

not enter, and they prefer to continue without, and at length lose eternal life, because they will not enter as they ought, poor and miserable and wretched and blind and naked. They cannot enter, because they do not comply with the necessary conditions. They come to the gate, and they are told if they would pass through they must see their absolute worthlessness, and be willing to cast every thing away from them, must retain nothing: "nothing but Christ" is the inscription over the gate; and they turn away insulted, or resolved upon their own courses.— Whose is the blame? Is it God's? Let us lay the blame any where but on God. Our dispositions are our own; and if God alone can give us humble and penitent dispositions, and make us see the glorious nature of Christ's righteousness, we must go to him for these, and be taught to submit to the righteousness of Christ. We have the alternative—the two ways—the two gates: we may make our choice. Strive to enter in at the strait gate. It is Christ's injunction: it is Christ's command. It is an alternative that involves momentous issues. Heaven or Hell—the glories and happiness of the one—or the miseries of the other—depend upon our decision.

OUR STATIONS.

No one who has visited these outposts of the Church, but must feel a lively interest in their prosperity and welfare.— It is delightful in a country where a gospel ministry bears somewhat of a proportion to the population, to mark the churches studding everywhere the landscape as one travels through the length and breadth of the land; and it is interesting to witness the solemn assembly when it is met, or meeting, or, when dispersed, each family, and each individual, are taking their way homeward, more or less, undoubtedly, seriously impressed with what has been seen and heard. The moral features of a landscape are always the finest, and the cottage home where piety dwells, and the church crowning the summit of some little knoll, in itself the centre of a beautiful moral influence, have always been interesting even to the man of taste, to the lover of mere scenery, but much more to the lover of man's best interests, who has connected them with the moral and spiritual well-being of the people. We believe there is much moral and religious worth scattered throughout those

provinces which have received a large proportion of their inhabitants from countries where church-going is a habit, and where personal piety has always been the jewel that outshone the rarest gems of richer and more attractive climes. Thousands are scattered over these districts yet wild with the native forest, and barren with the rude and shapeless rock, who have not forgotten the habits of their own, or their fathers' land, and ready to come out and hear a gospel preacher when he visits them.— There are many doubtless who have fallen away from church-going habits, and who care little to hear a gospel preacher, and whom, perhaps, a Whitefield, or an Apostle Paul, would find it difficult to attract within the sound of his voice.— We believe, however, for the most part, that when the preacher comes with a message he will get people to listen to him; and the preacher should be the more roused in speaking to such persons on the things that belong to their peace, that it is only from time to time that they have the opportunity of listening to the word. The preacher may well feel on such occasions as Christ felt when looking around upon the multitude he had compassion on them, for they were as sheep without a shepherd. Every Christian should feel interested to declare what he himself has experienced of the power of the truth, and should have a tongue to tell what God has done for his soul: how much more should the preacher desire to speak as with a trumpet, when he has the opportunity, to arouse the careless, or convey instruction and comfort to those who are already the children of God. At those occasional meetings there are fine opportunities of addressing the message of salvation with effect, perhaps all the greater effect that the routine and habit of church-going has not taken off the edge of interest, which greater novelty, or what is unusual, generally gives to any subject of interest or attraction. The preacher has much in his power; and the blessing of God would assuredly carry home the word with effect if his influence were sought. Much may be doing silently in this way which is not seen.— Some may be weeping in secret places whose heart the Lord has touched, when the word of God was but the instrument, and the preacher the unworthy agent in speaking that word which God was to bless. Many may be thus gathered, and may be walking by the pastures