

thee; 'Lord Jesus, I come to thee—take me—do take me.'

Poor man, poor man! Oh, if those who are waiting for a sick or dying bed to prepare for eternity, could only look on such a scene as this, and be warned!

'Would you like to have me pray with you before I go?' I asked, when he had ended.

'Yes, I would like it very much—but those men—around the stove—they are scoffers.'

'Are you afraid of them? Or astamed before them? Perhaps this is the snare that lies in your way—the fear of man.'

'Oh, no, I don't think of myself—but of you. They might laugh.'

'Oh, no, they won't. And if they do, it will not matter in the least. I am not ashamed of Jesus.'

The men kept very quiet as I knelt beside his cot, and I heard nothing from him but the earnest 'Amen,' in response to my own.

'Do you still want me to send a clergyman to you?' I asked, as I was leaving him.

I was sadly perplexed. It was getting so late, I doubted if I could send one that night and he might not be alive in the morning.—And besides, whenever I see an inclination in inquiries to trust in anything earthly, I would rather that they would not have any such prop to lean upon, and so be forced to look only to Jesus.

'No,' he said, quietly, looking up into my face; 'I will trust Jesus.'

I went to the other end of the ward to talk to other patients, and when I came back on my way out, he was lying quietly, with his eyes closed, apparently asleep.

When I went into the ward the next week his cot was empty. He was dead.

'He is dying! send for a minister!' is the cry of thousands of frightened relatives and friends, when their dear ones are brought to face death. But when the body is racked with pain, or the eye is growing dim, and the voice of the gospel messenger can scarcely penetrate to the dullest brain—then is not the right time to "send for the minister." Send for him, or take your impatient dear ones to him, when they are well and the mind is clear and strong to receive and profit by his teachings.

'I must die; and oh, I am not ready.—Send for the minister!' is the cry of impatient sinners all over the land. Dear friend, you who are waiting for such a time as that to make your peace with God—even if you are conscious in that hour, (as perhaps six out of ten are not,) you will have enough to think of and to endure, without the burden of the sins of a life-time upon your soul; and an eternity for which you are not prepared staring you in the face. We, who have been in hospital scenes and been so near the next world that we could almost look into it; and have stood beside a hundred death-beds, can assure you of that. As "ambassadors for Christ—as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God," now—while you are well. For "now is the accepted time; now is the day of salvation." "To-day, if you will hear his voice, harden not your hearts." Come to Jesus, just now.—S. S. Times.

Christian Messenger.

HALIFAX, JUNE 24, 1868.

THE CIRCULAR LETTERS addressed by our Associations to the churches comprised in them, have ordinarily more or less of appropriateness to the circumstances, wants, and conditions of the churches and the members of them for the time being; but we never remember to have seen one so well adapted to these as that on the first page of our present issue. Most heartily do we commend its careful perusal to our readers. The subject is one that may be carefully studied, and thought upon with profit by all. Where a spark of true christian life exists, a consideration of this subject cannot fail to awaken emotions of deep humility, a desire for forgiveness ourselves, and a readiness to proffer the same to others, who may have, by accident or design, done us real or supposed injury. What a blessed world would this be if the spirit of forgiveness were always in lively exercise! How necessary is a spirit of forgiveness to enable men generally to move on and act together harmoniously. We have but very imperfect means of conveying to others our real feelings and intentions towards them, and sometimes our best intentions are misunderstood and misinterpreted; but if this law were in full force, the interruptions of christian love and friendly intercourse would be brought down to the most limited periods. Members of the same family would rejoice in making up their differences and restoring the rills of affection so as to make them flow on, and bring streams

of happiness, previously but little understood or appreciated. Ministers and members all need such admonitions as the Association have given in their letter. It might be read not only once, but in every family once a month through the year; and so if its spirit should take full possession of us all, and we should be spared to meet together in Annual Session another year, we should then find a melting together of Christian hearts; and it would be again exclaimed as of old, "See how these Christians love one another!" and we should go on our way rejoicing.

N. S. Central Association.—Concluded.

In our notice in our last of Associational proceedings we find that we have omitted some important matters. Soon after the Association was organized, Dr. Pryor entered the house, and Dr. Crawley moved that he be invited to a seat in the Association. This motion was seconded by Hon. Judge Johnston who stated that Dr. P. was a member of a church in the United States, and the pastor of the Randolph Church in Massachusetts. Considerable discussion ensued and the whole matter connected with the Granville Street Church and Dr. Pryor seemed likely to be investigated; but the delegates having expressed a very general desire to have the question put, and it being stated that another opportunity of going into the Granville Street Church matters would be afforded, the question was put; and it was decided by a large majority that Dr. Pryor be not invited to a seat in the Association.

