

of the soul beyond the grave, after having brought misery even in this life.

But the *narrow* way represents the way of holiness; that is, the love and practice of every duty, through faith in Christ, for he is *the way*, John xiv. 6. This narrow way may appear difficult of access, and you must strive to enter through the "strait gate" that you may walk in it; that is, you must seek God by earnest prayer, and give up all sin, and ask for grace to assist you. And although the narrow way has but little company, "for few there be that find it;" and there are many painful things to bear on the first entrance, yet it *leadeth unto life*; the ways of wisdom are sure to be found ways of pleasantness, and *all her paths are peace*!

Also, *you must always look at the end*. There is a very beautiful motto attached to the arms of the Earl of Darnley,—*Finem respice*; "*Regard the end*." If you were walking in a new and strange road, would you not inquire, *Where will this road take me to*? If it were an open, broad, gay, and flowery road, yet, if it led you to danger, how swiftly would you retrace your steps, and get out of it; and, on the other hand, if the road in which you were walking was narrow, disagreeable, thorny, and rugged, yet, if it led you to *your Father's dwelling*; if it led you to your dear friends and relatives; if it led you to *your home*; you would proceed and not regard a little trouble; so the narrow way of duty and holiness leads you to God and heaven, to angels and to glory!

Let each one ask, Am I walking in the "broad road," or the "narrow way?" I must be in the one or the other; there is no middle path. We may learn in which path we are walking by some such questions as these: What do I love to think about most? What company do I love best? Do I love prayer or not? Do I think of Christ or not? Do I love holiness or not? Has heaven much of my heart or not?

Now, in order that these remarks may leave some impression on your mind, I shall add some very beautiful lines, written by a chaplain to Queen Anne, which were first printed in 1701. It will not take you much trouble to learn them, and, by carrying them in your memory, you will often be reminded of the *broad and narrow way*, of which Christ spoke.

"Two paths there are through which all mortals go,
This leads to bliss, and that to endless woe;
The way that leads to misery is broad,
A smooth, a pleasing, and a flowery road;
With company 'tis crowded everywhere,
The rich, the gay, the witty, and the fair:
Ah, fondly blinded! whither will they run?
Why in such headlong haste to be undone?
See, how they press death's ample gate to win!

How heedless of the flames that glare within!
There is another unfrequented way,
Leads to the confines of eternal day:
Thorny and strait, yet, as you further go,
'Twill still more easy, more delightful grow:
To pass this narrow gate no labour spare,
For heaven, and holy souls, and God himself
is there."

How Old Art Thou?

Count not thy days that have idly flown,
The years that were vainly spent,
Nor speak of the hours thou must blush to own,

When thy spirit stands before the throne,
To account for the talents lent.

But number the hours redeemed from sin,
The moments employed for Heaven:
O! few and evil thy days have been,
Thy life a toilsome and worthless scene,
For a nobler purpose given.

Will the shade go back on the dial plate?

Will thy sun stand still on his way?
Both hasten on and thy spirit's fate
Rest on the point of life's little date:
Then live while 'tis called to day.

Life's waning hours, like the sibyl's page,
As they lessen, in value rise,
O! arouse thee and live; nor deem the
man's age
Stands in the length of his pilgrimage,
But in days that are truly wise.