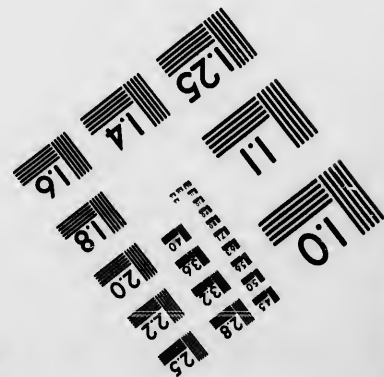
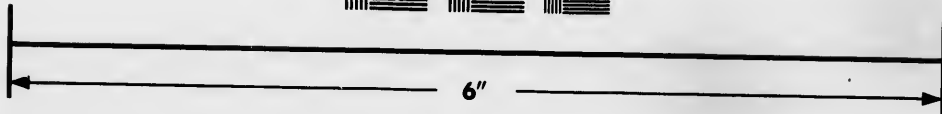
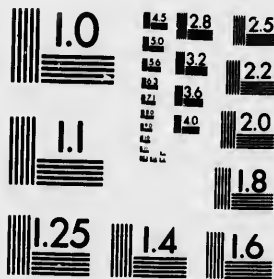


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1993

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The copy filmed here has been reproduced thanks to the generosity of:

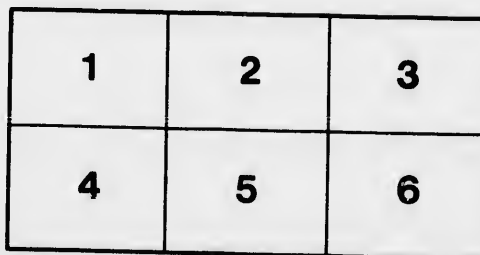
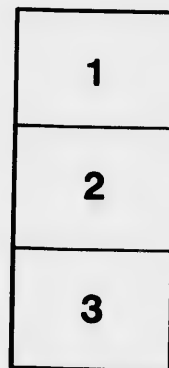
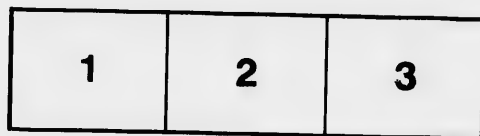
Douglas Library
Queen's University

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Douglas Library
Queen's University

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

qu'il
cet
de vue
ge
ation
ués

1023

76315

A Sermon

PREACHED ON THANKSGIVING DAY,

11th NOVEMBER, 1863,

BY THE

REV. WILLIAM MAXWELL INGLIS, M. A.,

MINISTER OF ST. ANDREW'S CHURCH,

KINGSTON, C. W.

PUBLISHED BY REQUEST.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—[PSALM CVII—8.]

KINGSTON:

JAMES M. CREIGHTON, BOOK AND JOB PRINTER,

1863.

*"Oh t
works to t*

This
giving.
God, as
of that
their sin
lot had
vine m
and cal
knowle
"Oh th
and for

Were
that of
to trace
moment
by proc
gratitud
over us
ducted
falling,
was God
we eat,
are cloth
tion, civ
benign l
we do n

SERMON.

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"—[PSALM CVII—8.]

This Psalm may be properly termed a Psalm of Thanksgiving. In it the inspired writer celebrates the goodness of God, as manifested to the people of Israel, in the limitation of that punishment, which had been brought upon them by their sins, and in the bounties wherewith their subsequent lot had been crowned; and as each fresh token of the Divine mercy rises before him, he stops in his enumeration, and calls upon men, his countrymen, and all who had knowledge of the facts, to bless Jehovah for His goodness.—*"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."*

