

see that the very sum of all pleasure is, that it is Satan's bed into which he casts his slaves! I see Esau selling his birth-right for a mess of pottage! I see Solomon, after all his enjoyments, leaving his name a scandal to the Church to the latest age! If I think of honour—take a walk in Westminster Abbey—there is an end of all enquiry. There I walk among the mighty dead! There is the winding up of human glory! And what remains of the greatest men of my country?—a boasting epitaph! None of these things, then, can satisfy me! I must meet death—I must meet judgment—I must meet God—I must meet Eternity!”—*Cecil*.

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### “ I AM THE WAY.”

“ There is no royal way to Geometry,” said an ancient philosopher, to a young prince, who wished to be flattered by being instructed in a more compendious manner.

The same remark may be applied with equal force to those who seek another than the gospel way to heaven. The wisdom of God was never more fully developed than in the adaptation of the plan of salvation, so as to exclude none from its benefits. Here is but one way, and that is the way of the cross. Though straight and narrow, there is room for all. The king and the slave—the high and the low—the rich and the poor—are placed on a level. There they must walk as brethren. Imbued by the same spirit, they forget the gaudy distinctions of the world, and cease to regard each other with haughty contempt on the one part, or envy and dread on the other. God's impartiality frowns not on the poor and the low, nor is he influenced by the vanity of human greatness. He loves all, and all alike, “ and is not willing that any should perish ; but that all should come to repentance.”

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The heart is represented as a house, the door of which is closed. Christ says “ behold I stand at the door and knock.” Open for my admission. The sinner parleys. I am not prepared to receive company; I have nothing with which to entertain a guest. Says Christ, I will bring the provision, I will be at all the expense, and “ I will sup with you and you with me.” Ah, but says the sinner, I must first set things in order, the rooms are unswept, and ungarnished. Nay, says Christ, permit me to enter now, and I will prepare the rooms. But when every difficulty is thus obviated, the sinner will generally refuse admission under the plea, “ go thy way for this time, when I have a convenient season I will send for thee.”—*Presbyterian*.