

indulgences; and consumed the
on their lusts and pleasures.—
yet in mercy, taught them that
at His; and that all the labour of
would come to nothing. The
and the earth as iron. The fertil-
the drought blighted the corn and
labour was vain. When thus hum-
d them the meaning of these cal-
od of their removal. The prophet
their blighted hopes, and their want
en God, and the high mission he
und for low and selfish ends had
therefore God blighted their pros-
return—"They sowed much and
not enough; they drank but were
and the wages were put "into a bag
d want and poverty came. But all
judgment. These calamities were
ruinous career, and save them from
den of the prophet's exhortation
ets consider your ways"—and the
repented and turned from their evil
k, then the calamity would be re-
ield her increase, and the smile of

nation, and in God's dealings with
r, our own circumstances, and God's
ren, we have assembled this day,
ereign's representative, for special
nce to those heavy calamities that
of this colony. Of the wisdom of
one opinion among earnest, christian
nding Providence, and a God who
a people, our sufferings are at this
o gravest significance has arrived.
on which the people are dependent
hich our prosperity rests, have failed
our labours. Want, with all its at-
classes of the community; many
absolute destitution, and dependent

on public charity, for their daily bread. Many more are enduring
sore privations and hardships in silence, rather than make known
their wants; and those, once in affluent or comfortable circumstances,
have a hard battle to "provide things honest in the sight of all
men." The rich as well as the poor; the employer as well as the
employed, feel the pressure. The men who have "sown much,"—
made large investment of their capital—"bring in little," and the
labourers earn wages and "put it into a bag with holes." The fact
that between a third and a half of the entire revenue of the country
has, during the last year, been expended in pauper relief, shows the
extent and severity of the prevalent distress. Pauperism, like a
plague, is spreading in the community, destroying manly energy and
self-reliance; paralyzing industry; degrading and demoralizing
those to whom God has given health and strength to provide for their
wants. The heart aches to see the numbers in our streets and at
our doors who are asking for a morsel of bread, and these, in
many instances, not the aged and infirm, but the young and robust.
And when we remember that all around us, there are homes where
bold encamps itself in the empty fire-place, and blows, in our
cutting blasts, through the broken door, and paralyzes the naked
limbs, and where hunger takes the strong man by the throat, and
blights the life of childhood; and where apathy and blank despair
chill the heart or drive men to drown their sorrows in drunken
stupor—when we think of all this, is it wonderful that we
should look to the future with sad and anxious hearts? It is time,
that, as a people, we turned to God, confessed our sins, and cried for
mercy and deliverance. It is time that we "considered our ways,"
so as to discover wherein we have done amiss and what we are to
repent of. The present crisis is a loud call to every man to pause,
and to inquire and consider why, as a people, we are suffering thus.
And finding how sinful we have been, let us turn to the Lord with
genuine repentance and sorrow, with humbled and sincere confession
of our sins, and earnest prayer for forgiveness and grace through
Jesus Christ. But that repentance cannot be sincere unless we are
really willing to look into the truth of things. We must not try to
shut our eyes to what conscience pronounces wrong—to delude our-
selves with flimsy excuses of expediency or necessity. We must
return to God with a spirit of honest determination to "cease to
do evil and to learn to do well." We must be willing to correct
what is wrong, to abandon what is unjust, to do all that is lawful
and right, whatever be the contempt we incur or the sacrifice we