Were we to perform an act of retrospection similar to that of the Psalmist—were we to review our past lives—to trace our existence from childhood up to the present moment—we should find every step in our progress marked by proofs of Divine goodness, calling loudly for devout gratitude and acknowledgment. Who was it that watched over us during the helpless period of infancy, and conducted us up to maturer years—that kept our feet from falling, our eyes from tears, and our souls from death? It was God. Is it not to Him we are all indebted for the food we eat, the air we breathe, and the raiment wherewith we are clothed, for our lot in this land, where we have education, civil freedom, social tranquillity, and above all, the benign light of the Gospel. My brethren, it is to be feared we do not estimate at their proper value the advantages of

our condition. The sense of sight cannot be esteemed so highly by the individual who has never felt its loss, as by one who has experienced that deprivation; so those of us who all our lives have been sitting under our vines and fig-trees, happy in the possession of great and peculiar mercies, cannot attach such value to these as we would do if we really knew what it was to want them. Let us who are under the British sway, visit Russia, Austria, or any other stronghold of despotism, and our eyes will be opened. We will prize more highly the blessings we enjoy in this the land of our adoption, marred and deformed tho' it be by "the man of sin;" and, once returned to its borders, we will in feeling devoutly join in what the poet sang of another country,—“With all thy faults I love thee still.”

But while it behoves us at all times to acknowledge the merciful hand of God in ordering the circumstances of our lot, there are seasons when it is peculiarly proper to do this; and such a season is the present. About five months ago we were threatened with an ominous drought. Misgivings of scarcity darkened our hearts, but God in His mercy, sent us refreshing showers, and caused our land to yield up her increase. Then again, about two years ago the fear among us of an invasion was deep and wide-spread, and in our then defenceless state, such an invasion was justly to be dreaded. This fear has now, in a great measure, if not altogether, passed away. These are results of the most gratifying kind, and most loudly do they call for the devout acknowledgment of the nation. When the ancient Dictators triumphed, their custom was to repair to the Capitol, and there offer to Jupiter the laurels they were crowned with, showing that they believed peace the gift of heaven, and that the praises returned for it were due to the gods whom they adored. And if this was the opinion and practice of the Gentile world, it can be no wonder that the Counsellor of our beloved Queen, when in addition to peace we also enjoy the blessing of plenty, should invite us to join with him this day in ascribing thanksgiving and praise to that Being from whom alone all our mercies flow. Had famine been at our doors, and the hour of trial and calamity upon us, ready would we have been to have sent up our requests to Jehovah, and to have invoked the suc-

cour o
plenty
or see
the dep
and w

I.—
our pr
kindne
supply

Wh
been le
part of
sions,
them f
for the
miracle
them.

And
was co
with e
hunger
interve
few loa
satisfy
whole v
case of
unjust,

But p
and goo
ments o
enter u
percept
examin
great at
tations
and whi
in a wa
tions of
day, wi
from th
effect w

our of His powerful arm. Now that we are blessed with plenty, and that danger to our country is either overpast or seemingly far removed, ready should we also be, from the depths of our heart, to praise Him for all His goodness and wonderful works to the children of men.

I.—In the first place, then, keeping in view the object of our present meeting, let us consider for a short time the kindness of God in crowning the year with goodness and supplying our temporal wants.

When the children of Israel must have perished had they been left to their own resources, and when by far the greater part of them were not only at heart, but on many occasions, even outwardly rebels against Jehovah, He saved them from perishing, out of His mere loving kindness; and for the space of forty long years, gave them by direct miracle, their daily bread, and made their water sure to them.

And so, in like manner, we read that when the multitude was collected round our Lord in the desert, He was filled with compassion for them, and forthwith satisfied their hunger by an immediate act of Divine power. Without the intervention of a series of secondary causes, He converted a few loaves and fishes into a repast, more than adequate to satisfy the cravings of the assembled thousands. The whole was effected at once, and by a word, and as in the case of the manna, the good and the bad, the just and the unjust, were equally the objects of the needful bounty.

But passing by these immediate displays of divine power and goodness, we come to contemplate the ordinary movements of providence, and in doing so, we seem at first to enter upon ground so totally different, that no analogy is perceptible between the two cases. Yet a little closer examination will serve to show that the difference is not so great after all as might be hastily imagined. The manifestations of Almighty power to which we have just referred, and which we call miraculous, because they were put forth in a way that bears no resemblance to the common operations of that power which is at work before our eyes every day, will yet be found, on careful inspection, to be different from them, not in *degree*, but only in the *mode* in which effect was given to them. Miracles appreciable to sense were

