

bers of Baptist Churches. Formerly there was a small church in the town composed of eighteen members, over whom presided Elders Burpe, and Mann. WILLIAM HALL.

For the Christian Visitor.

MR. EDITOR.—I send you the accompanying letter of the late Elder Alexander Crawford, of P. E. I., for insertion in the Christian Visitor; written as far as I can ascertain, some thirty years ago to a christian brother on that island. Though it was not intended by him for the press, yet from the esteem in which the writer was held by the ministers and churches in these provinces, as well as from the appropriateness and scriptural character of the sentiment which it contains, it occurred to me that it might contribute to the instruction and gratification of many of your readers. While it is not foreign to the objects which the Visitor has in view, and as I may hereafter furnish you with a few extracts from Mr. C's. writings, (a part of which I have in my possession,) it may be necessary for the information of some of your readers, that I should give a brief notice of him in this article.

Mr. Crawford was a native of Argyllshire, Scotland. He was brought to the knowledge of the truth at a very early age, and united with the Independent Church on the Island of Arran. At the age of nineteen he removed to Edinburgh to attend Mr. Haldane's Class, then under the tuition of G. Ewing, late of Glasgow. At this time the attention of some of the Independent Congregations and of individuals in the establishment was arrested by the subject of believer's Baptism, Mr. C. after much careful research was immersed with several of his fellow students in the name of the Lord. In 1811 he emigrated with his wife (who is still living,) to Yarmouth, N. S., where he remained for some three years. Having learned the destitution of the people in Prince Edward's Island, he removed thither in the summer of 1814 at the earnest request of several of the friends. He had no sooner entered on this field of labour than the word of the Lord began to produce inquiry in almost every section of the country which he visited. He laboured with much success in the conversion of sinners and in planting churches in different localities. The Baptist cause on that island owes its existence under God, to his self-denying labours; being the first administrator of the ordinance according to the primitive practice in the place, and for years the only Baptist Minister in the Colony. From the limited circumstances of the disciples, and the prejudices of others to the institutions of Christ's Kingdom, he was often called to endure hardships as a good soldier of Jesus Christ. But he was just the man to meet the emergency. His discriminating mind—his extensive acquaintance with the holy scriptures, and conscientious adherence to their authority—his perseverance and most exemplary piety adapted him for the place and the times.

In 1827, he published under circumstances which ordinary minds could never overcome, his work on "Believer's Immersion as opposed to Unbeliever's Sprinkling," in two essays, to which he added three letters to Dr. Ross, of Pictou. The abettors of Infant Baptism have found in Mr. C. an able opponent, than whom few men in these Provinces at that time better understood the subject in dispute. In his strictures on Mr. Ross' Pamphlet, he analysed with a good degree of accuracy its principles, and evinced their contrariety to the doctrine of salvation by grace—to the voluntariness of the human mind in obeying the truth—to the spiritual character of Christ's Kingdom, and to the united testimony of Christ and his Apostles; while they are calculated to perplex the mind of the parent and tend to foster that of his offspring in presumption, and build them up in the conceit, that because their parents are professors of religion, they have a peculiar right to the redemption which is by Christ Jesus. Mr. Crawford was unquestionably possessed of superior talents. His penetration was acute, which qualified him for close reasoning—his preaching was generally argumentative and instructing. In doctrines he was what is generally termed a "moderate Calvinist," as can be very easily learned from his writings. In private life he was a man of strict integrity and ardent piety, of exemplary humility, and of an unassuming spirit. His daily deportment was very inoffensive and kind; while towards such as differed

from him, his faithfulness and candour were always conspicuous. His earthly career terminated in March, 1828, in the 42d year of his age. A. McDONALD.

Carleton, Jan. 10, 1848.