We should also have stated, in reference to the action on the *Messenger*, that the committee of nomination did not report any committee on the *Messenger* having omitted it for the purpose of avoiding discussion. Attention having been called by the Moderator to this omission in the report, the appointment of a committee was moved; to which motion the resolution of Bro. Bars, given in our last was moved as an amendment, and as already stated, was carried by an overwhelming majority.

Late on Saturday the Moderator was proceeding to read a letter which he had just received from Dr. Pryor, when it was suggested, that by a standing rule of the Association, such letter ought first to go before the committee to examine letters. It was accordingly sent to that committee who subsequently reported that the letter contained a request by Dr. Pryor to read a printed letter, (of some thirty pages) to the Association, but not having received the last mentioned letter they could make no recommendation on the subject. Rev. Mr. Hunt then handed Dr. Pryor's printed letter to the committee. The matter was referred back to the Committee. It was also agreed, in compliance with an urgent request on Saturday, that an opportunity should be afforded on Monday for a motion in reference to matters connected with Granville Street Church.

On Monday morning the Rev. S. March of Bridgewater, preached the Introductory Sermon from Eph. vi. 10. It was an excellent exhibition of the sources of strength of the Church of Christ. As Mr. M. was requested to prepare it for publication and we were able to place it before our readers shortly, and they will find it full of evangelical truth.

The Circular Letter was then read. Of this we have already spoken and the letter itself appears on our first page.

The Committee to Examine Letters asked that their numbers be enlarged, to decide upon Dr. Pryor's request. The Committee was accordingly enlarged.

In the afternoon, the report on Benevolent objects, Questions in Letters and Education were presented and adopted, after which the committee to Examine Letters reported: 'That it was not in accordance with the usages of the Association to hear, from an individual, charges against a church; they therefore recommended that Dr. P.'s letter be not read.' It was moved and seconded that the report of the committee be adopted. Hon. Judge Johnston immediately moved a resolution in amendment to the effect that Dr. Pryor be permitted to come forward and read his letter to the Association.

This of course called forth some debate, Judge Johnston and Rev. Dr. Crawley occupying the larger portion of the time. A number of other brethren spoke more or less on the subject. They pointed out very clearly that the only constitutional way in which the Association could listen to charges against a church is upon the issue of exclusion of such church from the Association, under the 9th Article of the Constitution. The objection to Judge Johnston's resolution was not that Dr. Pryor's letter should not be read at all, but that it should not be brought forward in the unconstitutional manner proposed. At length Bro. T. H. Rand, a deacon of Granville Street Church, moved the following resolution:

"That if any delegate is prepared to move a resolution to exclude Granville Street Church from the Association he shall have the liberty to read Dr. P.'s letter in the course of his argument."

This amendment was ably sustained by a number of ministers and brethren as the only legitimate mode by which such a document could appear before the Association. The amendment passed by a very large majority.

We may mention that Dr. Pryor freely distributed his pamphlet, addressed to the Association, among the delegates and people at the close of Monday Afternoon Session. We refrain from characterising the statements contained in Dr. P.'s pamphlet. Here is an extract:—

"My brethren, my friends, I want to be cool, I try to be calm in writing these remarks, but I declare to you my blood boils, as I read over these and similar passages, reeking with malignity and falsehood, steaming up from the bottomless pit. I find it impossible to restrain my indignation. I have thrown down my pen, I have paced my room, I have cried to my God, Oh my God give me patience, and calm my perturbed spirit. These devilish statements, devilish in their intention, devilish in their falsehoods, coming from men who profess to be followers of the God of truth and love!"

On Tuesday morning after some routine business the Rev. N. Vidito, delegate from the Western Association, moved and Judge Johnston seconded:

Resolved, "That while this Association do not assume any authority to interfere with the individual action of any church represented herein, but adhere to the belief that every church has the full legal right to determine their own course of action, independent of this or any other body, they judge it to be the duty of this Association, nevertheless, to claim for themselves and the churches they represent an equal right of independent judgment on such course pursued; and inasmuch as it appears that Granville Street Church passed judgment on the Rev. Dr. Pryor a recognized and ordained minister of the Gospel, without first seeking the counsel and aid of sister churches and afterwards on complaint made to this body and by its recommendation consented to the case being committed to a Mutual Council, this Association are of the opinion that said Church became thereby morally bound to abide by the decision of that body, and that their refusal to do so is contrary to the usual practice of Baptist churches on this continent and is harmful in the influence of its example, and is inconsistent with christian charity and integrity."

This resolution had no more than been read to the Association when it was stated by several members that it would be opposed as unconstitutional, and an endeavor was made to discuss the constitutional question at the outset, but the mover persisted in at once going at length into the whole subject embraced by his resolution. After a speech of about an hour and a half by the mover, Judge Johnston seconded the resolution and spoke till the close of the morning Session.

At the opening of the afternoon session T. H. Rand, Esq., moved the following as an amendment:

Resolved, That the resolution now before the Association is unconstitutional; and that this Association can entertain no resolution affecting the conduct of Granville Street Church, only as contemplated by the ninth article of the Constitution.

