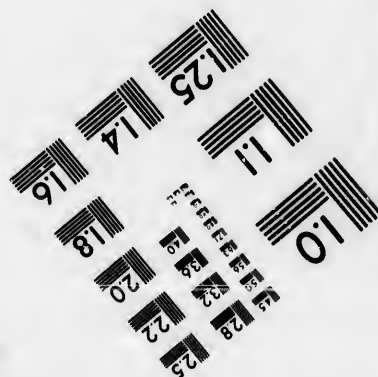
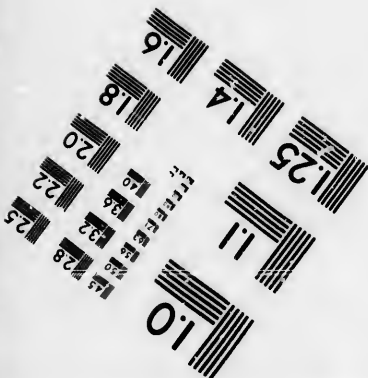
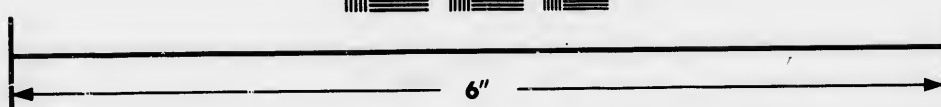
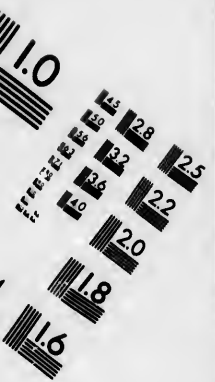


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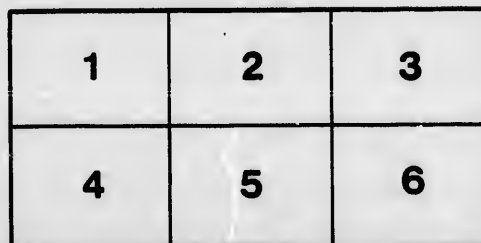
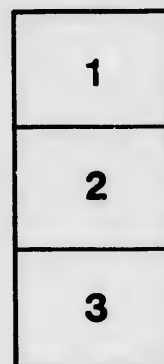
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CONSTITUTION
AND
BY-LAWS
OF THE
SAINT JOHN YOUNG MEN'S
CHRISTIAN ASSOCIATION,
WITH A LIST OF
THE OFFICERS AND COMMITTEES,
AND ALSO
The Inaugural Address
OF THE PRESIDENT.

SAINT JOHN, N. B.
PRINTED BY BARNES AND COMPANY,
PRINCE WILLIAM STREET.

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AMERICAN MATHEMATICS

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YOUNG MEN'S CHRISTIAN ASSOCIATION.

Rooms, Mechanics' Institute, }
1st November, 1855.

THE want of an Association for the spiritual and moral improvement of Young Men having been very much felt in this City, THE ST. JOHN YOUNG MEN'S CHRISTIAN ASSOCIATION was organized on the 22d December, 1854. Rooms suitable for the Society were immediately taken in the Hon. W. J. Ritchie's Building, but it having been destroyed by fire, and as no room suitable for the Association could be obtained until the present month, a room has been procured in the Mechanics' Institute, which will be found open every evening, except Saturday and Sunday, from 7 until 10 P. M., where Newspapers and Periodicals from Great Britain, the United States, Nova Scotia, and our own Province, will be kept on file. Ministers are earnestly requested to introduce to our Association the Young Men of their Congregations, who may make this City their residence. To this good work it is hoped that the Young Men of all the Evangelical Churches in the City, will give their hearts, their hands, and their active co-operation.

OFFICERS.

President.

HON. W. B. KINNEAR, Prince William Street, *Baptist*.

Vice Presidents.

JAMES PATERSON, LL. D., Germain Street, *Presbyterian*.
LEBARON BOTSFORD, M. D., Germain Street, *Episcopal*.
T. W. DANIEL, Market Square, *Episcopal*.
E. E. LOCKHART, King Street, *Methodist*.

Corresponding Secretary.

GEORGE H. SMITH, Pitt Street, *Methodist*.

Recording Secretary.

W. F. HAWKINS, South Market Wharf, *Episcopalian*.

Treasurer.

JAMES REED, South Market Wharf, *Presbyterian*.

Board of Managers.

HON. W. B. KINNEAR.	E. E. LOCKHART.	JOHN ENNIS.	
JAMES PATERSON, LL. D.	JAMES REED.	THOMAS GILMOUR.	THOS. H. DAVIS.
LEBARON BOTSFORD, M. D.	GEO. H. SMITH.	B. J. UNDERHILL.	JOHN DOUGLASS.
T. W. DANIEL.	W. F. HAWKINS.	JAMES COUCHMAN.	

Special Committers.

Rooms.

E. E. Lockhart. E. H. Duval. George H. Smith. W. F. Hawkins.

Finance.

Thomas Gilmour. T. H. Davis. John Ferguson. James Couchman.
George Sufferan. W. F. Hawkins.

Lectures.

James Paterson. T. W. Daniel. E. E. Lockhart.

Boarding House and Employment.

T. W. Daniel. John Ennis. E. H. Duval, Jr. O. H. Kirkpatrick. W. F. Hawkins.

Standing Committers.

Episcopal.