necessary to attest the divine mission of Moses and of Christ. And hence, without employing the agency of any intermediate causes sufficient to account for the effects produced, they controlled the elements, and performed other works, which proved that, being invested with power from on high, they were authorized to make known Jehovah's will to his creatures. Christ, by a word, could produce an abundant supply of food, in circumstances where the resources of any mere man must have been altogether unavailing. Moses, by his prayer, could bring down manna from heaven. Now all this is very different from the tardy and laborious process, by which, in these times, the earth is made to furnish subsistence to its inhabitants. But trace the subject as far as your faculties are capable of tracing it, and the conclusion will be forced upon you that omnipotence, if not as visibly, is as really, exerted in the latter case, as it was in the two former. Many people think, or rather *seem* to think that, because from year to year they see the same order followed without deviation in the course of Providence,—the seed cast into the ground prepared for it—the tender blade in due time piercing its earthly covering, and coming into light, then the stalk and the ear, and the full corn in the ear, and finally the gladsoime work of the reapers, and the joys of harvest home—and, because in connexion with all this, they can discern the genial influence of alternate rain and sunshine and of the fanning breezes—many people, we say, seem to think that, because they can perceive from first to last the movements of this chain of secondary causes, there is nothing mysterious in the result, but that it is altogether within reach of their own understanding, and betokens no operation of a Divine agent. But the conclusions of a reflecting mind, and more especially the conclusions of a mind under the influence of heavenly teaching, are very different. Such a mind feels that there are inexplicable mysteries, even in all those simple processes of nature, as they are called—mysteries which indicate that the hand of omnipotence conducts them all. When it has examined them as far as its own powers, strengthened and guided by the discoveries of science, can penetrate, it reaches a point at which it must stop, and acknowledge that all beyond is impenetrable, and must be resolved into the

worki
has br
of her
kind o
the pl
just d
the so
truth
also o
first b
compr
But
and p
earth
and v
its ow
what
less va
nume
every
to con
the in
organ
reality
these
scienc
of nat
effects
us, aft
intens
men
and fo
The
illustr
of our
power
around
ands v
and tw
ranger
rectly

working of the power of God. Thus, for instance, science has brought this truth to light, that every particular species of herb and plant extracts from the soil its own particular kind of nourishment, and that the strength and richness of the plants that grow in one spot as compared with another, just depend upon their finding abundantly or sparingly in the soil the peculiar substances on which they feed. This truth appears to be simple and intelligible enough, as it is also of the highest practical importance; and when it is first brought under our notice, we feel as if we were able to comprehend much that was altogether hidden from us before.

But when we come to enquire *how* it is that each herb and plant is furnished with a power to draw out of the earth its own appropriate nourishment—by what delicate and wonderful process of chemistry each transmutes into its own peculiar substance, with its own peculiar qualities, what the root has taken from the soil—thus exhibiting endless varieties of form and color, and ministering in ways innumerable to the necessities of man, and to the wants of everything that lives upon the earth—we are constrained to confess that all this can be effected by nothing less than the immediate exertion of Almighty power. To talk of *organisms* and *adaptations* in such a case, would be in reality to exhibit the ignorance which the employment of these and similar terms is often an attempt to hide. When science has been tasked to the utmost to explore the secrets of nature, and to trace out the connexion between visible effects and the causes by which they are produced, it leaves us, after all its investigations, to join only with deeper and intenser devotion in the Psalmist's exclamation,—“Oh that men would give thanks to the Lord for all his goodness and for his wonderful works to the children of men!”

The principle, then, which these remarks are designed to illustrate is, that we are as dependent now, for the supply of our bodily wants upon the *immediate* operation of Divine power, as the Israelites were when the manna was showered around their tents in the wilderness, or as the hungry thousands were when Christ fed them all with five barley loaves and two small fishes—that, although, in the ordinary arrangements of providence, we cannot see so clearly and directly the putting forth of that power as it could be seen in

