

he did not watch and read and interpret, as he surveyed them again and again with his rapid, ever-excursive glance. As he advanced and increased in animation, five or six of the auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes upon him. Some new or striking sentiment or expression would cause others to rise in like manner; shortly afterwards, still more; and so on, until, before the close of the sermon, it often happened that a considerable portion of the congregation were seen standing, every eye directed to the preacher, yet now and then for a moment glancing from one to another, thus transmitting and reciprocating thought and feeling. Mr. Hall himself, conscious of the whole, received new animation, reflecting it back upon those who were already alive to the inspiration, until all that were susceptible of thought and emotion seemed wound up to the utmost limit of elevation on earth, when he would close and they reluctantly and slowly resume their seats."

Preaching on the text, "Dead in trespasses and sins," so powerful were the concluding appeals of the preacher, that Dr. Ryland, in whose church he was officiating, rushed up the pulpit stairs, and with tears trickling down his cheeks, cried out, "Let all that are alive in Jerusalem pray for the dead, that they may live." His manner of preparing his sermons was peculiar. He seldom wrote them out. At first, or in the early part of his ministry, about a third was written, and the rest, under the impulse of the occasion, flowed out extemporaneously. Subsequently his notes were more brief, and his sermons were distinguished by greater simplicity and pathos. But he had the rare talent of putting down in his memory trains of thought and illustrations of varied beauty and sublimity, so that what seemed to be impromptu was the result of careful study and meditation. He could think out the very sentences and all the appropriate words, and reproduce them at the given moment, so that their correctness suggested previous writing, and their natural and easy enunciation implied the perfection of extemporaneous address. He used to say that generally he premeditated the order and the train of thought, which he called cutting channels for the outflowing current, and then trusted to the occasion for the appropriate language.

It was with difficulty he could be induced to give any of his sermons to the press. He disliked the necessary revision. He had formed to himself also so high a standard of style, that his actual attainments, as compared with his *beau ideal*, disgusted him. Through dint of effort, those noble discourses which we have were wrung out of him. That on practical atheism—one of the sublimest compositions of modern times—was kept on the tapis for weeks, the author lying on his back and dictating a few sentences at a time, altering and reconstructing them, adding this and taking back that, until, after the patience of publisher and printer was well-nigh worn out, it reached the long-deshed *finis*. But it is worth a thousand times more pains than were taken to obtain it. "It places Hall's reputation," says Gregory, upon an eminence which it will probably retain as long as purity and elevation of style, deeply philosophical views of the springs and motives of action, and correct theological sentiments, are duly appreciated in the world."

The sermon entitled, "Sentiments Proper to the Present Crisis," preached to the Bristol Guards during the threatened invasion of Napoleon, is regarded as unequalled for the eloquent peroration. The last ten pages were thought by many, and by Mr. Pitt among the number, to be fully equal, in genuine eloquence, to any passage of the same length that can be selected from either ancient or modern orators. The discourse also on the death of the Princess Charlotte is a beautiful tissue of philosophy interwoven with religious sentiment, expressing in the most tender and touching style the vanity impressed on the highest earthly station, and the deep sympathy one feels in seeing "youth and beauty and regal expectations all suddenly eclipsed in the darkness of death." "In felicity of diction, in delicacy and pathos, in the rich variety of the most instructive trains of thought, in the masterly combination of what in eloquence, philosophy, and religion was best calculated to make a permanent and salutary impression, this sermon probably stands unrivalled."

