

work to be accomplished. The necessity of this "striving" will furthermore be seen when we think of the importance of the object, involving, as it does, all that is valuable in time, and all that is desirable in eternity. If we would "enter in," we must strive—we must "agonize," and all who thus strive shall assuredly enter. It is true "many shall seek to enter, and shall not be able." The cause of their unsuccessful effort to enter is clearly that they do not seek to enter the right way, nor at the proper time. No dependence can be placed on a death-bed repentance. For "when once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without and knock, saying, Lord, Lord, open to us; but he shall answer and say, I know not whence ye are." Oh! then, all our striving to enter will be truly in vain. Let us, then, remember that "delays are dangerous." But let us rejoice that the way is still open, and the gates still invite us to enter. For "now is the accepted time, and now is the day of salvation." Though "strait is the gate," yet it is wide enough to admit all who are "striving to enter thereat."

But, brethren, if the passage before us exhibits a correct picture of what real religion is, how small, then, must be the number of true Christians in the world! May the Lord, in His mercy, add to their number a thousand-fold! When we look around us, and compare the character and conduct of professing Christians with our blessed Lord's description of practical Christianity, we are forced to the conclusion that His own words are true—"that many are called, yet few are chosen."

Let us, then, earnestly seek, not only to possess and be satisfied with the outward call of the gospel, but strive to obtain, by our continued application of the appointed means of grace, *the effectual call of the Holy Spirit*.

This is of the first and last importance to our present and future welfare. And may we be so disposed as to "give neither sleep to our eyes, nor slumber to our eye-lids," till the gracious and peace-imparting answer—"Believe on the Lord Jesus"—be given to the cry of our souls, "What must I do to be saved?" "Then every man, therefore, that hath heard and learned of the Father, cometh unto me." Be it so, O Lord Jesus, with each of us now in Thy presence!—AMEN.

The Gospel the Source of True Obedience.

THE man who believes in the peculiar doctrines, will readily bow to the peculiar demands, of Christianity. When he is told to love God supremely, this may startle another, but it will not startle him to whom God has been revealed in peace and in pardon, and in all the freeness of an offered reconciliation. When told to shut out the world

from his heart, this may be impossible to him who has nothing to replace it, but not impossible with him who has found in God a sure and satisfying portion. When told to withdraw his affections from the things that are beneath, this were laying an order of self-extinction upon the man who knows not another quarter in the whole sphere of his contemplation to which he could transfer them; but it were not grievous to him whose view has been opened to the loveliness and glory of the things that are above, and can there find, for every feeling of his soul, a most ample and delightful occupation. When told not to look to the things that are seen and temporal, this was blotting out the light of all that is visible from the prospect of him in whose eye there is a wall of partition between guilty nature and the joys of eternity; but he who believes that Christ hath broken down this wall, finds a gathering radiance upon his soul, as he looks onward in faith to the things that are unseen and eternal. Tell a man to be holy, and how can he compass such a performance when his only fellowship is a fellowship of despair? It is the atonement of the Cross, reconciling the holiness of the lawgiver with the safety of the offender, that hath opened the way for a sanctifying influence into a sinner's heart; and he can take a kindred impression from the character of God now brought nigh and now at peace with him. Separate the demand from the doctrine, and you have either a system of righteousness that is impracticable, or a barren orthodoxy. Bring the demand and the doctrine together, and the true disciple of Christ is able to do the one through the other strengthening him. The motive is adequate to the movement; and the hidden obedience of the Gospel is not beyond the measure of his strength, just because the doctrine of the Gospel is not beyond the measure of his acceptance. The shield of faith, and the hope of salvation, and the Word of God, and the girdle of truth—these are the armor that he has put on; and with these the battle is won, and the eminence is reached, and the man stands on the vantage ground of a new field and a new prospect. Thus it is that the freer the Gospel, the more sanctifying is the Gospel; and the more it is received as a doctrine of grace, the more will it be felt as a doctrine according to godliness.—*Chalmers*.

The Open Door.

"Behold, I have set before thee an open door."
—REV. III. 8.

Down in a rugged Highland glen,
Far from the busy haunts of men,
A poor old widow dwelt apart,
Of cheerful hope, yet anxious heart,
For ah, her dear, her only child,
By base seducing lips beguiled,
From virtue's path long gone astray,
Lived in the city, far away.