

came, how many things occurred that they never contemplated, and for which they were wholly unprepared. Every day brings its cures and temptations, and often in a new shape and aggravated form. So these have found it. When the promised time arrived, fresh difficulties surrounded them, and these continued to trifle; hardness of heart ensued, guilt accumulated, and danger increased. In this state many have unexpectedly been cut off, and thus proved the danger of delay. Could we withdraw the veil that separates us from the eternal unseen world, how many we should see who once promised fair, under many resolutions, and intended to become religious, but who sinned grievously against God by their procrastinations, for which He cut them off, and assigned them to "endless woe, deep despair."

In the spirit we are reprobating there is something very presumptuous and wicked. If God has produced conviction in our minds with a view to our benefit, that we may be led to consider our ways, repent and believe, we ought to regard this as a great mercy. Why not leave us in our moral slumber, and suffer us to awake in merited punishment? Certainly we have no claim to such a favour. Shall we dictate to the Almighty that the present is not so convenient as the future period? While He waits to be gracious, whilst we have access to the provisions of the gospel, and every thing is favourable to immediate decision, what folly to delay! For aught we can say, this may be the last time that God may visit us in mercy. If the present opportunity is not embraced, He may "swear in his wrath, they shall not enter into my rest." The neglect of the present "day of salvation" may result in our everlasting destruction. We may be given "up to strong delusion, to believe a lie." Our mercies may be turned into crosses, the dispensations of Providence may become dark and gloomy, and every thing may contribute to hasten inevitable woe.

Let none say that the difficulties of the future will be less than the present; or that, because some triflers have been spared, and eventually repented, that they may do the same. All this is extremely doubtful. Many who entertained this sentiment are now suffering the divine displeasure in an unseen state. Besides, the reasoning is dangerous and false. We admit that difficulties may press upon you under your present convictions, which may lead you to hesitate in your course. But will not the same difficulties exist at a future time? It is possible they may assume a new form, but may they not be augmented? Will the heart be any better in a month's time, than it is at the present moment? Will Satan be less a foe then than now? Will the world cease to urge its claims and attractions?

Will God be as ready to aid, and afford the same favourable opportunities as at the present? Will not a month's guilt, added to the furious stroke, give the enemy of soul's a great advantage, and render the probability of a thorough change very doubtful? Present difficulties are wisely permitted to test the depth and earnestness of your desire, and the strength of your principles. There is nothing at all strange in this. It is usual with those who are brought out of darkness into marvellous light. Conscious of their weakness they look to God for help; sensible of trials, they pray for direction. The injunction is, "repent and believe the gospel;" it is a duty urged at the present time; those who comply are sustained and blessed. It is the turning point of their history, every thing depends upon the results of the present awakening. "Now is the accepted time, now is the day of salvation." Beyond the present season of grace, neither I, nor any other minister, can afford you any encouragement. If you yield, we can speak peace to you, and throw light upon your subsequent course; but if you harden your hearts and procrastinate, a cloud passes over your future steps, the results of which God only knows.

It is true men have been spared, who subsequently became monuments of mercy, being as "brands plucked out of the fire." But this is no argument for your neglect, and affords no encouragement to triflers. These facts are not recorded as a rule to others, but to cheer those who are humbled in their sins, and who are truly penitent. If such is the state of your mind. Jesus Christ is willing to receive you; his hand is upon you for good, and his grace will prove sufficient. A present surrender will elevate you in all that is truly great, will secure to you countless blessings, and will add to the triumphs of the cross. On the other hand, *delay and trifle*, and you may be undone for ever, like multitudes who have been swept away, as with the besom of destruction.

J. T. B.

June 23, 1843.

The Harbinger.

MONTREAL, JULY 15, 1843.

CONGREGATIONAL UNION OF EASTERN CANADA.—According to the announcement of our last number, the Ministers and delegates of the churches included in the Union, assembled in this city on the 5th instant, and continued in session till the evening of the 8th. The