John Foster has considered Mr. Hall's character as a preacher in a long article, written with candor and with that critical acumen for which the essayist was distinguished. While conceding his unparalleled powers as a pulpit orator, he thinks nevertheless that Mr. Hall's greatness lay in a complete and thorough intellectuality, which, without regard to immediate impression, seized the great points of his subject, illustrated them in the most impressive manner, and rising by gradations, closed in an explosion of great and overwhelming thoughts. Foster's objection was, that the orator, absorbed in his subject, lost sight in some measure of his hearers; that the idea of direct conviction was not as prominent as it should have been. He admits, however, that at times Hall carried the moral artillery into the business and bosoms of his hearers, and that when he did so, no preacher whom he ever heard had greater power. He allows also that no man seemed less to court admiration. His whole air and manner suggested the oblivion of self. "The preacher appeared wholly absorbed in his subject—given up to its possession as the single actuating principle and impulse. What a contrast to divers showy and admired orators! For who has not witnessed a pulpit exhibition, which unwittingly told that the speaker was to be himself as prominent at the least as his sacred theme? Who has not observed the glimmer of a self-complacent smile partly reflected, as it were, on his visage from the plausible visages confronting him, and partly lightened from within by the blandishment of a still warmer admirer?" Mr. Hall's example was the reverse of all this. There was no studied adjustment—nothing which seemed intended to attract applause. "His most splendid passages glistened or lasted for a moment, and were gone."

His death made a vacuum which it can scarcely be expected will be filled. "The removal," says Foster, "of any worthy minister, while in full possession and activity of his powers, is a mournful occurrence; but there is the consideration that many such remain, and that perhaps an equal may follow, where the esteemed instructor is withdrawn. But the feeling in the present instance is of a loss altogether irreparable. The cultivated portion of the hearers have a sense of privation partaking of desolateness. While ready to give due honor to all valuable preachers, and knowing that the lights of religious instruction will still shine with useful lustre and new ones continually arise, they involuntarily and pensively turn to look at the last fading colors in the distance where the great luminary has set."

For the Christian Messenger.

"Iota," Horse-Training, Fasting, and Church Discipline.

Mr. Editor,—

1. If your correspondent's communication did not clearly imply that, in his opinion, there are some of the Churches in the Eastern Association, that do not sadly neglect Discipline, I must confess that I must despair of making anything out of his communications.

2. "Horse-training" and "Church Discipline" may be associated very naturally and scripturally. "Be ye not as the horse or the mule, which have no understanding, and whose mouth must be held in with bit and bridle," is scripture. And so is "The ox knoweth his owner, and the ass his master's crib—but Israel doth not know—my people do not consider. Nay, who can think of Him who came "meek and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass" without remembering the miracle of "horse-taming" which occurred under his all-subduing touch—for *on that colt before had never man sat.*

3. "The Publican said nothing about his fasting." True, but unless he said something about his *praying*, he must have been very different from some of the other of us miserable wretches who cried unto the Lord in our distresses and were heard.

But Moses said something about his fasting, and published it in the "newspaper."—And so did David, and Daniel, and David's and Daniel's Lord. He says by the mouth of the Prophet "when I wept and chastened my soul with fasting, that was to me reproach." And I trust the day will never come when brother "Iota" and I will be unwilling to follow such examples, and, if necessary, to share in the sneers and ridicule it may occasion. Paul too published it in the "Christian Messenger" that he "fasted often." "Iota" can find the place in one of those old "Messengers" sent to the Corinthians.

4. "Bro. Rand is supposed to deal largely in hyperbole." That may be true, too true. And he is sometimes rash, no doubt, and personal, harsh—insulting. I dare say. And I could add several other words of evil import without hyperbole. My prayer is that I may be more cautious, more meek, forgiving, and loving. But are not some other writers who talk of church discipline and kindred subjects, supposed to deal largely in hyperbole. Moses, for instance, and David, and Isaiah, and the author of the Sermon on the Mount, and of the Epistles to the Seven Churches of Asia, and Paul, and Peter, and James and John. Ah, my brother, what do those writers

say to us? Do they or do they not "speak parables?" See Ezekiel xx. 40. Oh for a resurrection of such preachers for the present times. There would then be an end of crying Peace, peace, when there is no peace.—They would not "daub with untempered mortar."

5. "Iota" writes as though the state of the churches were on the whole quite satisfactory, and, as to the exercise of scriptural discipline, above reproach. I do not question his "veracity," I simply differ from him in opinion. I mistrust his judgment. I know that he is mistaken. Denunciation and invective may be useless, may be wrong, but singing a soothing "lullaby" is wicked—is unfaithfulness to heaven and earth. What ever Zion's Watchmen do, just now let them not be "dumb dogs, that cannot bark." "Behold the judge standeth at the door."