MY DEAR BROTHER,—As I trust the Lord of his own free grace has made known to us the way of salvation, may not this have been in answer to the prayers of others? "For all these things," says the Lord, "will I be enquired of by the House of Israel." "In that day, they shall call upon me, and I shall hear them, they shall ask of me, and I will answer them." "O, Jerusalem, if I prefer not thy good to my chief joy, let my right hand forget her cunning." Ye that make mention of the Lord keep not silence; and give him no rest until he make Jerusalem a praise in the whole earth." "Open thy mouth widely and I will fill it abundantly." "Where two, or three are met together in my name, there am I in the midst of them." "Whatsoever ye shall ask in my name, I will do it." For where two of you shall agree respecting anything it shall be done for them of my Father who is in Heaven." Reflect on all these passages with care, and you cannot avoid the conclusion, that others have prayed for your salvation, then is it not your duty to pray for the salvation of others? "Praying always with all prayer and supplication in the spirit, consider that the harvest is great and the laborers are few. In England, Scotland, India, and other places, the spirit of prayer, was abundantly poured out previous to great revivals of religion, and to the adoption of effective measures for a more extensive dissemination of the Gospel. Read the prophecy of Daniel and see the effect of prayer and fasting in his case. As also in the case of Mordecai and Esther. "This kind shall not go out, but by prayer and fasting." "And shall not I give the Holy Spirit to them that ask." Are there such encouragements my brother, yea such commandments to draw near to God, to present our united supplications at his throne of mercy, is it his plan and method to give every spiritual blessing in answer to prayer, and shall not we wrestle fervently with him for the Spirit of prayer, for usefulness, and the spirit of faith on our unbelieving neighbours?

Almost all the Churches of Christ in Scotland, England, and America, have set apart a portion of time on the afternoon or evening of the first Monday in every month to pray for the prosperity of the Redeemer's Kingdom. The Missionaries and Churches abroad follow the example and are expecting our co-operation. Are we not willing to increase the number of those who cry to God day and night for the salvation of men? Shall not we esteem it an honour to appear amongst the thousands who supplicate his throne. In this respect let us be importunate beggars; and though an answer be delayed for a time, it shall surely come and not tarry. The dominions of Christ shall be from sea to sea, and from the River to the ends of the earth." Consider the glory of God as connected with the prosperity of the truth, the sufferings of Christ for the salvation of men, that joy of Heaven over one sinner that repenteth, the value of immortal souls, the degree and duration of happiness and misery, and the example of the pious in other countries, as arguments to enforce the practice. Consider also the pleasure and delight with which God hears the prayers of the righteous his readiness to answer them when they call upon him, the many and sure promises of the extension of Christ's reign, and the good that has actually been done through these means, as encouragements to commence and persevere.

In order to eliven the mind and excite an interest in the work, it may be proper to vary the exercises. In general let those who are less acquainted with the state of the world, be first called on before the subject is exhausted or the attention of the people grows languid.—Let appropriate Psalms or Hymns be sung; read portions of Scripture bearing on the subject; read or relate circumstances that show the need of spreading the gospel; such as the superstition—the ignorance—the immorality—and the unhappy deaths of those who have not heard or believed the gospel. Also call the attention of one another to the promises relative to the Kingdom of the Messiah, the prayers and sufferings of Christ for the salvation of the guilty, give examples of the success of the Gospel in former times, and instances of its present prospects and success in different parts of the world. We

should also consider the signs of the times, such as the cordial unanimity of all denominations in promoting the interests of Christ's Kingdom. The doors that are opening for the entrance of the gospel, the civil intercourse between nations hitherto at variance, the increase of light and constant struggles for religious liberty amongst the poor in most Kingdoms, the growing facilities for studying foreign languages—and communicating the gospel to them both by preaching and the written word in their own tongues. When any particular circumstances have been brought under review it will stimulate the passions of gratitude, humility, and affectionate desire, and the soul will breathe these desires unto him whose ears are not heavy that He cannot hear, and whose arms are not shortened that He cannot save. I trust, dear brother, that your prayers and mine will ascend to the throne of God through the offering of Jesus Christ, for the salvation of a lost world.

