

Christ also hath once suffered for sins, the Just for the unjust.

1 Peter iii. 18.

THE GREAT TRIP.

THE Lake Shore and Michigan Southern, and the Pittsburg, Fort Wayne, and Chicago railroads, for a distance of several miles from Chicago, lie side by side. There are stations common to both roads. Travelers upon either line may leave the train of the one and be transferred to the other. But after a time the tracks diverge, one to the right, the other to the left, and a change is thenceforth impossible.

It is so with the Great Trip. There are two trunk-lines from this world to the next. For a time they also lie side by side, and one may be left for the other.

But they, too, at last diverge, and a change from one to the other is then impossible.

One of these roads is broad, and crowded with passengers; the other is narrow, and travelled by few.

The Saviour thus speaks of them in Matt. vi. 13, 14: "Broad is the way that leadeth to destruction, and many there be that go in thereat. . . . Narrow is the way which leadeth unto life, and few there be that find it."

Which road are you travelling? You have already taken passage on one or the other, and may be even now far on your way.

But if you have made an evil choice, God still invites you to transfer to the right way. He says "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for **WEY WILL YE DIE?**" Ezek. xxxiii. 11.

As it is of the utmost importance that you turn from the wrong to the right road, you should bear in mind some features of the Great Trip.

1. *The trip is never made but once.* It is not a round-trip. This is no "excursion," with tickets to "go and return." If you have made a mistake, and con-

tinue on the wrong road, you will go wrong for ever.

2. *There are but two roads.* They may each run different trains; they may each be known by different names; they may each have branch lines. And there are only two termini—one, Heaven; the other, Hell.

3. *You must choose your own road.* You will not be forced to take the right road. There is a guide-book in which it is described, and directions given to its travellers. Its officers are instructed to assist all who may desire to journey over it; yet no one is obliged to take it. Your selection is entirely a matter of free choice. If you go astray, it will only be because you choose to do so.

4. *You will find it easier to take the wrong road.* It is the most accessible; it has the more agents and solicitors; it carries the more passengers; it holds out the most enticing promises. All that you need to do, indeed, to take passage upon it, is to *neglect* the right road. Heb. ii. 3. To find and keep the right way, however, you must be serious, patient, and energetic to the end.

LOOK at yon powerful locomotive, capable of drawing hundreds of tons weight, yet regulated by a very small lever. It moves backwards or forwards, fast or slow, or stands still, at the will of the engineer. A true likeness of how a Christian should be under the control of the Divine mind. When you are commanded to do anything, do it; when to sit still or keep silent, do so; whatsoever you are bidden to do, do it, answering not again, then there will be no mistake.

LEARN to entwine with your prayers the small cares, the trifling sorrows, and the little wants of daily life. Whatever affects you, turn it into prayer, and send it up to God. Men may be too little for your great matters, but God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.

Christ hath redeemed us from the curse of the law.

Galatians iii. 13.