

Edmeston, the poet availed himself of the profound impression produced by the event to write the following beautiful lines :

Which is the happiest death to die?
" Oh," said one, " if I might choose,
Long at the gates of bliss would I lie,
And feast my spirit, ere it fly,
With bright celestial views.
Mine were a lingering death without pain;
A death which all might love to see,
And mark how bright and sweet would be
The victory I should gain!

" Pain would I catch a hymn of love
From which the angel harps that ring above,
And sing it as my parting breath
Quivered and expired in death;
So that those on earth might hear
The harp notes of another sphere,
And mark, when nature faints and dies,
What springs of heavenly life arise;
And gather, from the death they view,
A ray of hope to light them through,
When they shall be departing too."

" No " said another, " so not I;
Sudden as thought is the death I would die;
I would suddenly lay my shackles by;
Nor bear a single glance at parting,
Nor see a tear of sorrow starting.
Nor hear the quivering lips that bless me,
Nor feel the hands of love that press me,
Nor the frame with mortal terror shaking,
Nor the heart where love's soft bands are breaking.

" So would I die!
All bliss without a pang to cloud it;
All joy without a pain to shroud it;
Not slain, but caught up, as it were,
To meet my Saviour in the air!
Oh how bright were the realms of light
Bursting at once upon my sight!
Even so I long to go,
These parting hours, how sad and slow!"

His voice grew faint, and fixed his eye,
As if gazing on visions of ecstasy;
The hue of his cheeks and lips decayed;
Around his mouth a sweet smile played.
They looked—he was dead;
His spirit had fled,
Painless and swift at his own desire;
His soul undressed, from her mortal vest,
Had stepped in her car of heavenly fire,
And proved how bright
Were the realms of light
Bursting at once upon the sight.

Christian Era

Dead Christians.

The Methodist thus aptly describes a class too frequently represented in the churches of Christ :

Dead Christians seldom get to the weekly prayer meeting, and often absent themselves from the holy communion. Even on the Sabbath their places in church are frequently vacant. Little hindrances keep them at home. Sometimes they think it best to visit other churches than the one to which they belong. If they are in the city, they go where there will be the biggest crowd, and where they can hear the most popular preacher. They long for " sensation sermons." Their palates are so palsied that they are insensible to any but the most stimulating diet! Their own pastor poor man, may preach to empty pews as far as they are concerned. His " style " has no attractions for them. Cannot dead Christians see that the devil is cheating them into acts of hypocrisy? Like the idols " they have eyes, but they see not."

When men die, solemn services are held, tears are shed, the chambers are darkened, black garments are worn, and every demonstration of grief made. If funeral customs were observed for dead believers, how many churches would be draped with sable, how solemn the dirges, how copious the tears, how unutterable the sorrow.

For the Christian Messenger.

Eastern New Brunswick Baptist Association.

SECOND NOTICE.

I stated in my last that the remaining business of the Association was disposed of in the afternoon of Saturday. It was so, substantially; but my letter was closed in the middle of the day, on account of the departure of the mail, and my statement was rather a supposition than a narrative. It may be proper now to add a few particulars.

I said that the Report on the Christian Visitor was amended and passed. This requires explanation. The Report, as originally introduced by Brother Todd, expressed high commendation of the Visitor, among other things, for its advocacy of Baptist principles. On the motion of Dr. Spurden it was referred back to the Committee for reconsideration, and re-appeared without the abovementioned clause, in which state it was finally accepted. Was not this significant?

When I entered the meeting on Saturday afternoon, Brother Beckwith had just sat down, having occupied some time, as I learned, in the delivery of a violent speech, charging us Nova Scotians, with a concerted design to overpower the Association, and carry our own views of polity, distasteful as they might be to some New Brunswickers. There was no ground for his fears and no

reason in his fury. It was a pitiable exhibition.

Brother Todd then introduced a lengthy resolution on Councils. The object was to require the calling of a Council whenever any " serious difficulty " should occur, and to bind the church to an acceptance of its decision. If the difficulty should arise out of any thing affecting the character of a minister, the church should avoid discipline, and wait for the deliverance of a Council. The resolution was artfully prepared, and it is not likely that it was manufactured at Sackville. Those who objected to it regarded it as a side-thrust at the proceedings of the Granville Street Church and the Central Association. A warm debate followed, in which the brethren T. H. Porter, Bill, W. H. Porter, Rowe, Miles, Thos. Bleakney, J. Moser, Chase, Dr. Cramp and others took part. Brother J. Moser's speech was admirable and effective in the highest degree. It was a forcible exposure of the folly and unscriptural character of the theory advocated in the resolution, and of its tendency to destroy the liberty and independence of the churches. Brother Moser deserves the thanks of the denomination for his boldness and fidelity. The debate was adjourned till the evening, when the resolution was withdrawn. Had it been carried, we should have been involved in a very undesirable controversy. It is greatly to be regretted that any of our brethren should entertain sentiments of a quasi-Presbyterian character, although in reality they are more despotic in their tendency than the policy of our Presbyterian brethren, since the latter may appeal from the Presbytery to the Synod, while from the Baptist Council, as represented and advocated by some, there is no appeal.

