

grounds, to invite all to the preaching of the gospel. Even putting out of view the good it has wrought, might we not appeal hopefully enough to the nature of the lessons which it sets forth? They are surely equal to any other lessons; aye, and vastly superior. We would not undervalue other lessons: science and philosophy, agriculture and commerce, adventure and history, have all an indefinite variety of interesting lessons; and when these are unfolded in the lecture-room, we award credit to our thinking population when they make arrangements to hear them. But is gospel-preaching destitute of interest? or rather, is it not of the very highest interest? let the gifts of the preacher be ever so slender, let his mode of address be ever so humble, if he calls attention to the need of a Saviour, or dwells on the all-sufficiency of the Cross, or unfolds the advantage of a justified state, or speaks of the happiness of heaven, if indeed he employs for oral illustration any of the great themes of the Bible, he comes with a message sufficiently alluring, and well may reiterate the old announcement, "He that hath ears to hear let him hear." How many who had once the privilege referred to have ultimately rued the wilful neglect of it! when forced to grapple with the King of terrors, perhaps away on the bosom of the deep, or far back among the woods, or it might be in the heart of a city or village, they have sighed over their mis-spent Sabbaths, and their systematic absence from the house of God, with no consolation to cheer their spirits, and no hope of happiness before them. Let church non-goers profit by this: while the doors of the sanctuary invite them there, let them take the invitation, and hear words whereby they may be saved: "The Spirit and the bride say, come, and let him that heareth say, come;" "hear instruction, and be wise, and refuse it not;" "blessed is the people that know the joyful sound."

And let all who regularly go to the sanctuary remember their great duty there. Mere hearing is not enough, even when the mind is awake, and assent is given. It is only when the heart is opened, and we receive with meekness the engrafted word, that we get the benefit intended by the sanctuary, and taste prelibations of the paradise above. How can the sight of an ordinary meal nourish the body or preserve

life! how can the presence of appropriate medicine restore health or lessen disease? the meal and the medicine must be severally taken, that any good may be reaped from them. And so it is with the lessons of the sanctuary: "he that believeth shall be saved; but he that believeth not shall be damned." O that every hearer of the word were induced to embrace its precious discoveries, saying with an humble and glowing heart, "Lord I believe, help thou mine unbelief;" he would then redouble his attachment to the sanctuary; and the Psalmist's words would be often on his lips, "I was glad when they said unto me, let us go into the house of the Lord; a day in thy courts is better than a thousand; I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

SLANDER.

A venerable old man says: Let The slanderer take comfort—it is only at fruit trees that thieves throw stones.

The old man is right. Who ever saw thieves throw stones at the birch, maple, or elm tree? The more fruit the tree bears, and the richer it is, the more it is likely to attract the attention of the thief.

No man that tries to do his duty to his fellows, and endeavours to live to bear the fruits of true religion in his daily conduct, can for a moment suppose that he will pass along through life without being slandered more or less. Such a man will of necessity have some enemies; and these enemies will try in every way to injure him, and among others, they will not be slow in stirring up the polluted waters of defamation and slander. A man who has no enemies is merely a milk-and-water nothing. We would not give three figs for such a man. He who is anything, who makes his mark in the world, who does good, will have enemies; and if he have them, he will be sure to be slandered. Let him, then, be comforted in the reflection of the venerable man quoted above—"It is only at fruit trees that thieves throw stones."

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.—Matt. v. 11.