

and graces of a "man for the place," were glowingly depicted. The zealous brother received this laconic reply, "the man you want died, fifty years ago." It occurs to me that it might be well to re-announce the death of the perfect minister, in order that churches now destitute, may be spared a fruitless search for him.

#### A Scene in a Union Convention.

The story has been told to the world that the various pastors in the Presbyterian Church met in Convention in Philadelphia, and agreed upon a basis of union. It is also known that the evangelical portion of the Episcopal Church fraternized with the Convention, sending and receiving delegates. But one scene that took place in the Convention has not received much prominence. During the discussion on union, Dr. Breckenridge arose to speak. He walked from his seat to the platform, talking all the while. He denounced the scheme of union, and told the Moderator that he would never see it accomplished. He denounced the Committee who proposed the plan as being "destitute of reputation and of theological learning." He was called to order, refused to obey, and said that he was "responsible to God Almighty and not to man," and added significantly: "If any one does not like what I say he knows where I live." The Convention insisted upon his being called to order. He then slowly descended from the platform, talking all the while, charging the Convention with refusing to hear him speak; and in answer to the call of the Chairman to come back and finish his remarks, he shouted out: "No, sir, I will not go on—if you proceed to force this matter through, the curse of God will rest on you." Amid cries of "Shame shame," and general hisses, the Chairman reminded the Doctor that he was not in his own church courts, but in General Convention. "I know where I am," exclaimed the excited divine, "and this is the first time I ever saw a layman constituted the presiding officer of such a body." The Doctor returned to his seat amid great excitement.—N. Y. Ez.

For the Christian Messenger.

Mr. Editor,—

Your good, honest brother in New Brunswick, aided, it would seem, by as many as two able and quite disinterested brethren in this Province, has decided to pluck you up by the roots. Of course you feel very sad about it, and would fain do something to save yourself from utter ruin. But it is quite possible that, in your present state of alarm and anxiety, the best course may not suggest itself to you; in which case I have no doubt you would be willing to take a little advice from me.

I would advise you as a first step, to get some D. D. in New Brunswick or elsewhere, to allowed his name to be published as co-editor. Your readers will readily see that it is a *bona fide* arrangement and that the character of your paper will depend chiefly on the non-resident editor. If you can secure a man who has some special cause of difference with Mr. B. it will be so much the better. Then, if you should still continue to write editorials, be sure you don't spoil a rhetorical flourish or do injury to your own view of a question by too strict an adherence to truth, write what you think will please your friends, remember that every new subscriber you get thereby, enlarges by so much the sphere of your usefulness. Furthermore let me urgently entreat you to adopt the magnificent style in your editorials. It will produce a very decided effect and save a great deal of thinking. There are several other points to which I might refer, but will not at present.

Hoping you will see the wisdom of my advice and thus be saved from annihilation, I beg to subscribe myself

A FRIEND IN NEED.

For the Christian Messenger.

#### Our Personality.

How vast a thought—is the thought of our personality? I am a separate soul. I am living every day a life which is attended with momentous results to this soul. Whether I will or not vast responsibilities are laid upon me, and from them I cannot escape. The thought of the interests which are wrapped up in this existence is sometimes almost overwhelming. That I am in existence; that I must choose when such tremendous results to myself are ever depending upon my choice; that I must go through that dreaded death; that I must stand in the judgment; that I, as a forgiven sinner must be saved or as an unforgiven sinner must be lost, that for

myself I must know the whole meaning of that word of words—Eternity. In short, that I am a person, in every most important sense separate—alone—for duty, suffering, enjoyment; how it grows upon my view, expanding to the whole horizon of my vision, causing me to fear even myself. Let, then my soul be ever awake to the dignity of an individual, separate existence. If life is the youth of my being, if in it I am thus to be educated for happiness or woe, if all I do here bears upon my hereafter, God help me so to number my days as to apply my heart unto wisdom.

B.

For the Christian Messenger.

DEAR SIR,—

The position taken by the Granville Street Church and vindicated in the editorial columns of the *Christian Messenger*, in relation to the recent Council in Halifax, is so wholly at variance with many precious principles, that, upwards of forty years ago, compelled my separation from the Church of England, with all the unavoidable attending sacrifices; and is, in my judgment, after much thought and prayer, so subversive of right and justice, and tends to introduce among us a train of evils so appalling; that, in consideration of my age, my long experience in the christian ministry, and the many strong and peculiar ties that have been formed between me and the Baptist people in Nova Scotia, I have judged it my duty to offer to our brethren an expression of my thoughts on the subjects referred to; and to raise the voice of an old man and christian disciple, in solemn and earnest remonstrance, against the evils that have occurred, and the danger of their harmful influence spreading amongst us.

