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"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v.5.

SERMON.

Preached in St. Andrew's Church, New Glasgow, 15th November, 1866, being the Autumn Thanksgiving day, by the Rev. Allan Pollok.

"The harvest is the end of the world."—MATT. XIII. 39.

THERE are three books wherein we ought to read moral truths for the instruction of our minds, and moral precepts for the direction of our lives. These are: the scenes of nature, the events of Providence, and the Holy Scriptures. The scenes of nature, through the senses, principally impress the understanding; the events of Providence take a larger aim, and impress also the feelings; and the words of Scripture directly appeal both to the understanding and the feelings. They aim at both head and heart. We reverence God most when we seek instruction from all the three. We honor not the God of Nature by ignoring the God of Providence. We honor not the God of Providence by ignoring the God of Scripture. And we honor not the God of Scripture by ignoring the God of Nature and Providence. The true Christian learns to know and adore his Father in *all* His works, and at once avoids the errors of the materialist, the deist, and the pietist.

The pictures which our Blessed Lord drew from nature, while lovely as sketches of natural objects and events, are also examples of the way in which a pious mind may turn this world to account in the search for moral instruction. In proof of this I may simply

refer to the parables of the sower, the tares, the leaven, the net, and the fig tree, and the descriptions of the lilies of the field, the ravens of the air, the sunshine and the rain, and the mysterious breath of the world—the wind, as illustrative of the secret power producing religious life. As examples of the way in which He taught us to improve the experiences of this life, or to read the book of Providence, I might point to the parables of the prodigal son, the unjust steward, the rich man and Lazarus, the unjust judge, the wicked husbandman, and the marriage supper. Let us but follow His example, and we shall find all nature and society, all we see and all we feel, replete with instruction.

As regards the subject of my text—The Harvest—it is a combination of features belonging to external nature and providence. The harvest and the ingathering are, as natural scenes, beautiful and impressive. It is delightful to contemplate a country covered with waving corn, and mark the breath of heaven sweeping across the plain, traced in sunshine and in shadow, maturing food for all living. The birds of the air loudly proclaim their joy, and share the bounties which God provides for all His creatures. The shout of the laborer is commingled with the rustle of the falling ears of corn. When the fields are white unto the harvest, the gentle moon shines down with a broader, a brighter, and a more benignant ray. There prevails a calmness, a stillness and a serenity which distinguish no other season. The harvest is a time of joy among all mankind. They joy "as men joy in harvest." As the last loaded wain slowly seeks its resting place,