these two instances, it is as *really* exerted now as it was then, in dispensing from the storehouse of infinite benevolence food to the evil, and the unthankful as well as the righteous. But, alas! my friends, by the natural corruption and impiety of the human heart, the greater part of men are led to overlook this important doctrine. Second causes are put in the place of heavenly agency; the skill and industry of man are regarded as capable of producing this or that effect, to the exclusion of the movements of Providence; and the discoveries of science are almost deified, as if, instead of merely unveiling to us some of the outward steps of God's procedure, they rendered his intervention and his special blessing unnecessary! So that, as it is said respecting Christ, "He was in the world, and the world was made by him, and the world knew him not," it may be said now with equal significance—the traces of God's handiwork are everywhere visible—his goodness is proclaimed from year to year, in sending rain from heaven and plentiful seasons, but, just because the gifts he bestows are so freely and copiously conferred, the creatures who are the chief objects of them, neither recognize his agency, nor adore him for his boundless love. And yet, if we were to open our eyes and look around us, we would find sufficient proofs given from time to time, to teach us that we are as completely at the mercy of Divine Providence for our daily bread, as we are dependent upon sovereign grace for our deliverance from guilt and wrath. Was not the ground several years ago tilled and prepared as carefully as ever for the reception of the seed, and with as full expectation as before that it would yield its fruits, when, by a visitation which it has baffled all the attempts of man to comprehend, or to explain by mere natural causes, part of the husbandman's crops, and that upon which many of the poor of the land are dependent, was blighted, and the scourge of famine brought upon a portion of the British Empire. And even with respect to the harvest which has just been gathered in, have we not been warned significantly how, by an influence which is altogether beyond our control, we might have had the staff of bread suddenly broken amongst us, and have been doomed to hear want and wretchedness uttering their piteous wailings, where at present there is plenty and re-

joining
longer
sented
surface
by the
attribu
to the
"whil
cease,
his bo
judgm
cousne
His g
men.
made
earth
it not
and v
voke t
of sev
trolled
ity, ha
hurrie
society
evil, th
human
earth
land a
woes a
ligion
the m
very g
season
creatur
stowal
that, i
ments,
pect, v
under
sensibl
land i

joining. Had the unusually severe drought been somewhat longer continued, we would have had the sad spectacle presented to us of, not a spot here and there, but the whole surface of this portion of the earth scorched and withered by the sultry rays of a burning sun. And to what can we attribute our deliverance from so dreadful a calamity, but to the infinite benevolence of him who hath promised that, "while the earth endureth, seed-time and harvest shall not cease," and who, mindful of his promise, never draws back his bountiful hand, except when it is needful that by his judgments the inhabitants of the world should learn righteousness. Oh! then that men would praise the Lord for His goodness and for his wonderful works to the children of men. Blessed be his name, he has during the past season made his paths to drop down fatness upon us, and caused the earth most liberally to pour forth her increase! And might it not justly have been otherwise? What a scene of guilt and violence does the world at this moment present, to provoke the holy one to anger, and to draw down every form of severest judgment. The fierce passions of men, uncontrolled by any fear of God, or any reverence for his authority, have in a neighboring country, burst forth like a wild hurricane, sweeping before them all the old landmarks of society! Under the influence of every savage principle of evil, the hand of man has been raised against his fellow-man, human beings have been transformed into demons, and the earth has been saturated with blood. And in our favored land also, although we have been saved from such terrible woes as these, the tide of ungodliness and profanity, of irreligion and infidelity, has been rising fast. Yet the Lord in the midst of all these provocations, has continued to deal very graciously; he has granted the blessing of a fruitful season; he has provided for the wants of His ungrateful creatures; he has cheered our hearts not only with the bestowal of *plenty*, but also with the prospect of *peace*; so, that, if we have good reason to stand in awe of his judgments, when we look at the state of the world under one aspect, we have yet more abundant reason, when surveying it under another, to sing of his mercy. Let us not then be insensible to his loving kindness; let us not fail to recognise his hand in this, and to give him all the glory of it, that we

