

wrong if you have faith in Christ not to profess it.

I hope you are quite certain that you are a sinner by nature and by practice, though I do not suppose you have a full conception of the vileness of the appearance you present in God's sight. He compares our best performances to the filthy rags which cover the most degraded beggar. And I hope you feel that if you ever get to Heaven it is not your own good works or your prayers, or going to Church, that will take you there. It is very easy to get to hell, for the road is very wide and in good repair, and it is down-hill. There was a road once to Heaven that Adam travelled on before he sinned and fell,—the road of perfect obedience to God's law; but there is an immense gap in that road now, and we need not try to travel it, for the end of every traveller on it is eternal ruin.

But a new road has been opened,—a narrow way with a narrow gate. Christ engineered the road at an immense cost, even at the sacrifice of His own life in completing the last bridge, but he finished it, and now it carries travellers over safely, and the tickets are free, and the train starts now,—the destination is Heaven. Would you not like to go? Our dear old friend Mr. H.—spoke to us a few weeks ago about the Christian's joy, and he has finished his journey, and proved the road, and entered into that joy of which he was speaking.

I have spoken of the journey to Heaven as travelling by rail, and I want to let you know some of the rules of the road. Passengers are not allowed to carry any offensive luggage. Some in getting into the car are far from what they ought to be—nay, all are certain that the sooner they get rid of their old habits the better. So, as they journey, they are always to be cleansed from those sins that do most easily beset them. But I have not time to follow out the figure. I want to know if you do not desire to come with us? And if you do, what hinders you from coming? It is not Christ, for he entreats and beseeches you to avail yourself of his offer, and assures you that as he provides everything you will want for the journey, there can be no poverty so deep as to prevent acceptance of his gracious gift.

But the Devil tells you, "plenty of time—the train is always running. If you do not go by one you can go by another. Look at the thief on the cross: he started at 11.55 and reached Heaven at 12; and what is the use of being in a hurry?"

Now we ought to do just what Christ tells us, and never mind what other people say. And as he provides everything, it is nothing but right and fair that we should accept his gift in the way he offers it; and

he everywhere says in the Scriptures that while he is willing to receive every one who will come now, there is no promise that the offer is for to-morrow.

But the traveller has to go to the station and get into the carriage before he is carried; and we are called upon, first, to believe there is a road, and then to act as if there was a road. We must conform to the rules of the road; and we must evince our gratitude to the builder by both using his offer and expressing our gratitude for his undeserved mercy. We must not be ashamed of being seen going to the Depot, or being in company with other passengers. We must boldly say that we seek a better country, even an Heavenly. The world will laugh at you. Let your motto be: I am not ashamed of the Cross of Christ.

Let me ask you to read with prayer and attention the little book which accompanies this*. It is a very profitable little book; and if you are in earnest, it will help you.

There may be other points not touched upon which you would like to speak about. I will be glad to talk with you, to correspond with you, to do anything I can to help you on the right road, on the most important journey you can ever travel. Only be in earnest, and begin now.

Believe me to be,

Yours, affectionately,

D. B.

*"The Pastor and Inquirer," by Duffield, which can be procured at the British American Book and Tract Depot, at 48 cents per dozen.

THOUGHTS.

Self-love makes blind towards ourselves, and sharp-sighted towards the actions of our neighbour.

It is a fundamental principle of the Kingdom of God, that no indulgence shall be shewn to those who have shewn no indulgence to others, but that strict retribution shall be awarded to them.

Beware of communicating the gracious experiences of your heart to daring, vicious, or hardened persons.

In Scripture language *dogs* are those who persecute the Word; *swine* are those who surrender themselves to carnal lusts.

Compassion and love towards sinners is the sacrifice most acceptable to God—of far greater value than the most pompous worship.

One work of love leads to another.

Divine operation waits on human co-operation. God will do in answer to