(Trinity Church.)

Charles H. Kirkpatrick, Prince Wm. Street.
W. F. Hawkins, South Market Wharf.

(St. James' Church.)

James D. Turner, Water Street.

Presbyterian.

(St. Andrew's Kirk.)

William Welch, North Market Wharf.
William Martin, Market Square.

(Scotch Free Church.)

John Douglas, Prince William Street.
John Ferguson, Prince William Street.

(St. John Free Church.)

A. Lindsey, Prince William Street.

(Reformed Presbyterian Church.)

George Sufferan, King Street.

Free Christian Baptists—(Waterloo Street Church.)

B. J. Underhill, King Street.

Methodist.

(Centenary Chapel.)

George H. Smith, Pitt Street.
John Ennis, King Street.

(Germain Street Chapel.)

Thomas Gilmour, King Street.
T. C. Humbert, Barlow's Foundry.

Congregational.

(Union Street Church.)

Isaac Burpee, King Street.
James Couchman, King Street.

Baptist.

(Brussels Street Church.)

T. H. Davis, Prince William Street.
Harris Barbour, King Street.

(Germain Street Church.)

William Barbour, King Street.
E. H. Duval, Jun., Portland.

William Peters, Union Street.

CONSTITUTION.

ARTICLE I.

Title and Object.

The Title of this Society shall be "THE ST. JOHN YOUNG MEN'S CHRISTIAN ASSOCIATION;" and its object—the improvement of the Spiritual and Moral condition of Young Men.

ARTICLE II.

Members.

SEC. 1.—*Active Members.*—Any young man who is a Member in regular standing of an Evangelical Church, may become an Active Member of this Association, by the payment of Ten Shillings annually. Active Members only shall have the right to vote and be eligible to Office.

SEC. 2.—*Associate Members.*—Any young man of good moral character may become an Associate Member of this Association, by the payment of Ten Shillings annually, and shall be entitled to all the privileges of this Association, eligibility to Office and right to vote only excepted.

SEC. 3.—*Life Members.*—Life Members may be constituted by the payment of Five Pounds at any one time, subject to the qualifications and restrictions of Sections 1st and 2d of this Article. No other assessments shall at any time be made.

ARTICLE III.

Officers.

The Officers of this Association shall consist of a President, Four Vice-Presidents, Recording Secretary, Corresponding Secretary, Treasurer, and Librarian, all of whom shall be elected annually by ballot. A Standing Committee of two members from each Evangelical Church in the City, shall also be chosen at the Annual Meeting, who shall appoint six from their own number, to constitute with the Officers elect a Board of Managers.

ARTICLE IV.

Duties of Managers.

The Board of Managers shall Report at the regular Quarterly Meetings of the Standing Committee.

ARTICLE V.

Duties of Officers.

SEC. 1.—It shall be the duty of the President, or, in his absence, one of the Vice-Presidents, to preside at all meetings of the Association and Board of Managers, and preserve in strict exercise the rules established by Parliamentary usage.

SEC. 2.—It shall be the duty of the Recording Secretary to notify the Members of the time and place of meeting, attend the same, to notify all Officers of their election, and keep a fair and correct record of all the transactions of the Association.

SEC. 3.—The Corresponding Secretary shall be the Organ of the Association in its conference with other Societies and the public; he shall retain copies of all letters written by him, recording the same in a book kept for that purpose.

SEC. 4.—It shall be the duty of the Treasurer to collect all monies due to the Association, disburse the same under direction of the Board, keep a correct account of the same, and report to the Board whenever required so to do, and to the Association at least once a year.

SEC. 5.—It shall be the duty of the Librarian to keep in order all books and documents belonging to the Association, and a correct catalogue of the same, and an accurate account of all books delivered to the Members.

SEC. 6.—It shall be the duty of the Standing Committee to receive and decide upon applications for membership, and promote the general objects of the Association.

SEC. 7.—The Members of the Board shall be ex-officio members of the Standing Committee.

ARTICLE VI.

Quorum.

Ten Members shall constitute a quorum to transact the general business of the Association.

ARTICLE VII.

Meetings.

The Annual Meeting for the choice of Officers, and transaction of other business, shall be holden on the second Wednesday in January.

Special meetings shall be called at the written request of any six Members, or at the direction of the Board of Managers.

ARTICLE VIII.

Vacancies.

In case of the vacation of any Office, it may be filled by the Board of Managers.

ARTICLE IX.

Alterations.

This Constitution may be altered or amended by a vote of two-thirds of the Members present, at any Annual Meeting of the Association, provided such alteration or amendment be proposed at a regular meeting at least one month prior, and the Members shall have been notified by the Secretary that it is to be acted upon.

BY-LAWS.

ARTICLE I.

The object of this Association being for the improvement of the Spiritual and Mental condition of Young Men :

PROPOSED : First,—The formation of a Christian Library and Reading Room.

Second,—Rooms and accommodation for Bible Classes and Prayer Meetings.

Third,—Courses of Lectures, on Religious subjects as well as Secular, having reference to religion, and the employment of every other available means whereby the increase of real vital religion will be promoted.

ARTICLE II.

Every Meeting of the Association, and of the several Committees, shall open and close with prayer.

ARTICLE III.

It shall be the duty of the Standing Committee to appoint from their number the several sub-committees required for the furtherance of the objects of the Association.

ARTICLE IV.

