

authority and trample upon his laws. To the sensualist, to the worldling, to the blasphemous, to the unbeliever, has the mercy of God been extended in the last harvest. "He has sent his rain upon the just and upon the unjust, and caused his sun to shine upon the evil and upon the good." Truly "His mercy reaches unto the very heavens." "He is slow to anger and of great kindness."

3rd. *The Harvest confirms the faithfulness of God.* In the exercise of a just indignation did Jehovah sweep away the rebellious and wicked inhabitants of a former world; then "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." But in wrath he remembered mercy; and to Noah, one of the survivors of that dreadful catastrophe, did the Lord promise, saying, "while the earth remaineth, seed-time and harvest, summer and winter, day and night shall not cease;" and faithful is he that hath promised. For upwards of 3000 years has he been proclaiming to the children of men, every day and every year, that what he hath said he will do, and what he hath spoke he will perform. How consoling this view of Jehovah's character to his beloved children! How fearful the prospect it opens up to his enemies. Not one promise shall fail; not one threatening shall be unaccomplished.

4th. *The Harvest shows the connexion between the means and the end.* All blessings are from God; and to the candid and believing mind there is nothing more evident. "It shall come to pass in that day, I will hear, saith the Lord; I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn and the oil;" and these mercies all flow from God's blessing on the use of means—a principle this which applies in nature, providence, grace. Exertion is ours; we must plough and sow and improve ere we can expect an abundant return, for it is "the hand of the diligent that maketh rich;" and as it is in providence so is it in grace; for God's order in the arrangements of the kingdom of grace is precisely the same as in providence. His order is, "ask and ye shall receive, seek and ye shall find, knock, and it shall be opened unto you;" and, just as we are diligent in the employment of means, so will we become partakers of the manifold blessings of grace. "Bring all the tithes into the storehouse, and prove me now here-

with, saith the Lord of Hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it."

5th. *This last Harvest leads to consider God's judgments as well as his mercies.* It appears that we are so constituted, that we cannot bear either unmixed mercy or unmixed judgment. Mercy if unmixed "would exalt us above measure." Unmixed judgment would overwhelm us in despair. Like the ship that has to track the wild wide sea, and which requires to carry her forward in safety, both sails and ballast: so the christian needs a diversity of dispensation to fit him for all the purposes of God's grace, and to land him safe in the haven of eternal bliss. In the late harvest there was much mercy displayed, but that mercy was mingled with judgment. Yes, it was great goodness in God to smite with blasting and disease, one of our staple articles of food. In the mind of the Christian there is a combination of graces, and the mixed dispensations of God towards him are necessary to enlarge and confirm these. The mercies of God are designed and fitted to impart happiness and joy to the believer; but the judgments of God tend to remove worldly mindedness; the mercies of God elevate and exhilarate the soul; the judgments of God, humble and purify.—How great the wisdom and how abundant the goodness, which God has manifested toward us, in our late harvest.

From these and other considerations then, let us be deeply humbled, because, although the Almighty has been pleased to deal with us in the exercise of unmerited compassion, we are yet so cold and so lifeless in his service—let us seek to cultivate, by a close inspection of his providential dealings towards us, a habit of devout gratitude, and let that gratitude be a reality—an embodiment exhibited in our conduct and urging us on to employ these his mercies in his own cause; to give of the first fruits of his own increase, to support and spread the gospel among ourselves, and to send it where it has not yet gone. Oh! let us do all the good we can in our spheres, for the day is at hand, and in conclusion let us prepare for that universal and final Harvest, towards which we are all fast hastening—and the reapers of which will be the angels of God.