are not gathered together at this time to wring our hands in hopeless anguish over the dismal picture of approaching famine, but to give Him thanks for the fulness of his undeserved bounty. But while we find occasions manifold for devout solemn religious joy, and have ample reasons for publicly recognizing the goodness of the Lord, both in our personal experience and national deliverances, joy alternates with sorrow, and the sorrow is wide and deep, when we think that at the present moment, as a reflex influence of the war which is abroad on the face of the earth, there are, under the same sovereignty with ourselves, hundreds of thousands of human beings, wan with famine, and cowering at the prospect of the winter's cold. The mind utterly fails to grasp the full compass of this terrible catastrophe. We, enjoying peace and plenty, can even now scarcely realize the fact that these hundreds of thousands of our kinsmen, dwelling in the heart of England, are the subjects of such a direful calamity. Yet that they have been, and are still, the subjects of such a calamity, is proved by evidence which we cannot dispute. Let us, then, deeply thankful for the blessings which we ourselves enjoy, use our utmost endeavor to alleviate their suffering, and having done all that we can, instead of murmuring, stand aside with awe, to mark the unfolding of the Divine Providence; to behold how "all events pass along under his feet, to come and go at his bidding;" and let us rest assured that whatever be the present disaster, in the end all will be well. The Divine will is accomplished in heaven and in earth. The Lord God Omnipotent reigneth. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

We do not now enter upon the particular way in which we are called upon to exhibit our thankfulness for our outward providential mercies. But one thing may be remarked before we quit this part of our subject, that if we would but connect more closely with the temporal good things which we receive, the feeling that they are the free gift of our Heavenly Father, they would afford us tenfold more real enjoyment than they often do. The bread and water that satisfy the hunger of the poor, or the more copious and varied benefits that are spread upon the tables of the affluent, would have a sweeter relish if men would

but r
they
so m
wear

II
view
bless
effec

W
befor
man
mutu
to liv
kind
them
was t
philos
man
and c
is pe
kind
love
stron
peace
ties
ruin
in as
rises
troyi
ing o
Thou
more
ten th
theirs
soud
pines
tions
we w
wond
As
leader

but regard them as imparted immediately by God, and if they were *felt* to be, as they are certainly designed to be, so many silent though most expressive proofs of His unwearyed and exhaustless love.

II.—We come now in the second place, still keeping in view the object of our present meeting, to consider the blessing of peace, and the manner in which we are to give effect to our praise to God for that blessing.

We do not require to look long at the effects of war, before we are led to pray for peace. The happiness of man is so much more promoted by mutual love than by mutual hatred; it is so much more pleasant for neighbors to live in friendly intercourse, in the daily interchange of kind offices, than in constant strife, that nature itself bids them dwell together in a relation of brotherhood. Never was there a more absurd theory than that of those cynical philosophers who have maintained that the natural state of man is one of strife! This is a calumny on human nature and on Him who made us. No: the state natural to man is peace. God made men of one blood that the ties of kindred might bind them together. He made them to love one another, and to dwell together in unity. But strong as is this natural desire in every right mind for peace, it is greatly intensified by experience of the calamities of war. When war sweeps over a country it leaves ruin and desolation in its track. Wasted fields and villages in ashes mark the path of the destroyer, while behind there rises a wail of sorrow like the cry in Egypt when the destroying angel had performed his deadly task. A neighboring country is under the pressure of this great calamity. Thousands of her sons have fallen in battle; thousands more are wounded and dying, while in their desolate homes ten thousand hearts are bleeding. Compare our state with theirs. On this day of thanksgiving the church bells have sounded over our hills and valleys to tell of love and happiness, peace and plenty. What a world of joyful associations has rung out in their morning chime. Oh then that we would praise the Lord for His goodness and for His wonderful works to the children of men.

As the hosts of Israel drew near the promised land, their leader was permitted to climb Pisgah's mount, and from