The several Ministers of the Evangelical Churches in this City and vicinity (for the time being) shall be honorary members of this Association.

ARTICLE V.

That Essays be read at Fortnightly Meetings of this Association, to be on topics connected with the understood objects of the Association, and not to exceed fifteen or twenty minutes in length, after which discussions will be held by the members on the subject of the Essay.

ARTICLE VI.

That notwithstanding the designation given this Institution, it is not intended to exclude persons of a more advanced age, who may in all other respects be eligible for membership.

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Inaugural Address.

BY THE PRESIDENT.

To the Young Men's Christian Association Of the City of Saint John.

HAVING been chosen by you to fill a situation so pleasing to a Parent, that of President of the "YOUNG MEN'S CHRISTIAN ASSOCIATION," and having also been requested to present the Inaugural Address, your choice and your request have afforded me the highest gratification, although in the preparation of the Address it has not been without some drawback, from the absence of those numerous precedents which are to be found on other occasions of the like nature.

I have not been successful in discovering the origin of the Societies known under the designation just referred to; but I have reason to believe they had their rise in that immense city, which may most suitably take the name of the Metropolis of the World, and where the vastness of the population would make such institutions peculiarly appropriate. In London, therefore, I find their commencement at least as early as 1844, at which time, by a report drawn up in 1850, it appears that the Young Men's Christian Association of that great city was instituted.

These Societies have been found so acceptable and so abundantly useful, that in England they now number 35; in Scotland, 5; in Ireland, 5; and in Australia, 3. France has about 40; Holland, 12; Belgium, 6; the German States, 108; Switzerland, 50; Italy, Sweden, Algiers, Malta, and Syria, 6; to which, adding 47 in the United States and Canada, and one recently established and highly prospering in Halifax, Nova Scotia, we have the grand total of 318.

It is well known that the objects for which they were established, were *The spiritual and mental improvement of Young Men.*

The *means* for the accomplishment of these objects have usually been—

DEVOTIONAL MEETINGS ;

CLASSES FOR BIBLICAL INSTRUCTION AND LITERARY IMPROVEMENT ;

THE DELIVERY OF LECTURES ;

THE DIFFUSION OF CHRISTIAN LITERATURE ; and

A LIBRARY FOR REFERENCE AND CIRCULATION.

The *Meetings* of the Associations are held in their rooms for the purposes of *prayer, reading the Scriptures, mutual edification and encouragement*, and for *receiving information* on all matters tending to promote the welfare of the institutions.

Any member has the privilege of introducing his friends: indeed this is one of the chief objects of these Societies. In large towns numbers of young men are to be found engaged in a variety of occupations, who by their means are quickly sought out, and there gladly find a kind and frank reception. Too often has the youthful stranger been left to make his way as best he could among the more religious portion of the community, or find a refuge in the oftentimes more congenial haunts of frivolity and dissipation.

A number of the most distinguished religious and literary men of London, and in other places, have already added to the extension of our literature, as their instructive and deeply interesting "Lectures to Young Men," have from time to time been published, after having been delivered at the meetings of these Societies. The same course of instruction is contemplated in this place, and a number of Gentlemen friendly to our object will deliver fortnight lectures, to succeed this opening Address.

So much with regard to statistics. We shall now proceed to make a few remarks on the general character and objects of these institutions, which have been greatly blessed of God in rescuing thousands and tens of thousands of young men from the paths of vice and unhappiness.

Of all the influences which exert their power over the human mind, none is so forcible as example. Men dislike precept: it implies the assumption of power, which is only submitted to when it cannot be avoided; and as this assumption (except in one memorable and marvellous instance)

has ever proceeded from a source as fallible as the being to whom it is addressed, the instruction is received with suspicion, or, at times, even with aversion ; unless indeed where it is dictated by affection, or clothed with unquestioned authority. If we are persuaded to that which is good by the pleading of this silent and most eloquent of all advocates, it remains with ourselves to confess the power which has subdued us, and pursue the path to which the *example* pointed.

Deeply sensible of this peculiarity in the heart of man, the philosophic Benjamin Franklin, whenever he had any useful proposition to make to his neighbours for their general benefit, although the plan and much of the labour were his own, would say, "It is proposed to establish such a society, or attempt such a work ;" not mentioning himself as the projector, but endeavoring to fix the minds of the persons he addressed with the object of his solicitude, instead of leading them to dwell on himself.

In youth, it is true, there is on many subjects a consciousness that the way of knowledge is broad, and must require much teaching to make it plain ; but even the earliest dawn of mind asks for the more powerful pleading of example, consistency telling with earnest effect upon the heart which has not yet acquired the deliberative faculty of riper years and a sounder judgment. The child listens to the lofty development of principles, but beholds afterwards some practical contradiction in the conduct of the individual from whom the lesson has flowed ; he wonders, doubts, and trembles—he can do no more ; his inexperience debars from deciding, but his doubts prevent him from profiting by the principles. The man hears the well based and elaborately wrought argument—is forcibly struck by it ; but turning to the example, beholds the sadness of the contrast, and despises both the principles and their propounder.

Thus it is, that in all stages of man's life, savage or civilized, ignorant or educated, an *illustration* of any subject, whether by action, by pictures, or by figurative language, influences the understanding and affects the heart, when all other methods fail. Especially is this the case, when the imagination is more active than the judgment, as in the spring-time of life, or in the uncivilized state, or where the poetic temperament is prominent.