A Committee which had been appointed to revise the Constitution and Rules of order of the Association not being prepared to report, leave was given to report next year. The next Association is to be held at Jemseg.

The number of baptisms reported greatly exceeds that of last year. Then, 230 were reported:—now, 347. This is the more noticeable, as upwards of twenty churches failed to send letters to the Association. The Lord has abundantly blessed the labours of his servants.

For the Christian Messenger.

Acadia College and Natural Science.

Dear Brother,—

There is a great stir in England at the present time on the education question. The system practised at the old Universities and public schools, by which education was almost entirely confined to Classics and Mathematics, is now generally condemned, and it is admitted that the Natural Sciences should form part of the Curriculum. The reform is already begun, and works well.

Although the College Curriculum on this Continent embraces many more subjects than are usually included in it in England, a special provision for the natural sciences is still needed. Our young men should be thoroughly instructed on those points, and made acquainted with the latest discoveries and the various practical applications of scientific principles. This cannot be done without the establishment of a professorship for that purpose.

Why should we not have one? It is true that the plan for raising an Endowment, proposed at the last Convention, has for the present been suspended, from causes which at some future time may not operate so unfavorably; but are there not brethren among us, whom God has blessed with ample means, and who might easily accomplish the object, singly or in union?

The youth of Nova Scotia are thirsting for knowledge, and will naturally betake themselves to the best fountains they can find. Ought not Acadia to present the most powerful attractions? Should not our moneyed men regard this as a profitable investment—because profitable to the public, and that in perpetuity?

The Catalogue of Vassar College is now before me. That Institution, it is well known, was founded by a Baptist, the late Matthew Vassar, Esq., at an expense of nearly a million of dollars. Among the thirty-three Professors and Teachers I find the name of " Charles Frederick Hartt, A. M., Professor of Natural History and Geology." Mr. Hartt is an Alumnus of Acadia College. He graduated in 1860. He has attained a highly respectable rank among scientific men. His discoveries in the geological formations of New Brunswick are recorded by Dr. Dawson in the new edition of his " Acadian Geology."

Hoping that the Faculty of Acadia College

will soon be increased by the addition of a Professor of Natural Science.

I remain, yours truly,

J. M. CRAMP.

Acadia College, July 18, 1868.

Christian Messenger.

HALIFAX, JULY 22, 1868.

Eastern N. B. Association Matters.

In the Minutes of the Eastern New Brunswick Baptist Association, as published in the Christian Visitor, over the signature of the Moderator and Secretaries, we find several items of business somewhat different from what is ordinarily transacted, and which, it may not be out of place for us to notice. One of these has reference to the discipline of a minister as follows:—

Whereas, a charge has been preferred against Rev. Caleb Spragg; therefore Resolved, That the matter in reference to the aforementioned brother be referred to the Committee on Special Business.

The Committee on Special Business subsequently reported:

"Your Committee having investigated the charges of dishonesty and falsehood preferred against Rev. C. Spragg, find them fully sustained."

W. T. COREY, Chairman.

The Association in taking action on this report passed the following:—

Resolved, That in view of the report just adopted and the fact that he has been excluded from the church of which he was a member, the name of Rev. Caleb Spragg, for these reasons, be dropped from our Minutes.

Resolved, That this fact concerning Rev. C. Spragg, be published in the Christian Visitor.

Now we know absolutely nothing of the facts of this case further than appears above, but as we feel concerned in whatever affects the good standing of our brethren—especially the ministers—in New Brunswick, as well as in Nova Scotia, and the correct working out of Baptist Church principles there, we may express a thought or two in reference to this matter.

1st. How could "a charge" against a minister be brought before the Association? and especially a ter that person had been "excluded from the church of which he was a member." The Association surely has no right to interfere with a person who is no longer a member of any of the churches which it comprises.

2nd. According to the "Roly" recently advocated in the N. B. Visitor a church should not proceed to an act of discipline of a minister, except by the advice of a Council. We see nothing of the intervention of a Council here. Was there one? If not, Why has our contemporary no reproof for that church?

3rd. We have no desire to question the propriety of the action of this church, or to examine into the merits of the case. The church was probably fully able to deal with the question.

We think the Association should not have allowed the matter to come up before them, and, if it did, certainly nothing should appear on its Minutes in reference to it. The most effectual means are thus adopted of destroying the intention of the resolution.

The next point is one that has the appearance of legislation. We fear it may be the occasion of future difficulty. It is as follows:—

Resolved, That this Association will not receive any church into its fellowship organized otherwise than by the advice of a Council of twelve brethren. The persons wishing to be organized shall request the four Baptist churches nearest them to send them an Advisory Council—viz. three male members from each church to comprise said Council.

Surely our brethren forgot Article 6. of their own Constitution when passing such a resolution. Here it is:

ARTICLE 6.—When any Church shall desire admittance into this body, application must be made by letter, and satisfactory evidence furnished of their faith and order: this being done, and a vote of acceptance taken, the Moderator shall, in behalf of the Association, give to one of their Messengers (if any be present) the right hand of fellowship.

