, and make us meet to enjoy him for ever, and prepare us for every duty before us in this world! May he direct us in the truth, and preserve us from all evil! May he guide us by his counsel, and receive us at last into his kingdom and glory!"—He adds in a postscript—"I have heard Mr. Theodore Harding preach the glorious gospel of the grace of God. If you and he preach that same gospel, and live under its influence, may God prosper you! Amen."

While Mr. Crawford resided at Charlottetown he aided in the formation of a Bible Society, "for the express purpose of distributing bibles among the poor." His influence was successfully exerted among the Baptist Churches on the Island, and during his life they persevered in the practice which he introduced of holding meetings for prayer on behalf of the heathen, on the first Monday in every month.

Deacon Kennedy states that Mr. Crawford departed this life "in the month of May, 1828. He died in the full assurance of a glorious resurrection and immortality everlasting.—His character was unimpeachable. He was of a humble, self-denying spirit—of a kind disposition—had a great degree of patience and forbearance;—and above all, he was influenced by that spirit of meekness which is not easily provoked, and which suffers injuries without a desire of revenge. In the pulpit, he enforced religion; in his conduct, he exemplified it."

Mr. Crawford was but forty-two years old when he died. Although he "followed not with us" in every respect, his views and habits were such, generally, as could not but command esteem. It would be well if brethren who differ only on points of comparatively small importance, and whose differences ought to be no bar to christian fellowship, would exercise forbearance towards one another, and show that the "unity of the Spirit" still exists.

I now commence the seventh period of our history. It extends from June 1838 to June, 1850, the Association of the latter year included. The statistics of the period exhibit a singular variety. The churches passed through almost all possible conditions. In one year, 1844, 1201 baptisms were reported. Three years after, in 1846, the baptisms were only 95, while the exclusions were more than double that number, being 202. Here are the returns:—

Year.	Baptized.	Restored.	Excluded.	Died.
1839	477	22	82	55
1840	394	20	50	33
1841	303	13	39	36
1842	1091	44	81	70
1843	1201	75	58	60
1844	489	28	90	60
1845	315	24	111	87
1846	95	10	202	84
1847	130	11	49	68
1848	559	22	61	58
1849	609	33	49	79
1850	615	44	55	77
Totals.	6278	346	927	767

The total number of members in 1838 was 5608. In 1850, it had increased to 10205. This showed a net increase of almost 82 per cent.

Revivals had been enjoyed in many of the churches, and in some instances several times during the period. But there was usually a