What young person ever existed whose heart has not been touched with the beautiful and affecting story of Joseph, as related by the inspired historian. When, after a long course of patient waiting on his God, his virtuous principles had sustained their deepest trial and prevailed, who could remain untouched as thus he gives expression to the settled purpose of his soul—"How can I do this great wickedness, and sin against God!" His *example* there instructs us how to act under circumstances of great temptation. And indeed, as no narrative has ever yet been produced which can surpass this in its displays of a special providence, and its ever-abiding pathos and interest, so none can exceed it in the excellence and force of its example; excepting only the wonderful account of our Lord's birth, his life, and death. In the latter, however, the relation is of a Being beyond human, although partaking of humanity; in his moral perfections divine, although sharing in our temptations and sufferings; and we feel it to be impossible to sympathise with, or to be influenced so strongly by one who is without sin, as with one who, having a sinful nature like ourselves, yet triumphs over the temptations which beset it.

In Milton's *Paradise Lost*—the most sublime and beautiful of all poems in the English language—we have another instance of the captivating nature of a well-chosen though fictitious example. From among the host of angels who had resolved to rebel against the Most High, the poet presents us with this admirable picture of one, who alone stood true and firm in his allegiance, amid surrounding and universal defection:—

"So spake the Seraph Abdiel, faithful found
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor numbers, nor example, with him wrought
To swerve from truth, or change his constant mind,
Though single. From amidst them forth he passed,
Long way through hostile scorn, which he sustained
Superior, nor of violence feared aught;
And with retorted scorn his back he turned
On those proud towers to swift destruction doomed."

Our divine Lord, also, who, knowing all things, knew what he had planted in man, continually *illustrates* his heavenly precepts by his beautifully simple parables, or instructive fictions; and although in some instances, owing to the peculiar perversity of his Jewish hearers, they were not clearly understood, it was plain, from their very form of illustration, they excited the attention which curiosity, admiration, or aversion, were, in his case, sure to command.

I have always been charmed with, and have on another occasion quoted, the exquisitely simple and deeply interesting parable of the "Sower," every line of which is full of important meaning:—

"Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root they withered away. And some fell among thorns; and the thorns sprung up and choked them; but other fell into good ground, and brought forth fruit, some a hundred fold, some sixty fold, some thirty fold."

And how faithfully and successfully has the "Great Dreamer," in his "Pilgrim's progress to the Celestial City," imitated and spread the fame of this simple and pure style of instructive fiction through all ranks and degrees of society, from prattling childhood to declining age, and wherever the footsteps of civilized man have trod; inculcating truth, establishing principles, and imparting blessings, by the power of an all but inspired example.

"The Young Men's Christian Association," which I have the pleasure of addressing this evening, is an instance of the principle I have been endeavouring to enforce. They form themselves into a Society, and meet together for self improvement, and for the benefit of those who, from various causes, would otherwise be left to struggle against solitude, or indifference, or temptation, *alone*. They proclaim by their example that "It is more blessed to give than to receive;" and invite the thoughtless youth, and the stranger from another land, to quit, for a season at least, the restless activities of wasted hours, or the solitude of unknown faces in a stranger's inn, and repair with them to light and cheerful rooms, where conversation, reading, and prayer, com-

bined with instruction of a varied kind, shall *exemplify* how much more truly happy it is thus to spend their hours of relaxation from the daily pressure of business, than by indulging in the society of the intemperate, the idle, the vicious, or the profane. In this, as in all other cases, the Scriptures will be found most true, that "wisdom's ways are ways of pleasantness, and all her paths are paths of peace." *There* will be found no wearisome lessons—no vauntings of superiority—no assumption of higher excellencies, to offend or to chill the youthful stranger; but the conversation which enlightens, not wearies—the mutual flow of mind seeking the same high objects—or the quiet and silent communion, in the well written book, with the good, the great, and the noble, who have, in past ages, or in modern times, adorned the history of man.

Among those truly Christian young men will be found no depreciation of kindred Societies, or of any useful instrumentality established in this evil world; for every member of the Association will be vividly impressed with the recollection that example is far more influential than precept, and that evil speaking must leave an evil impression.

The absolute necessity, in order to accomplish anything good, of the members preserving consistency of character when engaged in the urgencies of business, or in any of their social or family employments, will make them watchful over every portion of their conduct, and thus be eminently useful to others, while they advance their own spiritual welfare. He who can control a naturally irritable temper, suppress the desire of gain when at the sacrifice of truth, or with calm determination of mind pass unheeded the laugh or scoff of the externally gay but inwardly unhappy sceptic, will be best prepared for his sphere of usefulness in this Association; and thus another instrumentality will be added to the Sunday-school, the Temperance and other Societies, by which the youthful mind is preserved from vice, and from which our various Churches are supplied, and prepared for an association in another state of being, unlimited in its excellence, endless in its duration, and unbounded in its bliss.

I believe it to be ordered by a wise and beneficent Providence, that Christians in general imagine their own times to be most fraught with peril to the Church of Christ. I

have read much on this subject, and my impression is, that in all ages of the Christian era, ministers and other good men have assigned to their own times a wider departure from the truth, of many who had "run well," than in any period which had preceded them. They have mourned over the degeneracy; but it has been the means of arousing them to greater exertion, to check the growth of the evil, to stay the ever-impetuous torrent of vice, and endeavour to allay the bitterness of human woe. The origin of this prevailing imagination is to be found in this principle, that the remote bears no comparison with the present. The deepest sorrows find mitigation in the softening hand of time, and the greatest evils will at length cease, except at times, to embitter the memory. We feel the depressing effects of a low state of religion by our own eyes witnessing it, and by its grievous influence on our own hearts. The depressing influences of such a state in another age, although most eloquently described and lamented, excite the deepest interest, but fail to stir up the depths of the human heart.

