

Elder Henry Cronkite, the subject of this brief notice, was for several years a preacher of the Gospel in connection with the Free C. Baptists of New Brunswick. His parents were members of the Established Church, according to the rules and customs of which he was reared. But it was not until the twenty-second year of his age that he became apprized that he was a lost sinner, exposed to the wrath of God, and that a righteousness far surpassing his own was needed to hide his deformity. Great distress of mind followed his conviction for sin. Neither was it only self loathing and abasement; to find out how a sinner could be saved—how a man could be just with God, was a matter to him of deep enquiry. We have heard him often remark, that it was his prayer for months that God would shew him the right way. The state of his mind affected his health, his bodily strength gave way, and his friends became alarmed for the results. But the Lord was the best and the good physician, and in process of time, delivered him in a powerful manner. But few persons could relate so clear and gospel experience as he. For a number of years he was faithful to the grace by which he was called, and lived an exemplary christian. After this, he became led away through the deceiverliness of Satan, and by the power of temptation was led into a state of backsliding. "Let him that thinketh he standeth take heed lest he fall." When he was recovered from this state it was through much humility, self-abasement and confession of sins. God healed him, and he was restored to the confidence of the Church, and of those who knew him. This was about twenty-one years previous to his decease, the last fourteen of which he laboured as an ordained preacher of the gospel. Revivals frequently attended his ministry, and several churches belonging to the Conference were gathered by him. His mode of labour was peculiarly adapted to be beneficial, and the results

This is the title of a well written and judicious article in the last number of *The Freewill Baptist Quarterly*. Any one who knows how to appreciate the excellence which grace makes, could not well read it without pleasure and profit. We confess we like it; it contains so much that we know is true, and presents things which, though having their immediate existence in the United States, are nevertheless not without their parallel elsewhere. "The Fathers of the Freewill Baptist Ministry." There is a charm in the very term. We love the "Fathers." As Paul, and Peter, and John, and others, were the fathers of a long host of men mighty with God—men who have lived to some purpose, and who have made the world to know that they were in it,—so were Benjamin Randall and his coadjutors the fathers of a young, intelligent, and wide spreading ministry in the United States, whose influence is being felt in the Church and the world. And we are glad the sons delight to honor the "Fathers." We are sorry we cannot copy the article entire; we can only give some extracts, necessarily omitting much that gives beauty and force to the whole. Some remarks of our own, in connection with the subject as applicable to our Fathers in New Brunswick, must be reserved for a future number.

It is very easy for the pert ministerial coxcomb so to criticise the fathers as to turn upon them the joke and the laugh, in the estimation of others as trifling as himself; it is very easy for him on his way out of the schools to say a hundred things at the fathers' expense; but were he aught less than a coxcomb he would spare his *critique* upon them till he has tried the metal of his

REV. D. M. G.—There is no English postage on any newspapers, pamphlets, magazines, &c., coming to us from the United States. We understand there is no American postage on those passing either way in "exchange."

It was my intention to speak of Immigration in this letter, but I have for once taxed the patience of your printer with my figures as much as I ought, and he must retaliate for his extra pains by treasuring up the facts they contain as he goes along.

Yours Truly, G

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