Another point and we have done. The 6th Rule of Order was so amended as to read "Invited members enjoy all the privileges of delegates except voting." How is this, are the brethren referred to "members?" No, surely not, for they are not permitted to vote. Are they delegates? Yes, but they are not to be received as such. Although acting as Chairmen of Committees and participating in all the business even to reading the Letters from the churches, and yet they are neither Members of the Association nor Delegates! Surely the Association might receive the ministers of the St. John Churches and those from other parts as delegates from the Western N. B. Association without any detriment to the Session.

Five Premiums.

FOR BEST SUNDAY-SCHOOL BOOKS.

It affords us pleasure to comply with a request to insert the following in our columns. It is the easiest thing in the world to offer

objections to books of a certain class prepared for Sabbath School Libraries; but not so easy to get readable new ones of an unobjectionable character. This is an attempt to get such books. We therefore commend the proposal of the Baptist Publication Society, to those of our readers having any aptitude for such authorship as it seeks, and shall be glad to find that Nova Scotians have furnished some manuscripts and hope that they may take some of these prices offered.

The American Baptist Publication Society offers Five Premiums of Five Hundred Dollars each, for the best Sunday-school books, in each of the following classes:—

1. A Narrative which shall be especially adapted to the cases of young believers, warning them of the temptations to open sin, worldiness, and sluggishness in their Christian course; or, illustrating the connection of some doctrine of the Word of God, with Christian growth and usefulness.

2. A Historical Narrative, illustrative of some particular period in the history of Baptists.

3. A Work which shall embody in a clear, interesting, and attractive form those things which would arrest the attention, and awaken the interest of an intelligent Christian traveller in foreign lands. Each book must be confined to one, or at most two countries. Great prominence must be given to all that pertains to the religious condition of the people, and to the progress of the kingdom of Christ.

4. A Work of an attractive character which shall show forth the wisdom, power, and goodness of God as developed and illustrated by the most recent and most thorough investigations in some department of Natural Science.

5. A Narrative which shall aptly illustrate the working of the Holy Spirit in the hearts of the young, and mark the steps by which they are led to Christ. The presentation of the way of salvation to be very clear, distinct, and scriptural.

1. The books shall make each a volume of not less than 288 pp., 225 words to the page.

2. MSS. shall be legibly written, on foolscap or letter-post paper, on one side of the paper only, with wide margins, and no interlineations. This is indispensable, in order to facilitate the work of the examining committee, and the preparation of the successful MSS. for the press.

3. The MSS. shall be forwarded to the Rev. B. Griffith, D. D., No. 530 Arch Street, Philadelphia, before the first of March, 1869.

4. Each MSS. shall be accompanied by a sealed envelope, containing the name and address of the author, and marked on the outside with such signature as the author may choose to append to his MSS. The sealed envelope will be opened only in case the MS. shall be awarded the premium, or be deemed specially worthy of publication by the examining committee. The authors will also forward directions as to the disposition of their MSS. in case they should not be awarded the premiums.

5. The Society shall have the privilege of retaining and publishing any of the competing MSS. which the examining committee may deem worthy, even though not entitled to the premiums,—the said MSS. to be paid for at the Society's usual rates.

6. In case no MSS. are presented of very decided excellence, the premiums here offered will not be awarded by the examining committee.

7. The MSS. shall be submitted to the examination of the Committee of Publication, whose decision shall be announced within three months from the time when the MSS. shall have been placed in their hands.

8. If in any instance the name of an author shall be improperly made known to the committee of examination, the MSS. of such author shall be set aside from the comparison.

B. GRIFFITH, Cor. Sec.

Fraternal Address.

The following is a copy of the "Fraternal address" sent by the Eastern Association to the brethren in Prince Edward Island.

The Eastern Baptist Association of Nova Scotia to the Churches in Prince Edward Island about to be formed into a separate Association:

Dear Brethren,—

In accordance with your request we hereby dismiss you from our Association, in order that you may be formed into a separate Association for Prince Edward Island. While we are sorry to part from you, having for so many years enjoyed the pleasures of fellowship, we consent to your withdrawal, in the hope that the cause of the Saviour will be benefited hereby. We trust that the employment of your undivided energies in the advancement of the interests of our Denomination on Prince Edward Island will be productive of the best fruits, and that we shall hear from time to time of your zeal, and of God's blessing following your efforts. It is unnecessary to remind you of the importance of maintaining, unimpaired, the principles of Baptist polity, and of exhibiting, in all its loveliness, the beauty of brotherly union. On these points you are already well instructed. We wish you an abundance of blessing from the Lord, and shall rejoice to hear of your continued and growing prosperity.

You will visit us, we hope, by delegation, at our annual meetings.

We are,

Dear Brethren,

Yours in the Saviour,

(Signed by order of the Association)

G. F. Miles, Moderator,

W. B. Boggs, Clerk.

Puquash, July 7th, 1868.