As the *Christian Messenger* holds the position of the organ of the Baptist Body in Nova Scotia; and, as such, is regularly recognized at each returning association; I respectfully request, that although I must impugn much that has editorially appeared in its columns, the letters which I now send, or may hereafter submit, in continuance and completion of the series, may be published from week to week, until I shall have developed all the views I wish to unfold.

If it were needful to urge this request, I might remind you, that my application is no more than an ordinary case. The only thing that may make it appear to differ from other cases of the like sort is, that the Editor of the *Messenger* has appeared in the pages of his own journal in the character of a party in a pending question. This, however, only strengthens the justice of the claim for the other side to be heard; it would hardly be considered sufficient to bar me from addressing my brethren in the province through the organ of the Denomination.

I trust, therefore, that as long as the *Messenger* retains that position, the circumstances referred to will not deprive those who differ from you, from the use of your columns.

I, of course, shall consider myself pledged to use respectful language, and all the moderation that the case may allow, consistent with christian faithfulness.

I would also beg the favor, that this letter may be published at the head of the series of letters, as introductory to them.

I remain,

Dear Sir,

Your obedient servant,

E. A. CRAWLEY.

Wolfville, Jan. 3rd, 1868.

#### LETTER I.

TO THE BAPTISTS OF NOVA SCOTIA.

Dear Brethren,—The increasing unworthiness in God's sight that age brings with it, seemed to make it less easy for me to place myself in the position of a public correspondent talking to you, all and each in every church, and at every hearth, than I have found it in former years.

But I have, at different times, met so many of you, or your fathers, in your peaceful and hospitable homes, and have had so much evidence, as I have judged, that the Spirit of our Divine Father and Blessed Lord has been graciously manifested among you, in faith, in purity, in love, in zeal, that despite my sense of shrinking from the intrusive form of the task before me, I venture to throw myself on your Christian kindness, in asking your patient and prayerful attention to certain grave matters, which I wish to review, because I judge them to be of deep interest to us all, and to our future christian welfare.

An old minister whom I have long and intimately known, of the highest usefulness and public estimation, has been suddenly struck down in Halifax, by an obscure accusation, the truth of which appears in the strongest degree improbable, and is contradicted by many years of a holy, active,

and useful life, as well as by the absence of any direct or conclusive evidence of guilt. This accusation has been followed by an acquittal of the accused party from all fault, except indiscretion, and want of care and skill in accounts, by a Council of twelve men, of good sense, and as I judge of unimpeachable character, taken from various parts of the three provinces, within the district of our Convention, ministers and laymen.

This acquittal might seem to render needless any reference of the case to you, were it not for the peculiar manner in which the whole matter has been conducted on the part of the church concerned in the case, and especially its refusal to accept the judgment passed by the Council on the matter referred to them.

That manner of conducting the whole matter to which I allude, and especially that final refusal of the church to accept the decision of the referees, constitute the subjects on which I feel called to speak, and I beseech you, therefore, to allow me this opportunity to address you and earnestly entreat you to weigh with deep attention, and a christian, prayerful spirit, the thoughts I shall present, for they deeply concern us all as a collection of disciples of our Lord Jesus, bound together in a common faith, and, I trust, for the most part, a common christian love.

As this letter cannot be more than introductory, inasmuch as I endeavour to limit myself to that degree of brevity which is needful to secure a general attention, I shall not now go further into the case, than to touch upon some personal considerations relating to myself, which may seem to bear upon it.

Granville Street Church, was, you know, my first love in my youthful ministerial labor; whatever I have known of the bond between a minister and people was first learned, and most strongly felt, in care, and toil, and prayer, I might add sacrifice, for their prosperity; and if there be a people on earth, from whom I might hope some measure of regard and confidence, Granville Street Church are that people; and much kindness in many ways from many, or most, perhaps all, of the members, I am most glad and thankful to acknowledge; and yet, I find myself wholly set aside from my influence over their judgment and action in this unhappy case,—because I stand connected with the late Pastor of the church by marriage with his niece!