The power of Evangelical Truth has never, perhaps, since the days of the Apostles and early Christians, made greater progress than within the last hundred years; and although it must be admitted to have spread latterly over a far wider surface of society, in a more general recognition of its awakening principles, it is questionable if its more general diffusion has not weakened its power, and whether the more extensive admission of those principles has not robbed it of a portion of its vitality, and rendered light the cross which was once so heavy to be borne. The term "Methodist," or "Saint," *then* signifying in scoffing language a person who had become too religious, is seldom now heard as a term of reproach; when applied at all, the former is used with reference to the denomination of that name; and the latter, as in the days of the Apostles, to all of any name who justly deserve it. This state of things, therefore, although producing more general cheerfulness of disposition, may not be deemed without its attendant danger of forgetfulness of God.

In our times there is a larger exhibition of charity among those who may be considered prominent in the profession of evangelical truth; and as this heavenly gift is destined to endure and expand throughout eternity, we may take

courage, and indulge a humble confidence that "the time of the end" is drawing nigh, when its mild excellencies shall be more fully experienced even in this world.

In the midst of much lukewarmness and relaxed religious principle, we have to deplore the return of the human heart to a preference for a religion largely diluted with ceremony, and adorned with the exquisite proportions of architecture; or, in some, a desire for novelties in doctrine, and crude speculations, founded on a notion that the plain, simple, and pure truths of the Bible must change with the advancing state of science; and that fresh discoveries are as reasonably to be expected in religion as in the paths of human knowledge; or worse than all, the spread of infidel principles, which indeed have been greatly fostered by the two alarming and prevalent errors just referred to.

The religion of ceremony has ever been opposed to that of the heart; and where the heart, which is the seat of man's disorder, remains unaffected, the power of religious profession is lifeless. I do not by this observation intend to decry all ceremony whatever; on the contrary, both natural and revealed theology teach us that a simple ceremonial is highly useful in aiding the growth of divine principles in the heart. But it is the substitution of a host of corporeal acts for the inward, renewing, heavenly principle, which is so debasing, and reduces the purest and most elevating system of religion in the world, so worthy of its Divine Founder, to a refined mingling of Paganism and Judaism with traditionary Christianity. It is amazing how any, who have the Bible, with every other aid which unpersecuting and unobstructing modern times confer on man, can embrace such grovelling views of Christ's soul-renewing doctrines. "We are the true circumcision who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Such a passage as this from God's holy Word—and there are thousands of a similar nature—cuts up, root and branch, this leaning of the heart on the "beggarly elements," by which strong language the Apostle describes this tendency to fall back on a mere ceremonial for salvation. It has borne sad sway in our time; and has distracted or perverted many an unstable mind, in despite of previously formed evangelical views, of all ancestral and holy recollections, and of the

knowledge of that wide field of history, which displays the utter darkness and persecuting spirit of the system built on mere ceremony.

There are many persons who fancy it to be extremely wrong to be, as they call it, perpetually harping on these differences of opinion, losing sight, as they think, of the charity which "hopeth all things," and distracting the Church with inward strife. But those who thus object, need to be reminded, that it has always been in this extreme devotion to external modes of action, or the luxuriousness of architectural ornament, or both, that the grand essentials of Christianity became gradually obscured, until the "wood, hay, and stubble," with their usual accompaniments of bigotry and intolerance, followed, and the visible Church lost almost everything of value but its name. The cross of Christ was everywhere seen in its *material* form on the splendid fane, the monumental stone, or the human breast; but the *spiritual* cross, borne in upon the heart, to the destruction of sin, and the bringing forth of the fruits of righteousness, was, alas! seldom discoverable.

At the same time, the spirit with which these errors are assailed, should be carefully watched. It is vain for man, himself using the unscriptural weapons of harshness, anger, or railing, to assail the errors of others. "The servant of the Lord must not strive, but be gentle to all, apt to teach, patient, meekly instructing those that oppose themselves."

I have thus openly referred to this alarming feature of the present times, because it is of so novel a nature among Protestants, and has undermined the principles of thousands, of whom better things were expected; besides that, the youthful mind is most readily captivated by beauty in form, in colour, in drapery, in the soft flow of gentle music, or well-studied rays of light thrown over antique carving.

Other dangers of the times in which we live, require a passing reference—such as the novelties and crude conceits of men of daring minds, reviving the "philosophy falsely so called" of the Apostles' days, sapping the beautiful simplicity and purity of the Gospel, and corrupting the heart, by filling it with doubts of God's justice and goodness. One writer gives us "The Philosophy of Religion," another the "Conflict of Ages," a third some other crude or unsatisfactory

dogma. None of these "unquiet minds" intend to disparage or undermine the truth; but having such new and exaggerated views of different portions of the Word of God, they become exceedingly prejudicial to the unstable and unreflecting.