its summit view the longed-for Canaan. There, on one of its western peaks stood the man of God, his eye undimmed by the clouds of age, and his natural strength unabated, viewing with holy gratitude the land of rest and peace, smiling at His feet. Hills, valleys, and rich pasture lands crowded before His eye, each clamoring for an audience to tell its beauty and its worth. But, why that tear which trembles in the prophet's eye, why the sorrowing cloud which darkens his brow, and why the quivering lip? 'Tis not because he is forbidden to tread that land of rest, for the bitterness of his disappointment is over and past—he knows that a better country is soon to be his home—but before the seer's eye rises the long dark catalogue of Judah's sins, finding its climax in the death of the promised Shiloh. But again, the tear is dried—the cloud has passed away—for Judah's history has yet another phase. Her strong repentance, her earnest tears, and the glance of trust at the lowly Jesus crucified, close the passing panorama of prophetic vision; and he feels in his heart the words expressed by another,—“Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.” Such seems a type of the world's strange history. Could we, like Moses, stand on some historic Pisgah, and with a prophet's eye view the past, present, and future strugglings of humanity—the rise, progress, and maturity of nations; each like a little stream in some secluded glen, creeping with dubious course from its reedy cradle, yet gathering strength as it proceeds, until it shows itself in the mighty flood, and carries all before it in its sweeping waters—could we witness the havoc, murder, and destruction that everywhere prevail—one nation mounting to its giddy height, and founding its power upon the crumbling stones of another's greatness—the strife of factions, the successful or crushed attempts of revolting States to regain or retain their freedom—here tracing political changes developing themselves by slow degrees, or there sweeping away like a tornado the landmarks of ancient kingdoms, and undoing, with one strong master stroke, what it took centuries to uprear—we would see a continued line of powers rising and decaying, smitten by the hand of some younger and more vigorous arm, leaving only here and there a Coliseum to tell of departed might—would see a

chaos
anic
find
a gr
worl
thou
less i
advan
anot
long
prepp
whic
In
of C
tion,
point
intrig
may
idea
of its
we sh
prese
chan
in th
ly or
at th
unde
divin
to t
Chur
raise
fill;
light
prais
thank
joy, a
than
heave
the L
the c
Be

chaos of confusion apparently devoid of law or order. Yet amid all this anarchy, this grapple for power, we would find a silver cord—an under current rolling to its destiny—a great development in progress. The manhood of the world, moral and intellectual, is germinating and growing, though watered and fanned by the tears and cries of helpless innocence, and fed by the blood of contending hosts—advancing as the pulse of one nation ceases to beat, and another starts up on its ambitious race—unfolding in the long vista of centuries yet to come points of development—preparations for the reception of the Gospel of Peace, on which the eye rests with thrilling pleasure.

In the history of the world, especially since the advent of Christianity, we read the story of amelioration, civilization, and human progress. To this all the events of history point; all else is but a chapter of political incidents, deep intrigues, or lives of illustrious heroes—nobly written it may be, and honestly compiled—but where this grand idea is unknown or unrecognized, it fails of its loftiest aims, of its truest and noblest use, it fails to teach us what lessons we should derive from the past, how we are to act in the present, and what we are to expect in the future. Every change in the political economy, in the balance of power in the world, is the unfolding of a special providence, directly or indirectly advancing the cause of religion. To look at the events that are passing around us in this light, is to understand them in their noblest teachings, and in their divinest philosophy. To unravel their mighty problems is to trace their effect in the advancement of that Church, whose glory is to fill the whole earth, and raise man to the honor and dignity which he is destined to fill; *is, in short*, to show how God brings good out of evil, light out of darkness, and makes the very wrath of man to praise him. This, then, after all, on this morning of thanksgiving, ought to be the chief ground of our confidence, joy, and rejoicing—not so much that we are prospered more than others, but that the Divine will is accomplished in heaven and in earth. Oh, then, that men would praise the Lord for his goodness and for his wonderful works to the children of men.

Believing that God has a purpose, a destiny, for

all nations, we are almost tempted to conjecture what may be the probable issue of the tragic scenes which are being enacted at our very doors, but in case our opinion should too much take its color from the feeling which has all but universally seized upon the public mind, we forbear, praying, however, that those who are now engaged in deadly strife, with their manhood exalted and their aspirations ennobled, may speedily be re-united, if not nationally, at least in the blissful bonds of peace and love, and that the cries of suffering and vengeance which now rise to heaven may give way to hallelujahs of praise; praying further that that morn may speedily dawn when the sun will rise upon an unfettered world, when the chain will have been struck from the last slave, and mankind will rejoice in the great salvation.

