

particularly called upon to give thanks this day.

Conclusion: danger and sin of ingratitude. The Eastern Christians forfeited their privileges by failing to appreciate them. Unfaithfulness to privileges exposes us to their loss.

Mr. Goodwill preached again in the afternoon at Cape John.

ALBION MINES.

Mr. Philip preached from Ps. 24th 1, former clause, "The earth is the Lord's and the fulness thereof."

A truth which it may be thought there was no need for the Psalmist telling us Does not the Brahmin acknowledge that the idol before which he prostrates himself is an idol—that is, an image intended to represent the great Spirit, who, invisible to mortal eye, sits in his pavilion above the clouds and holds the reins of universal Empire? Does not the Mahomedan, as he kneels at morning and evening with his face turned towards Mecca, cry aloud to Allah, the Omnipotent one, who spanned the heavens, and spread the illimitable desert, and sent forth the winged winds on their strong career? And amid all the strange and complicated ceremonies of the old heathen workshops, Greek and Roman, is there not a plain recognition of one Supreme and Omnipotent Being who fashioned out of blind chaos this bright and beautiful world, and hung aloft through all the voids of space the ever-rolling spheres? Why then should the Psalmist proclaim to us this ancient truth acknowledged by

"Saint by Savage and by Sage?"

He does so, just because it is one of those truths which although generally admitted, in a superficial sense, is seldom recognised in its full significance and awful importance. What are the lessons it is calculated to teach us? It must be remembered that we stand face to face with nature, under circumstances very different from those in which the heathen are placed. We occupy a much higher vantage ground than even the Psalmist did.

1. A pious soul *will live under a constant sense of this truth.* The knowledge of it ought to be ever present to our minds producing within us thoughts and sentiments in some degree worthy of the great Being whom we are thus permitted to contemplate with an eye of intelligence. Many professing Christians never imagine it is their duty to think of God as the Creator and Proprietor of the Universe. Their memory is perhaps well stored with scriptural doctrines and scriptural texts, and their hearts are impressed with a lively sense of the mercy of God as manifested to them personally through the dispensation of His grace. This is well, but not enough. If their own soul is to them the universe, the sole dominion within which the Almighty exerts His power and displays His

glory, they are visionaries and fanatics, and not christians. It is neither lawful nor wise nor safe for any man to shut himself up continually within the narrow circle of his own sensations and feelings, to be always feeling at his spiritual pulse and groping about within the dim labyrinth of his own mind. The contemplation of God, as the God of the whole earth, the study of His works and ways on the vast scale of creation and Providence, is the best antidote against the tendency to religious despondency and fanaticism.

II. The truth proclaimed in the text is calculated to subdue human pride and ambition. "The earth is the Lord's and the fulness thereof." To the tyrant who in the insolence of pride and the wantonness of power plants his foot on the neck of a bleeding and helpless nation, and tells it, with the dagger quivering at its throat that his will is to be the law, let these words come, as in a voice of thunder issuing from the eternal throne, "The earth is the Lord's and the fulness thereof." Nebuchadnezzar was brought down to herd with the beasts of the field. What shall be the punishment of those who have a bloodier tale of crimes to answer for than even the Babylonish King?

A wise and thoughtful man will never envy those who may have received a larger portion than he, of the things of this life. However poor and humble you may be, do you not find it a difficult task to be faithful in the little you have?

III. The truth proclaimed in the text makes the earth sacred and ALL knowledge sacred, provided we pursue it with a proper motive. The motive which ought to be strongest in our mind in striving to read the book of nature, is that we may know more of its author, that we may have a fuller and deeper insight into the ways of God and the principles of His government. The danger we have to guard against in all our efforts to gather knowledge, is the tendency to forget the author while we study his works, to rest satisfied with secondary causes and lose the solemnising sense of an ever present, ever active Deity, in a word to forget that the "earth is the Lord's and the fulness thereof." Science will not bring men nearer to God, without religion. We must feel him within before we can see him without. When the soul is illumined with religion, then ALL: rustic, scientific, historical &c., leads direct towards the throne of the eternal, and the distinctions of which we so often hear about, sacred and profane, vanish from the mind.

IV. This truth ought to produce in our hearts a continual sense of gratitude to God. "The earth is the Lord's and the fulness thereof." All that supports life and renders it agreeable and happy comes originally from the earth, or from the hand of God. The earth is a vast storehouse provided with all things that can conduce to our comfort or promote our happiness. There, piled up is