There is as much temptation to be resisted in reading books, as there is in avoiding open sins. There is perhaps greater reason to be watchful, because the danger is more concealed. None can tell with what rapidity at times error seizes the understanding, and how difficult it is afterwards to be dislodged. Once entrapped, and who shall say how or when the deluded heart shall make its escape?

But you will perhaps say, "How shall we know the difference between the good and the evil?" As a general rule, it will be well to enquire of those who have long "escaped the pollution that is in the world," before you venture on the perusal of these books. If the writer have not an established reputation for piety, or correct general views, or be not well recommended, or the book proceed from a quarter whence you may know or have heard of its unsoundness, it will be right to wait till some opinions have been expressed by which you may be guided. Those who diligently peruse God's Word, attend to their Sabbath and daily duties, and remember the injunction "not slothful in business," will find no time to indulge in the idle curiosity of examining every new work which makes its appearance. Indeed, my young friends of this Association will find all extra time fully occupied in attending to the important requirements presented in its varied occupations.

The third danger lies in the spread of infidel principles. The young men of this Association will have to encounter this form of error oftener perhaps than most others. They should, therefore, have their minds well fortified on the authenticity of the Divine Revelation, and be prepared to answer all objections. To this end it may even be safe to read the book which contains the best arguments of infidels, from which he will experience no harm when read for the purpose of enabling him to answer such objections, at the same time perusing the best works in reply, and accompanying the whole with prayer. Still, the best mode of combating such arguments, is to induce your opponent, by kindness,

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by goodness, and by forbearance, to hear the preaching of the Gospel, which is declared to be the "power of God unto salvation unto every one that believeth;" since it is in general much oftener the corrupt heart than the understanding which is in fault. When you have gained a brother of mankind to hear the preaching of the Gospel, you may, more quickly than is fancied, gain the heart through this ordinance of Christ. Here the more powerful argument of a high wrought example, to which I have adverted before, will perhaps do more than all besides. The question will obtrude on the young man who has imbibed such errors, although often bidden away—"Why is my young friend of that Christian Association so mild, so kind, so patient with my folly, so anxious to preserve me from evil, that evil into which so many are constantly striving to plunge others as well as themselves, unless it be that the religion he professes *produces* these fruits; and if it does, then it must be from God; it surely is not from any thing evil, for it is altogether contrary to the principle of evil." And let it not be forgotten, that this inquiry may be of long continuance in the mind, even while the countenance assumes the same doubting, almost scoffing aspect. *Let it not be forgotten*, because it will have the happy tendency of encouraging your efforts to do good, even although, to all appearance, but little progress seems to be made.

It is a happy thing, and speaks well for the state of religion in this City, where in almost every Church the Gospel is preached, that it is superfluous for me to refer to such monstrous nuisances as Mormonism, Socialism, Millerism, Spiritual Rappings, and the like, the offspring of men's pernicious passions, or heated imaginations. These wild delusions have been productive of wide spread evil wherever their deleterious effects have been experienced; and enough of their practices and bitter fruits are known, to make it almost unnecessary to warn my young friends, should any attempt be made to exhibit their fanatical notions here, not to encourage or countenance them.

There was a time, when Christian men, although agreeing in the grand essentials which belong to what Jude calls the "Common Salvation," used to avoid each other, and oft proceed much further in a sad course of mistaken antipathy,

because they could not see eye to eye on matters of church government, or on some of the points of an exact theology. In our day, good men have learnt to understand the principles of the doctrine of their Divine Master far better, and *now* "rejoice" with the great Apostle of the Gentiles, when "Christ is preached," even though, as was the case in his day, it may be "of strife and contention." How clearly distinguishable is this line of conduct from that latitudinarianism, which resolves every description of error, of folly, and of viciousness, into "right enough, provided they are sincere;" and as to motives, "it is not for us to judge;" and which gives freely and indiscriminately, from policy or from fatal indifference, to all who ask. In this way, every system of error is mingled with the truth, and right and wrong become undistinguishable. In the language of the Bible—"They call evil good, and good evil; put darkness for light and light for darkness; bitter for sweet and sweet for bitter;" confounding all distinctions, and levelling all opinions, with an utter oblivion of any standard of truth.

I imagine I shall not assert anything new to this Association when I observe, that in every Society formed for the promotion of some good object, there will be found a mingling of evil. Even in the Christian Church—God's own institution—where the command is to root out the evil, if manifest, and where the utmost vigilance may be used in obedience to that command, how difficult is the task! and how seldom effected without fastening upon the Church some fresh spring of bitterness! Such is the nature of that depravity which darkens both the understanding and the heart, and finds us forever *groping* instead of *walking* in the light. How unlike the noble and animating passage of God's holy Word—"The path of the just is as the shining light, which shineth more and more unto the perfect day." In an Association composed as ours is, we may be more exposed to such evils than where there is agreement on the question of church government. How necessary is it, then, that we be particularly careful not to wound the feelings of each other respecting our views on such points. It is unfortunate that even the most sincere Christians frequently embrace opinions on some points, external as regards the Christian Church, with more strength of feeling than the doubtful

nature of many of these points can justify, and when an opportunity occurs for observation, the judgment is overcome by an outburst of feeling, and hence some brother is offended. Great watchfulness is required on this head, so often are we hurried away by this rigidity of opinion, frequently the more rigid in proportion to the lightness or weakness of the point. To be thoroughly imbued with the conviction of our brother's conscientiousness—that *our* minds are as subject to be blinded by prejudice as *his* may be, and *our* hearts as little emancipated from the power of corruption as *his*—is the true way of escape from this danger; and then let us all earnestly endeavour to have our memories and our hearts impressed with the exquisitely beautiful precept of the great Apostle—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

