

(11)

LXIII.

~~LXXXIII.~~

The Narrow Way.

Matt. vii, 14.

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Matthew vii, 14: "The Strait is the
gate, & narrow is the
way, which leadeth unto life'."

The metaphor of the text is not difficult to
read. A narrow, unmarked gateway in the
wall of an ancient town; a close,
cramped street leading from it directly
to the best part of the city: an ap-
proach, thus, the best & most desir-
able, but not likely to be stumbled upon
only to be "found" by those who "seek"
it, as prefaced in the seventh verse;

2

these are the resemblances, which
our Lord's words suggest. They are
found in the Sermon on the Mount,
~~from which we had our text, ^{lately} but sub-~~
~~stantially for Discouraging Influence; & af-~~
~~ford us a suitable theme for considera-~~
~~tion immediately after that reflection~~
~~on the importance of our doing right.~~
~~may. If, my hearers, we have sought~~
~~& found the strait gate; if we have~~
~~seen our sins rise up before us like a~~
~~wall, obscuring all our view & use of~~
~~life, & then have~~ if we have
learned by some experience the fitness
of our Lord's comparison; will it not
~~be joyful well for us to turn our~~
~~eyes upon it, & by its contemplation,~~
~~we shall be interested,~~
this morning to fix our thoughts on

The Narrow Way.

We have seen our sins rise up before
us like a wall, obscuring all our view
& use of life, & making this world of

3 God's beautiful Providence seem dark
& full of difficulties. But blessed be God
there ~~has~~ ^{surely been} also a time, ~~to~~ when we
found that God had pierced that
high, black wall for us; that by the
death of the Saviour ~~we were enabled~~
as by a new & living way, we were
enabled to enter upon life again as
tho' in another world; old things had
passed away & all things had become
new. In this life we are now living
as one who has entered the strait
gate & is in the narrow way. And
sometimes, perhaps - now that we have grown accustomed
~~all we never desist from it~~
toward thinking ourselves Christians, & have utterly
~~all we ever more & more delight~~
down in life spiritual as we do in life business
~~in it as in the way of religion~~
or home - sometimes now, perhaps, the way of life
~~is a narrow & secret way~~
which it once seemed such a blessed privilege to be allowed
~~to go in at all, seems narrow, ungodly, & hard. It is~~
~~so hard to get the better of our enemies; of hardships~~
~~of work at it, and so on, that we~~
to feel we must be always of crawling, & quiet
~~to the way of God & so we are~~
ed; that we wish & perhaps that the way to heaven
~~is so difficult, while no less certain. In such a condition~~
~~of things, we may gain new power for this odious life~~
~~if we will, as one does upon a shanty of a heated brain, use~~

the apprehensions, & ~~reducing~~ ^{reducing} their amount & meaning so as 4
to ~~be once~~ ^{be once} ~~assured~~ & joyful.

I. 1. The "way" that is spoken of in the text is no less a way than that which leadeth to eternal life. It is not a ~~profession~~ ^{conviction of the truth} I am to talk of today; that is but the entering of the gate. It is not a profession; that is the setting out; it is the ^{the way} ~~the~~ actual advance of life, all day thro' this world of probation, every day, every moment, with whatever work concerned, however your hands, or your thoughts are filled. It is this way — the way of life, lead-
ing clear on to eternal life, which is narrow.

2. And it is the way of right; the way of principle. No other way lasts as far as to eternal life. The way of sin & death is all choked up with the marks of decay & death, long, long before it reaches eternity. Look at the long list of diseases, physical &

5
mental, which are no mere accidents
but characterize the way of sin, & you
instantly perceive it is not that which
has anything to do with eternal life,
it is not that which is narrow. The
way of ~~drunkenness~~ profligacy, or idleness,
is soon choked up with fears,
distrusts, incapacities; the way of
drunkenness, with feebleness, delirium,
& then it is choked with a myriad
wrecks of life — that is not the
way that leadeth unto life! The way
of licentiousness is full of the delay
of ^{torments} ~~miseries~~ of disease, ~~in its most~~
~~horrid forms~~ — ah! all these
ways only bring me to the "shadows
& miseries" of death, not life!