6. The Lord has three ways of putting bad men out of the Church. The first is by "converting" them. The second is by "excluding" them. And the third is by "killing" them—"cutting them off." I could give illustrations, if I had time.

7. Let the excellent brother—for I am well satisfied I know who he is—leave out the *personalities*, and give us a good article in the style of the latter part of his last communication—and show unto us "a more excellent way."

SILAS T. RAND,

Hantsport, Sept. 17th, 1864.

Christian Messenger.

HALIFAX, SEPTEMBER 21, 1864.

DEATH OF REV. HENRY VAUGHAN.

At our recent visit to St. John, we had the pleasure of meeting our esteemed friend, Rev. Henry Vaughan, and of joining in worship with him and the church under his pastorate.—Germain Street. He had been somewhat unwell but not seriously. On the following Tuesday he was expected to have laid the corner stone of their new Church edifice, but on Monday we learned that on the previous evening he was taken dangerously ill. We had heard, subsequently, of his continued illness, and a few days since of his death.

We have since learned that he died on Monday, the 12th Inst. The following melancholy details are very appropriate biographical remarks are from the pen of his predecessor, the Rev. I. E. Bill, editor of the *Christian Visitor* :—

Mysterious providence! Inexplicable fact!! How can we make the sad announcement? But righteous Heaven has willed it, and so it must be. This beloved minister of Christ sleeps in the cold embrace of death. The painful event occurred at his place of residence, the Baptist parsonage, Germain Street, on Monday, about 4 1/2 o'clock P. M. He was taken ill on the Lord's day evening, Aug. 21st, with inflammatory dysentery. Dr. William Harding was first called on the Monday evening following. He very soon saw the attack was serious, and suggested additional medical advice, and accordingly Doctors Botsford and Tyrrell were called in as consulting physicians. All were very attentive and expended their best skill. At different stages he was thought better, and at one time his case was very hopeful, but on Friday last the disease took an unfavorable turn. All was done that medical skill or the sympathy of friends could suggest; but the work of death went forward until life was literally exhausted, when he peacefully and without a struggle fell asleep in Jesus.

The deceased was the youngest son of Deacon Simon Vaughan, of St. Martins. He was early instructed by his christian father in the principles and doctrines of the christian faith, and in the days of his boyhood was the subject of deep religious impressions. As he advanced in years he evinced a desire to obtain an education, and accordingly for a time enjoyed the advantages of our Institution at Fredericton. Wishing to take a College course, he subsequently went to Acadia, and while prosecuting his studies in that connection it pleased God to reveal to him the riches of his saving grace. In the midst of a blessed revival of religion, with which the College was visited in 1856, Henry Vaughan experienced the power of christian truth, was led in penitence to the foot of the Cross, and there resigned himself to the claims of redeeming love. Soon after this happy change occurred he resolved to confess his Saviour before men, accordingly he was baptized by Dr. Cramp. Very soon he came to feel that he ought to devote himself to the christian ministry. Worldly prospects, of a flattering character, were opening before him but the desire to preach Christ to perishing sinners strengthened with his growth in grace, until he felt "woe is me if I preach not the gospel." For a time he prayed, he resisted, he halted, but at length was made willing to give up all for Christ and for souls, and to devote his life to the responsibilities of the sacred ministry. With this object in view, he pursued a course of theological studies, first at Acadia, and afterwards at Newton. His proficiency in study and his general course of life were highly satisfactory as full of promise for future usefulness.

Having completed his course at Newton, he returned home, and after a few months' rest, he received a call to the pastorate of the Baptist church at St. George. He accepted, and was ordained in that place, by the advice of a Council from the city churches, Jan. 8th, 1863. He was highly esteemed by the people of St. George as an able and devoted minister of the Lord Jesus, and was successful in leading some souls to Christ for salvation. In the spring of that year he went to England on a short visit with his father, and on his return became united in marriage to Miss Sarah Smith, of Windsor, daughter of Bennet Smith, Esq., of that town.