I believe, Dr. Pryor to be wholly free from guilt in regard to the charges laid against him. I see in his conduct those acts of imprudence, and carelessness of appearances and of consequences, that belong to a highly emotional and earnest nature,—but I see no guilt; and have in my personal and intimate acquaintance with him, for a long course of years, the highest evidence that such acquaintance can give, that it is impossible for such a man as I have found him, to commit the crimes alleged; and when for myself it is considered, that I am now nearly seventy years of age, of which upwards of fifty have been spent, however unworthily, as a disciple of Jesus Christ, and nearly thirty-seven in the ministry of his word; it may be supposed, that I must have some of that experience, as a man, a christian, and a minister, that ordinarily gives a good degree of practical wisdom in the house of God—but all these things are entirely overbalanced, in the estimation of the Granville Street Church, or at least its leading members, by the single circumstance that I am married to the niece of their late Pastor.

I make no complaint against them on this ground; they have a right to choose their counsellors; but certainly I must indignantly protest against the justice of the resulting implication; which is, of course, that I am blind to evidence, and willing to pervert justice, and am insensible to the claims that my blessed Master and his holy cause have upon me, simply because of a not very close family connection.

What, I ask myself, am I really so untruthful, so regardless of the interests of religion, that I should prefer to see crime concealed, and justice defeated, and the righteous discipline of the church subverted, rather than that God's truth should be made known in the conviction of a connection and a friend!

The experience of those of you who have honest christian hearts, my brethren, teaches you, that it is an impossible thing for an honest disciple of Jesus, to come day after day into the presence of the Heavenly Father, and bow at His feet, and seek the communion of His Spirit, while there dwells in his heart the enmity to God and to righteousness that all this implies.

I know, and I trust you believe, that it is far more to me, that I should look, through Christ, into the face of my Heavenly Father, and see His gracious and approving smile, than that any personal advantage of friends, or kindred, should be secured, at the sacrifice of righteousness and truth.

I close this letter by begging you to obtain, if you can, and read with attention, a letter, recently printed, from Judge Johnston to the Granville Street Church, for you will thereby become possessed, in a clear, firm, and conclusive view, of most or all of the facts to which I may find it necessary hereafter to request your attention:

I remain affectionately yours,

E. A. CRAWLEY.

## Christian Messenger.

HALIFAX, JANUARY 15, 1868.

The communications in another column from the Rev. Dr. Crawley will speak for themselves. They are the first that have been received by us in relation to this subject. Many of our readers will deeply regret their appearance, and indeed any further discussion of the subject.

However much we may question the propriety of the course adopted by our esteemed correspondent, yet we have no hesitation, under existing circumstances, in giving insertion to his letters. The reference in them to the action of Granville Street Church may possibly call forth a reply, which of course we shall also be under obligation to insert, as we should from any other church whose action was called in question. Ordinarily, we should not insert a letter from any individual reflecting on one of our churches, or other body without submitting it to said church or body for explanation, which might appear along with the charge. In this case our doing so might be misconstrued, we therefore give the Dr's. letters without any delay.

Not only will this movement of Dr. Crawley's bring forth an examination of the proceedings of Granville Street Church in reference to Dr. Pryor's case, but judging from his "Letter I" we presume it will be an ordeal that will severely test the value of Baptist Church principles and practices.

Dr. Crawley makes mention of Judge Johnston's Letter which, notwithstanding it is said on the title-page to have been "Printed for private circulation only," has, in its printed form, been sent broadcast over the provinces—EXCEPT TO MEMBERS OF GRANVILLE STREET CHURCH. Quite a number of the recipients have not hesitated to express their astonishment at having such a document thrust upon their attention. We did not before feel at liberty to notice the statements it contains in reference to ourselves, and, now that we regard the restriction as removed, we shall not do so further than to say, that we are prepared to verify all the statements we have heretofore made on the subject.

It was quite unnecessary that any appeal should be made by Dr. Crawley to obtain the use of our pages. An attempt has been made to convey the impression that we would not allow in our columns any ventilation of this subject, except on the part of Granville Street Church. We need hardly say that any such impression is altogether a false one, for we have not had a line offered in reference thereto till these letters were received on Saturday last from Dr. Crawley. What we have heretofore written on the subject has been only in demanding facts instead of impressions, and truth in place of inaccurate statements.

#### Ye have need of Patience.

Men are impatient to ascertain what will be the development of the Divine arrangements. From the earliest days they have not hesitated to express doubts as to the wisdom of the plans by which the Almighty governs the world. The unbelievers, in apostolic times, gave as a reason for their unbelief in the predictions of prophecy that "all things continue as they were from the beginning." God is not in a hurry in bringing about his designs, but these designs will surely be brought about notwithstanding those utterances and the opposition of men. We sometimes enquire Why is the disorder which exists allowed to remain, and apparently obstruct the great work of human redemption? Why is error allowed to take up a bold stand. Why does trouble fall on the churches, and cause so much sorrow to the followers of Christ. The evangelical Churchman is pained