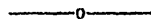


were; it was not the medicines you took useful as these might be; but it is the sovereign love of our Father who has distinguished you; not that you may be proud, and say, "Stand aside, I am holier than thou," but that you may be thankful, and exclaim, "What shall I render to the Lord for His benefits towards me? And what am I, and what is my Father's house, that the Lord hath brought me hitherto?" I will raise my Ebenezer at this communion table, and I will say, Hitherto the Lord has helped me. In the next place, are you persuaded of the truth of what I have already referred to? Are you persuaded, that when the judgment ceased in our land which has been so sanctified, and which is leading, I trust,—if people will not fall back into that horrible apathy which has too often disgraced us,—to so many salutary sanitary reforms—and these are but a mere fragment of vast ones that ought to be, and that must be—are you satisfied that it was God, in answer to prayer, who removed the plague? I believe it; nay, I am sure of it. I met with an individual yesterday, who, when I told him I believed it, and that there was room for gratitude, said he believed no such thing; he believed it was a change in the weather, and nothing else that did it. I pointed out to him the fact, that the thermometer indicated that the weather was hotter after it had ceased than before; and he could make no answer; he could not account for it. I told him we knew how to account for it; and if there be truth in the Bible, we account for it by the fact, that God says, "Is any man afflicted? let him pray." Does God mean that we should pray, as the windmill runs round, merely for form? He means that we should ask, in order to obtain an answer. And I believe, because the Bible warrants us in believing, that we ought not only to ask spiritual blessings, but that we should pray for health, for happiness, pray for strength, and for whatever we *think* really and truly would be a blessing and a comfort to us. But is not this, you say, to ask of God what may not be good for us? It is God's part to know that; it is your part to unbosom your wants to Him. We have nothing to do with the wisdom that pronounces what is good for us, but only with the expression of the wants that we feel. God loves you too much not to take care to withhold anything that is bad. What He asks of you, is to unbosom your wants to Him in adoring, humble, filial prayer; and He will take care not to give you what will do you harm. Then are you convinced, my dear friends, that when we prayed for health to our country and the removal of the plague, it was in answer to a nation's litany that a nation's God stayed the plague, and said, "Hitherto, and no farther?" If you are so convinced, then now it becomes you to praise Him. It has always appeared to me, that if we looked at the Lord's Supper more as a eucharistic thing, and less as a pen-

ance and a penitential thing,—if we should regard it more as a spot for thanksgiving and for praise, where Christians present themselves, soul, body, and spirit, living sacrifice acceptable to God, which is their reasonable service, we should, if true Christians, go to it with a better spirit, and brighter and happier feelings. Behold, then, in all past deliverances, the pledges of new. Behold in every answer to prayer an evidence, a proof, and a pledge, that there will be greater and richer answers still. All Christ's cures, and healings, and resurrections of the dead from the dead, were only the rehearsals of that which He will do perfectly and completely; and it may be, that He will do by and bye. It seems to me, that the Lord's table is that spot where rays come from the Cross, and mingle with the rays that meet them coming from the Crown; that the one beam leads us to take a retrospect and see how precious is the past, while the other beam leads us to take a prospect and see how glorious will be the future. And thus when we come to that table, we come to that central spot—ever central, and yet still successional—where the past and the future meet and mingle, revealing that to be the one we owe all our salvation, and that from the other we derive all our hopes; and Christ, whose death and sacrifice, and sufferings we commemorate the reason, and the only reason why the past is so precious, and the future will be so glorious. The Lord deliver us from evil, from *the* evil, and bless to us what we have now said and heard, for Christ's sake. Amen.



THE MISSION FIELD AND THE MISSIONARY.

We consider it not only a highly interesting, but imperative duty, that every sincere Christian should endeavor to make himself acquainted with the important fact, how far the command given by the Redeemer of mankind to his disciples—"Go ye, preach the Gospel unto all nations"—has been obeyed. Nearly 1900 years have elapsed since this divine command proceeded from his lips. To what extent has it been carried out? In answering the question, let us view it under two or three aspects. The world in which we live, as nearly as can be ascertained, contains not fewer than a thousand millions of immortal beings. This number, upon the whole, is without doubt, increasing every year; while in regular, though mournful succession, one generation after another passes away. Within 100 years, more than 3000 millions of immortal souls, after having fulfilled their appointed course, return to meet their God in judgment. It is appointed to all men once