I am, Dear Brother,

Yours, &c.,

A. CRAWFORD.

PROTESTANT EPISCOPAL SOCIETY FOR THE PROMOTION OF EVANGELICAL KNOWLEDGE.—We have already referred to the formation of this Society. Tractarian doctrines and practices are spreading very extensively in the Protestant Episcopal Church of the United States. The new Society has been formed in order to counteract them. The accomplishment of its objects will be sought by the publication of Tracts, and Sunday School and other Books. Several of the Bishops, and a large number of the Clergy and Laity are engaged in this effort. In a luminous Address, recently issued by the Society, the alarming spread of error in the Episcopal Church is assigned as the reason for its formation; and it is argued that in no other way can a sufficiently clear and powerful testimony be borne against the destructive doctrines that are now propagated, or "the silent and gradual disappearance of evangelical views from the Church be prevented." We extract an important passage or two:—

"With us the question is,—not whether men may not hold important truths in connexion with these errors,—but whether these errors, spreading with the lapse of ages, and moulding the mind of successive generations, do not put saving truth more and more out of sight, till finally they leave countless multitudes without that whereby the Holy spirit renews and sanctifies us in Christ Jesus: and whether, if operating without an antidote, they have not a present and immediate tendency to jeopardise the salvation of the soul? This is the question, which we have had to consider; and our consideration obliges us to answer it in a way, which in our judgment, renders some such organization as the present imperative. As we have 'learned Christ,' we hold these errors to be dangerously corrupting to a pure Gospel and a pure Church, and deeply perilous to a 'good hope through grace.' We cannot, for an hour, give place to the plea that they are errors in words more than in things. In our best judgment, they affect the vital parts of the religion of Christ. * * * Our system of doctrine will readily be recognized by a statement of a few of its particulars.

Scripture, the sole rule of faith; not Scripture and tradition its joint rule: Man, an utterly lost and helpless sinner; and Christ, a most free and sufficient Saviour; Pardon, the direct gift of Christ to every one that believeth with the heart; with no intervention other than that needed to bring him to faith; nor dependent on a priestly or any human intervention for the forgiveness of sin; Justification, a gracious act of God, received by faith without works; not an inward character in man, consisting of faith as one of a catalogue of justifying graces: Renovation, the work of the Holy Spirit in the regeneration of man, operating mainly through the Truth, and making us 'new creatures' in Christ: Sanctification, distinguished from justification, as the fruit from the seed; not blended with justification as making therewith one whole of inherent righteousness."

We cannot but wish success to this Society, nor can we fail to admire the moral courage of those who have so nobly come forward to stop the progress of soul-destroying dogmas. At the same time it must be confessed that the proceeding furnishes a practical demonstration of the inefficiency of Creeds and Articles. The Tractarians and the Evangelicals have subscribed the same formulas, and are members of the same Church; but the latter are compelled by a stern sense of duty to establish a special organization for the purpose of preventing the mischief caused by the errors propagated by their brethren. There are three Creeds and thirty-nine Articles; but there is no security for truth and union.—*Montreal Register.*

IMPERIAL INTOLERANCE.—St. Petersburg.—The Emperor having been informed that a young officer had joined a religious sect which is considered heterodox, issued the following decree:—"Seeing the results from the inquiry made by the Count Marshal of Volga, that Frederic Schuchey, gentleman, sub-lieutenant of the battalion of infantry, garrisoned in that town, has been guilty of the crime of abjuring the Apostolic

Roman Catholic religion, wherein he was born and has joined the sect of the Duclaborgas, or Molokas, a sect which has separated itself from our orthodox Church, I ordain that he shall be deprived of all his rights of nobility, and that he shall serve as a private soldier in the armies of the Caucasus for the rest of his life. Given at St. Petersburg, Oct. 12." NICHOLAS.