At the close of 1862 he accepted a unanimous call to the pastorate of the Germain Street Baptist church of this city, and entered upon his duties here on the 1st of March, 1863. He addressed himself to his work in this new connection with much earnestness, faith, and prayer, and gave himself unreservedly to the instruction, edification, and upbuilding of the church. Fidelity to the Master and to the souls committed to his care was prominent in every rmon and in every act. He aimed to do his whole duty to saint and sinner, and was invariably at his post and ready for every good word and work.

In the personal character of our departed brother, there was a happy combination of the faithful with the amiable and the pleasing. When he reproved it was in gentleness, when he rebuked it was in love. In private life he was the dutiful son and the affectionate husband and as such was most devotedly loved in these relationships.

As a christian, his piety was deep toned and all pervading. He exemplified the purity of his doctrine by the integrity of his life. "For him to live was Christ." He was deeply impressed with the necessity of more depth of purity in those bearing the christian name. In the course of his illness he remarked to us on one occasion that he was afraid he would be unable to finish the Circular Letter to the Association, which he had been appointed to write before the meeting in St. Andrews. Said he, "I thought of writing on personal holiness. I feel the need of it myself, and I see the need of it in others." The outlines of the letter he had prepared, and these may be of service at a future time; but some other person must finish what was so well begun. Candour and prudence were beautifully blended in his intercourse with society. He never prevaricated; but his honesty was invariably tempered with prudence. He was sensitively alive to the reputation of others, and never wantonly depreciated the purity or the talents of his brethren. In seasons of difficulty when the peace of Zion was threatened, his prudence shone forth in every work and in every word. In his conduct the words of Solomon were repeatedly verified. "I wisdom dwell with prudence." A combination of these qualities rendered him peculiarly safe in counsel.

As a preacher, he was not brilliant but instructive. Not impassioned, but logical, not exciting but practical, commending the truth in its most evangelical strains to the hearts and consciences of his hearers in the sight of God as one that must give an account.

As a pastor, he was affectionate and kind, evincing deep solicitude for the welfare of his flock, and deeply sympathising with them in the hour of affliction and sorrow, and at all times ready to do them good.

During his fatal illness he was calm and reconciled. He said to us on one occasion, "I repose my whole trust in Jesus." The disease made such rapid inroads upon his strength that he was unable to converse much, even with those who were his constant attendants, but his faith remained unwavering to the end, and we doubt not triumphed in the fatal moment.

His early death seems to us most mysterious. To human vision he was just prepared for life, and a successful future was opening before him, when suddenly the curtain falls, and he departs into the spirit world. He has left a vacancy in his family, in the church, and in the denomination, that cannot be easily filled. May God in mercy sanctify the bereavement to each and all. His sorrowing wife and bereaved parents share in our deepest sympathy. May the consolations of the gospel sustain in this hour of their deep overpowering grief.

Personally we feel the loss is irreparable. By our suggestion when health failed us the church called him to be our successor. He was in our heart as a brother greatly beloved, and we find it hard to bow to the separation. It seems so strange that he so young should be taken and we left. The Lord help us to say, "Father, not my will, but thine be done."

CENTENNIAL ANNIVERSARY OF BROWN UNIVERSITY.

The Hundredth Anniversary of this far famed Baptist Institution was held last week, at Providence, Rhode Island. An immense gathering of the venerable graduates assembled to do honor to their Alma Mater, on the occasion. Judge Clifford of Massachusetts, of the class of 1827, presided; and Dr. Harvey of the class of 1813, was the chaplain on the occasion. An appropriate Ode, written by Bishop Burgess of the class of 1826, was sung with fine effect. Dr. Sears the President, gave the Centennial Address on the origin and early history of the College. Professor Goldwin Smith of Oxford, was present, and won golden opinions by the sentiments expressed, as it was supposed, so far in advance of those held by the British public.