

no thankful remembrance of the giver—which goes not beyond the operations of nature in tracing back the rich products of the harvest,—which looks only to the natural causes by which that harvest has been rendered a bountiful one,—which regards only the skill and labour of the husbandman, or the fertility of the soil and the happy alternations of rain and sunshine, which have rewarded his skill and crowned his labour, and rendered them fruitful of blessings:—which in the former sees *man* only, and in the latter sees *nature* only, and recognizes not God, in both, imparting skill and strength to the one and giving all the required efficacy to the other.

It is not God's method of procedure to bestow his blessings temporal or spiritual directly and immediately from his own hand. That he does mediately and through the intervention of men or things. Spiritual blessings, pardoning mercy, and sanctifying grace, come through the intervention of our great Mediator; and even the knowledge of him and of his mediation comes to us, through the intervention of others—the apostles and evangelists, who recorded his words and taught the truth as they received it from his Spirit; and through the living voice of his ministers; the pleading tones of parental tenderness; and the bright pattern of a holy life in believers. And so it is also with the bounties of Providence. They spring out of the ground. They hang in every graceful variety of form upon the trees. The earth is covered with them. The sea teems with them. Is it, because man's labour,—and for man's good,—is needed to plant or to gather them?—is it because the rain and the dew nourish them, and the light and heat ripen them for use, that God's hand is not to be acknowledged in the giving of them? Are these, themselves the fruit and ordination of Divine wisdom and love, to hide from us the Father, who openeth his hand so widely, and whose tender mercies are over all his works? Nay, is not every blessing to be received as direct from that great Father,—with the same feeling of grateful affection, and the same ready ascription of praise, as if it were given by his own hand?

It is very right and reasonable, that from this place, and from such places as this, the claim, that should be most set forth, upon the human spirit, should be that of redeeming love. That is the claim which we should exhibit of tenest, and, if it pleased God to grant it, with demonstration of the Spirit, and with power. We preach Christ Jesus the Lord. Our message is the gospel of his grace. Our work is—even as though God did beseech sinners by us, in Christ's stead, to pray them to be reconciled to God. Yea, as workers together with God, our entreaty to all, to be reiterated from day to day, is, that they receive not the grace of God in vain. Yet though our attention should most be directed to that which concerns not merely the short life of the body, but the undying life of the soul, yet is it becoming, from time to time, and even as Scripture sets us the example, to dwell in solemn and thankful contemplation, on the providential bounty of God. Is it not right to note the large capacities of varied and exquisite enjoyment, with which it hath pleased the great Father to endow our

common nature,—and the adaptation of things external, to the exigencies and enjoyments of a nature so endowed? Those are the senses,—inlets at once of knowledge and pleasure. There is the power of reason,—there is the play of fancy,—there is the brilliancy of wit,—the charm of music,—the tenderness of loving affection,—the glow of patriotism,—the sentiment of pity,—the apprehension of the right and the good,—benevolence to men,—devotion to God. And all is so ordered, that for each of these there is room and scope in the constitution of things, in which we are placed. And all is so ordered, that in each of them there is enjoyment. There is an austere self-denial which dreads and renounces such enjoyment, through the powers which God has given, except it has immediate reference to Himself. And so much has the ascetic temper prevailed and been commended—(and not altogether unjustly, since, because of the self control which it manifests, having so much of real nobleness in it,) that to many it seems as if there were something necessarily, and essentially wrong, in such enjoyment. Whereas it is really flying in the face of God's good Providence so to judge,—to judge that evil, for which He hath made evident provision in the very nature of man. The evil is not in the exercise or enjoyment of any power or capacity, which God hath given; but in failing to see and gratefully regard God in it; and in failing so to see and regard God, as that his will should guide in the use and measure, to which every power should be applied. Of the good things of this world, to whatever extent given, they enjoy the most, who thus see and acknowledge God; unless their minds are perverted by superstition, and by unwarrantable views of the duty which God requires. And is it not becoming and right, that the homage of praise and thanksgiving should arise to God continually, for a constitution of things under which his creatures have so many sources opened up to them, of pure and legitimate enjoyment?

And while we are thus bound to acknowledge the general goodness of God, special mercies call for special thanksgiving; and public and general mercies call for public and general thanksgiving. The late abundant harvest is such a special and general mercy, and we are rightly and properly called to recognize the good hand of God in it. Being a blessing which we enjoy in common, it is reasonable that it should be acknowledged in common, and that rich and poor should alike feel and own themselves pensioners on the bounties of Providence. There is indeed just cause in this respect over all the Province, for the thankful acknowledgments which we have been enjoined to make. The year has been crowned with the goodness of God. The labours of the husbandman have been abundantly blessed, and in that blessing, there is the surest pledge of commercial prosperity and political tranquillity. Therefore should there be offered this day, not the homage only of a cold and passing acknowledgment, but the tribute of a lively and fervent gratitude—each having in his heart, and on his lips, the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name"—each