—*Episcopal Recorder.*

"Religion wherein he was born!" The poor Emperor has yet to learn the very alphabet of Christianity, and is evidently ignorant of the first principles of freedom. How unfit is such a man to govern a nation! And how iniquitous is the connexion between Church and State, resulting in the punishment of supposed religious delinquency by the forfeiture of civil privileges! How long is this to last?—*Ibid.*

The Fiery Cross.

It was an ancient custom in Scotland, when a chief wished to assemble his clan on any sudden and important occasion, he killed a goat, made a cross of some light wood, set the four ends of it on fire, and then extinguished them in the blood of the goat. The cross was called the fiery cross, or the cross of shame; because he who refused to obey the token was declared infamous. The cross was given into the hands of a quick and trusty messenger, who running rapidly to the nearest hamlet, immediately transferred it to the principal person, without uttering any other word than the name of the place of rendezvous. The new messenger forwarded it with equal promptitude to the next village; it thus went, with amazing celerity, over the whole district dependent on the same chief; and passed on to those of his allies, if the danger was common to them. At the sight of the fiery cross, every man from 16 to 60, capable of bearing arms, was obliged to take his best weapons and his best accoutrements, and to proceed to the place of rendezvous. He who failed in this, was liable to have his lands devastated by fire and blood; a peril which the fiery cross was the emblem. In the civil war of 1745, the fiery cross was often in circulation in Scotland; once in particular, it travelled in three hours the whole district of Breadalbane, about thirty miles. This custom existed in most of the Scandinavian nations.

The Baptist Denomination in the United States.—The Baptist Almanac and Annual Register for 1848, gives the following grand total of Baptist organizations, ministers, &c., in the United States.

Ministerial associations, 564; churches, 9,889; ordained ministers, 5,657; licensed preachers, 1,109; the number of baptisms during one year, 36,509.

In the entire world there are said to be 12,864 Baptist Churches; 8,468, ordained Ministers, and 1,031,836 church members, and the number of baptisms in one year is set down at 57,605. Hence, it appears that more than half of all the Baptist churches, ministers, and members, in the world, are to be found in the United States.

EDUCATION OF DAUGHTERS.—That unknown, but certainly not unfelt, sage of the Methodist Protestant, 'Old Gilbert,' thus discourses in the last of his series of 'little nothings,' as he modestly calls his quaint essays, *little old man's pocket* 11:—

Educate your daughters thoroughly. Woman needs education more than man. So Old Gilbert thinks. Woman moulds the world. Woman gives character to the church. You may depend on Old Gilbert in this opinion. The instruction of daughters may be confided to teachers, but the mother alone can educate them.

These words 'instruct' and 'educate' as used are certainly not without their significance. The term 'education' is far more comprehensive than commonly supposed. Education should not cease with the school-room.—*Sat. Visitor.*

A WHOLE FAMILY IN HEAVEN.—How happy you will be to meet every member of your own family in heaven!—not one wanting. Father and mother, sons and daughters, brothers' and sisters, servants and apprentices—all there—all who surrounded the family table—all who knelt together around the family altar—however separated by distance or time, yet meeting in heaven at last. Reader! is there any prospect that this will be the case with you? Have you ever any doubts respecting it? O seek to have these doubts removed! Have you ever any doubts respecting it? O see that your hopes are well founded! Are you unconcerned about it? Ah! that is dreadful! Heaven is not to be trifled with. Hell is not to be trifled with. Souls are not to be trifled with. Remember, the day is coming, it is nigh at hand, when you will see and feel that these things deserved your chief attention.

GOOD PICKINGS AT SEA.—Captain Crowell, of the British barque Reliance, at New York fell in with and boarded the British barque Lady Kennaway, before reported abandoned in the Bay of Biscay, with cargo valued at nearly a million of dollars. Capt. C. took from her 124 Cashmere shawls, 20 of which were appraised at the New York Custom House as having cost \$1000 each in Calcutta. They have been melted by Captain C. for salvage. He would have manned the derelict barque and taken her into some port, but for the remonstrance of his passengers, 230 in number.