But, brethren, in conclusion, as by the Providence of God we have been exempted from the sufferings which are abroad upon the face of the earth, let us not act like those heathen nations, who allow the sun to shine in all his splendor unheeded, but when he begins to pale, play on their cymbals and dance to adore him. No, let us *while* we enjoy the blessings of peace and plenty, show ourselves to be indeed worthy of them by "being fruitful in every good word and work." We account all professions of gratitude for providential mercies to be hollow and valueless, if they are unaccompanied with sympathy for human suffering, and active effort to relieve it. Let us remember that when the Lord bestows upon any of us a larger share of his bounty than is necessary for the supply of our own wants, He puts us in the responsible place of stewards, that we may distribute to the needy. And there is a day of reckoning at hand when every one of us must give an account of his stewardship. While, then, we show by our speech that we sympathize with the needy and those in distress, let us, as we have means, endeavor to alleviate their sufferings. Then shall we display the same spirit by which Christ was actuated, who went about continually doing good; then shall we be most likely to escape the effects of the war-cloud, which, although as we before stated, is seemingly far removed from us, yet may at *any moment* burst, and drench our land with blood. Brethren,

we li
safe
to be
touch
giving
sings
prot
of gr
for ou
ousn
and t
peop
covet
guide
God
that
prese
injur
poor
dark
And
mean
sunbe
temp
ineffa
pierce
furth
may
their
be re
may
Su
in ou
thank
ber o
unwo
answe
merit
Savio
Secur
Quee

we live in troublous times, and if we would wish to remain safe amid the convulsions which shake the nations, our soil to be sacred to freedom, and our altars undefiled by the touch of any ruthless invader, we must in addition to our giving outward expression of our thankfulness for the blessings we enjoy, and availing ourselves of every means of protection within our reach. "come boldly to the throne of grace" and "cry mightily unto God." We must pray for our Queen, that her throne may be established in righteousness, that she may be long the delight of her subjects, and the defender of right all over the world—pray for her people that they may be a people fearing God and hating covetousness—pray for her legislators, that they may be guided with wisdom from above, and ever seek the glory of God rather than the favor of men—pray for our churches, that their number may be increased, their purity in doctrine preserved, and their dissensions, which have done so much injury to the cause of Christ, speedily healed—pray for the poor heathen, that they may be delivered from the chains of darkness and brought to a saving knowledge of the truth. And nothing but the cross of Christ can do this. *It* is the only means of conversion owned and blessed by heaven. Like a sunbeam flooding across the mariner's path, after days of tempest and nights of darkness, so does its light shed an ineffable lustre upon the wandering sinner's soul, and pierce the deepest gloom of heathenism. We ought further to pray that the men whose hearts are set on war may be smitten with a sense of guilt, and led to abandon their evil designs, so that the tranquillity of the world may be restored, and peace on earth and good will toward men may more and more abound.

Such are the subjects we ought to bear upon our spirits, in our approaches to God's mercy seat on this morning of thanksgiving; and when we pray for others, let us remember our *own* manifold infirmities and wants, and our utter unworthiness to draw nigh to God, and he will hearken and answer. He will fulfil our "just desires," through the merits of his only begotten Son, our risen Lord and Saviour. His blessing will rest upon our favored land. Secure and happy under the government of our beloved Queen, our commerce will prosper, and our efforts to pro-

note the cause of Christ will be crowned with abundant success. As yet the Gospel has made little progress in heathen lands. It is still night over three-fourths of the globe. The heavens are curtained with clouds, and faint and feeble is yon ruby light that streaks the horizon's verge. Yet this is no reason why we should relax our efforts and give way to gloomy regrets. Only let us sow the seed in faith, and in due time we shall reap, if we faint not. The nations will yet learn Messiah's name. Where Thomas the Apostle labored eighteen centuries ago, others panting to speak of the undying love of the Redeemer, will sow and water, and God will give the increase. Repentance unto life, justification by faith, and sanctification by the spirit—these shall be the blessed heritage of the heathen.

God grant it speedily! Roll on ye circling years, and bring it near! Come holy and happy day, when all that devout men of old prophesied shall be fulfilled, when the whole earth shall be blessed in a risen Saviour, "and all nations shall call Him blessed." Then, O God! shall we fully see the good of thy chosen, rejoice in the gladness of thy nation, and glory with Thy inheritance.