In support of this amendment it was ably urged that the only method the constitution afforded of bringing forward charges against a church was by moving that the conduct of such church be enquired into with reference to its exclusion from or retention in the Association. It was urged that the vote of Monday refusing the admission of Dr. Pryor's letter except in support of a resolution to exclude the church had virtually settled the question. It was further urged that those who had been for months publishing grave charges against Granville Street Church should not now shrink from putting the direct issue of exclusion or retention before the Association. And Judge Johnston and Dr. Crawley were over and over again challenged there and then to move for the exclusion of Granville Street Church from the Association, and thus put the Church on its trial, and give them a fair opportunity to defend themselves. The delegates of Granville Street Church then present demanded that if Judge Johnston or any other person had any charges to bring against Granville Street Church, they should bring them then and there in a constitutional manner or for ever after hold their peace.

At length Mr. Vidito, hard pressed by repeated challenges, said he would move a resolution of exclusion, but Judge Johnston dissuaded him from that course.

After a long discussion the question was put and Mr. Rand's amendment adopted by about five-sixths of the delegates present. On motion the last resolution was directed to be recorded.

We ought here to mention that Judge Johnston circulated among the delegates a printed memorial addressed to the Association. It had evidently been written with a view of being read to the Association in support of a resolution to exclude the Granville Street Church from the Association, but Judge Johnston having shrunk from moving such a resolution he did not present the memorial to the Association.

A resolution was then moved by Rev. Mr. Armstrong delegate from the Western Asso-

ciation, and a member of the late Council, to the effect that it was eminently desirable to accept a Council's decision, whereupon it was moved in amendment by J. W. Bars, Esq., that the question be deferred till next year. In support of the amendment it was urged that it was an inopportune time to bring forward such a resolution as it would seem to reflect upon a particular church, and in opposition to the resolution it was ably urged that the desirability of accepting any decision depended upon the character of the decision itself, and in support of this position Judge Johnston's language to the Association in a previous part of the discussion was quoted to the effect that it mattered little what decisions the Association should come to, that they would be of little effect or force, unless founded upon the immutable principles of justice and truth.

A resolution was then moved that the conduct of the Dartmouth church be enquired into with reference to retaining said church in or excluding it from the Association. The charge against the Dartmouth church was, that it had received into its fellowship members excluded from another Baptist Church in connexion with this Association. An amendment was then moved in effect, that although an irregularity had been committed by the Dartmouth Church, yet in view of the extraordinary circumstances under which it occurred, the Association decline to investigate the charge hoping that no church would regard it as a precedent for future action. A further amendment was moved in substance that as no official communication had been received by the Association of the charge against the church, the Association proceed to business. This amendment passed.

Before the Association adjourned, Dr. Crawley read a protest against the action of the Association, on several points which was signed by eight persons, and asked to have it put on record.

The question was discussed at some length. It was urged by some that the protest contained incorrect statements. On the vote being taken it was decided not to record the protest.

We may mention that to the very last of these discussions Judge Johnston, Dr. Crawley, and a few others continued to asperse Granville Street Church, although when the opportunity of preferring charges in a fair and constitutional manner was afforded and even pressed upon them they had shrunk from the task. It is now beyond question that the only legitimate opportunity of preferring charges against Granville Street Church has forever passed. For upwards of a year this subject has been forced upon the attention of the denomination. It cannot be consistently raised again. Let it rest now and forever.

We believe that these discussions will result in good. Let no one say our meeting was in vain. It is true that but little time was given to the transaction of the ordinary business, but the discussions certainly brought us to a clearer apprehension of the great principles which lie at the foundation of our church government. The principle of church independence lying at the foundation of our polity was clearly defined and settled. It was also shewn that the churches in their individual existence and in their associate relations can move on in harmony guided by the essential principle of church independence.

On Monday evening a meeting of a somewhat informal character was held on behalf of Home Missions. The Rev. James Parker was called to the chair. Speeches were made by Revs. J. F. Kempton, W. Hall, Isaiah Wallace, George Armstrong, Jas. Meadows, T. C. DeLong, and brethren J. Stubbart and J. Crawley. A collection was taken up on behalf of the Preston Meeting House, which amounted to \$8.37.

In looking over the additions made to the churches during the year, we find that they amount to 236—an average of about 6 to each church; or near five per cent on the present membership. Brethren, let us be thankful and take fresh courage.

The N. S., Western Association

commenced its annual Session at Long Island, Digby County, on Saturday last. We can in our present issue only notice our progress westward to this gathering of representatives of the churches. Passing on from the Central with a pleasant companion, we proceed to Berwick on Wednesday. Thence along the Annapolis Valley we find large promise of fruitfulness for the coming autumn, in the acres of blossoming orchards. Here we are reminded of the blessings arising from abundance of water.

"How laughs the land where streams abound!"