I shall allude also to another great instrumentality in the world for good, respecting which there is much difference of opinion even among those who do not differ on more important subjects; an instrumentality that has reclaimed thousands from ruin, and tens of thousands from excess; one that has been framed to encounter as wide spread a social evil, and of as vast a magnitude, as any beneath the sun. I refer to the Total Abstinence Societies. As some of our members may be members of these Societies—others not—I think it right to observe that each party should mutually avoid hard speeches, or harsh epithets, against the other, such as "Rummies" by the one, and "Fanatics" by the other. *He* is walking, or endeavouring to walk, according to the precepts of the Bible, *who* is "temperate in all things," and will not therefore use intemperate language in speaking of those who voluntarily abstain altogether from the use of spirituous liquors, but will wish them "God-speed;" while others, wholly abstaining, either from self-preservation or for the good of others, will also abstain from the use of language by which *truly temperate men* are often characterised as "*worse than drunkards*." It should be remembered that the divine rule is—not *no drinker*—but "*no drunkard shall inherit the kingdom of heaven*." But with regard to *temperance*, it is enjoined in every portion of God's Word, and can in no

light whatever be deemed to be on a footing with the sadly degrading vice and sin of drunkenness. It is for him to consider, but for no one to question, whether by his example in abstaining he may not save some from this dreadful evil, or whether the injunction, "Let him that thinketh he standeth take heed lest he fall," be not of sufficient self-application to induce him to act on its dictates. Terrible indeed is the evil, and fearful the desolation which attends its footsteps; for it is one which is confined to no time—no country—no clime under heaven: which levels alike the proudest in rank, the loftiest in intellect, or the poorest and the meanest; which desolates families and pervades all communities—breaks more hearts, and ruins more souls, than any of the evils known in the dark and mournful catalogue, which have debased and degraded the history of erring man. Wars sweep away thousands and tens of thousands in their destructive and sanguinary course; and "lamentation, and mourning, and woe," follow in their melancholy train; but at length the monster death is gorged, and there arrives at last a period of cessation. Famine seldom extends beyond a particular country, or affects that country long. Pestilence pours forth its horrors for a season, and then departs. But who has ever heard of a people which have not discovered and used the fatal spirit of Alcohol, and have not suffered from its abuse? Even the great "Preacher of Righteousness," living in the antediluvian world, and escaping from the effects of God's anger on a guilty race, fell before its pernicious influences; and the dreadful tale of Lot, after having been preserved with a portion of his family from the overthrow of Sodom, speaks fearfully as to this world wide evil.

There is another topic I wish to urge on my young Christian friends, and it is one on which the success of our Association very much depends, partly also touched upon before. I allude to the necessity of aiming at a high Christian character in the several occupations to which you are called. In relation to these, there are two or three Scripture precepts which should never be forgotten. "Not slothful in business, fervent in spirit, serving the Lord." "Abstain from all appearance of evil." "Whatsoever thy hand findeth to do, do it with all thy might," &c.

Now, there is a necessity for very great watchfulness in these respects,—for a continual present recognition 'of

"whose we are and whom we serve." While we attend to the urgent and often very minute calls of active duty, requiring all our energies, we require the exercise of a Christian spirit and temper, and the chastened feelings which belong to a more elevated walk of the Christian life. When David said, "Lead me into the land of uprightness," we know this was not a prayer for the ordinary virtue of honesty, which in a proverbial as well as a true sense is "the best policy;" but a desire to have the heart tutored into a constant effort at *feeling, thinking, speaking, doing* that which is right before God and man. There is a dangerous error, I apprehend, in the creed of many on this subject, which amounts to a regardlessness of the opinion of others as to our conduct, provided we are satisfied of the justness of our own views. We are naturally so selfish, and our hearts so deceitful, that in matters affecting our own interests we may well distrust ourselves, and, without being *altogether* guided by this deference to the opinions of others, we should, for the sake of the cause of our Divine Lord, endeavour to obtain and preserve the "good report of them that are without."

It is not enough, when we have disputes in matters of business, that we should be satisfied according to *our* judgment and conscience that we are right, but we should be truly anxious, on the ground I have stated, that the other party should also be satisfied; and if this is not to be attained without giving up much of what we deem doing justice to ourselves, it is far better to suffer injustice than to permit the cause of our Master to suffer through pertinacity in our own favor. We should be willing to place ourselves in other hands, or make sacrifices, and, with a forbearing spirit, seek the good of others as well as our own. A little more disinterestedness on the part at least of sincere Christians, would alter very much the sadness of the aspect which the world presents, when the mingling masses come to jangling, not merely over the pounds, but the shillings and pence.

Justice, indeed, is a flower which blooms from a plant of rare growth in the soil of this world. It is the beauteous offspring of another clime, glowing in exquisite contrast to the thorns and prickles which surround it. The heart that pants *too earnestly* for its possession, will find written on its pursuit "Marah"—"the waters of bitterness." It claims a higher and holier clime for its cloudless home, which sin has

never disturbed, and only blooms in perfection in the Paradise of God.

It is in the exhibition of this Christian character that the true meaning is found of the Gospel precept—"Let your light so shine before men," &c., and it is by this, although you may not be reckoned as exceedingly sharp among such as consider a hard bargain, or a clever business transaction, the acme of human talent, yet even by such men you will be resorted to in the hour of real need, when uprightness, and zeal, and intelligence, have prepared you for any exertion. You will at the same time, it may be, win over some wanderer to the paths of rectitude, or lure some youth from the follies that beset the morning of life, or inspire confidence in the hearts of those, who, in seeking a refuge from its temptations, are especially chilled by insincerity, inconsistency, or hypocrisy, but lean with glad hearts on the uprightness which shines in your Christian character.

If the minister of the Gospel is required to "walk in wisdom towards them that are without," it cannot be less the duty of those who are commanded "to hold forth the word of life," not as teachers, but in their several callings, to do so by the excellence of their general character. Whoever attempts to do good has to remember that he is called to "glory and virtue," and that he has not only to pluck the "roots of bitterness" out of his own heart, but to direct his energies against the obduracy of many hearts. Now, all this is entirely consistent with landable efforts to make money; for it is not *money*, as has frequently been erroneously quoted, but the "*love of money*," which is "the root of all evil." It would not be difficult to prove that greatly as the use of money is perverted, it is the root of most of the good which is effected in this evil world. What useful project can be carried on without this instrument of power, which God has bestowed on man as His steward to be used for His glory? How could the Missionary, the Bible, the Tract, and the very many other Societies established as well for the advancement of Christ's kingdom, as for the amelioration of human woe, be conducted to any extent without money? How could churches be built, pastors sustained, youth educated, hospitals founded, wretchedness relieved, without money? Go on, my young friends, in the energetic use of all the faculties bestowed on you, to acquire that wealth which,

with God's blessing, will make you far more useful in the world, and, if laid out to His glory, far happier. What are the most splendid successes of the mere conqueror, or of the loftiest intellect, compared with the "soul's calm sunshine and the heartfelt joy" experienced by him who in the humblest imitation of his Divine Lord, according to his limited powers, endeavors to do some good in a world where there is so much evil? The insatiable ambition of Napoleon Bonaparte, overthrowing empires, dethroning monarchs, destroying millions; at the very acme of his greatness and his fame, becoming paralyzed—is overtaken by the storms of heaven—beholds without a tear his four hundred thousand devoted warriors driven by the wintry tempests and the scourge of famine from the country he had madly and unjustly invaded; returns with his "sad and shattered" columns, the remnant of that host of heroes he had lately led,—the kings, the emperors, the princes, the generals, who so recently formed his dazzling retinue, all fled from him to assume again their ancient independence,—and commences to play over again the desperate and selfish game of war, on which his "destiny," as he chose to misname it, hung; and dies at length, after his last unsuccessful struggle with England's greatest general, a solitary and wretched prisoner on a lonely island of the Atlantic! Who would accept the grandeur and the triumphs of his best days with the risk of encountering his tremendous reverses? What must have been the "madness of his memory," of which the great poet writes; and how much more suitable that poet's lines for an epitaph, than all the honied lies of a late American writer:—

"It is enough to grieve the heart,
To think that God's fair world hath been
The footstool of a thing so mean."

And look at him who thus so truly and patriotically describes the termination of Napoleon's career, as lofty in the pride of high intellectual endowments, as the great conqueror in the art of war! In the possession of every thing that to youth and health could make life desirable, was he happy? Of noble lineage—of the highest order of poetic genius—mingling freely with the "magnates of the land,"—his fame spreading to far distant countries—not a wish unsatisfied—not a clime where he had not the "passion and the power to roam,"—was he happy? In the emphatic lan-

guage of Holy Writ, "He was of all men the most miserable." He knew the good, but too often chose the evil. He understood in a measure in what true happiness consisted, for he wrote :

"The *good* explore
For *peace*, those realms where *guilt* can never soar ;"

but debased the fine powers of his understanding, in the latter years of his brief career, to ribald verse. Had he but known with Milton, with Cowper, and with Montgomery, the comfort of that truth that adorns the life and gilds the death of the Christian, the knowledge of "Jesus Christ and Him crucified," how different would have been the career of one of the most talented but wayward of men. Never did man more truly describe himself, or delineate the utter fallaciousness of that course which he pursued to attain happiness, than is to be found in these his own words :

"Then the few whose spirits float above the wreck of happiness,
Are driven o'er the shoals of guilt, or ocean of excess ;
The magnet of their course is gone, or only points in vain
The shore to which their shivered sail shall never stretch again."

Such was the end of him, whose endowments, although of the highest order, were not devoted to the ends for which they were bestowed—"whose hope," to use his own language, "was built on reeds."

Such instances stand out on the page of history, and within the period of our own brief existence, as beacon lights to warn us away from following these "wandering stars" of dazzling but flickering light, to seek in a far humbler but happier path not "ourselves but the good of others." *They teach us* that in this world of sinful human beings, not all its grandeur, greatness, wealth, or fame, can assure a peaceful mind, a happy life, or a tranquil death ; but while the possessors of these lofty gifts are exciting the admiration or the envy of the thoughtless, they themselves are full of trouble, toil, anxiety, and disappointment, and at last "come to their end and there is none to help them." *They teach us* to confide alone in the immortal truth delivered to us by the pen of inspiration, that God will "render to them who, by patient continuance in well doing, seek glory, and honor, and immortality, *eternal life*."

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