This narrow way, then, is the
way of right. It is the way leading
forward from that Gate, which Christ
is. It is the way Jesus trod; ~~the~~ a
way not doubtful, for it is disting-
uished & separated by this one ~~tray~~
principle. Men do not stumble upon

principle, & so they do not stumble
into this way. If they walk by the light
of truth — if they "seek (Prov. iii, 4) for that
as for silver, & search for it as for hid
treasures," then they find it, & enter, &
run in the narrow way.

3. For truly the way is narrow. It
is so declared "by Him who made it, &
ordained it the way in which we should
go. (1) "Enter ye in," said He to those who,
having seen the miracle which He did, were
prepared now in the middle of His min-
istry to receive the spiritual doctrine —
"enter ye in at the strait [narrow] gate, for the
gate which leads to destruction is wide, &
the way is broad, & there are many who
go in that way, because the gate which
leadeth unto life is straitened, & the
way is narrow, & there are few going
in that way." "Many," Luke adds, that he
said (xiii, 24) shall seek to enter in, &
shall not be able. Any further — what
a severe view of this difficult way is
conveyed in His other words: "It is easi-

or for a rich camel to go thro' the eye
of a needle, than for a rich man to enter
into the Kingdom of God." And the
many sacrifices which our Lord counsels,
lest the Kingdom of Heaven be not reached,
are further roads of His to the same effect.

"If thine eye, or thy hand, offend thee, cut it
off & cast it from thee, for it is better to
enter into life maimed than having all
thy members to be cast into Hell." "Who so
will not forsake father, & mother, & bro-
thers, & houses, & lands, for My sake, can-
not be My disciple." Every word of
our Lord's tells us that this is not a
way of such ease that the wicked will
choose it; the way of the Christian
life is indeed a narrow & unfrequented
way. How important it is for you, my
dear brethren, that your experience
should corroborate this description of
your way of life!

(2) For our Lord has not stopped with de-
scribing the way to Heaven as narrow,
in His words only; we see it so in His

life. He was surrounded on every hand, & indeed, by sinners, in the broad way to death; but he was ever pursuing a narrower path; we are told (Heb. xii, 3) to consider him that endured such contradiction of sinners against himself, lest we be wearied & faint — as tho' they were men going in a crowded street, the other way from one solitary passenger passing by, whom they jostle & distress. The way to him was so narrow, that his life was one of sorrows & grief; he was soon gone; for the way he took led quick to Heaven again whence he came.

4. And we have, moreover, found out ~~its narrowness~~ the force of his words, as we have sought to follow him. If the Christian course never seemed hard to us till we were faint in it, we soon learn then how great the trials of our Lord, & how true was his assurance to us.

(1) In the first place we find ~~that~~ ourselves close pressed by evil, close at hand. The way of life that leads to life eternal

9 must be thro' this world, & must pass
ever alongside the way of sin to death.
When we enter on a Christian profession,
we are still in this world, to keep on living
in Providential circumstances, & to jostle as
much as ever against the good & the bad,
to dwell among a wicked & perverse genera-
tion, to be in this world thro' not fit.
~~And the straits — the nearness of~~
the way ^{the} evil way — is constantly shown
us. What a pitiful evidence of this, for
example, we see in those public men who
think they can compromise between
thoroughly unprincipled public action,
& the simple way of right! Evil is
nearer them than they think; is it
~~not so with us all — or rather have~~
not Christians learned their own nature
well enough to know that evil has still
a wonderful, dangerous nearness to
us? There is a weak point in every
man's character, at which the enemy of
his soul can attack him. It varies with

different persons, according to their 10
bodily temperament, circumstances in
which temptation can come, religious
habits, &c. One man is of sanguine temper-
ament, busily engaged in life, not closely
occupied with religious duties; ~~but~~
~~with~~ ~~can~~ his way thro' life is constantly
alongside of the peril of spiritual pride.
Another may be of a very conscientious,
turn of mind, & charged with many
duties in life, perhaps too distressed with
disease; & the ~~sin~~ ^{doubt} & evil of despond-
ency ^{& neglect} evidently lies close to his path.
Each has his besetting sin; that is the bound-
ary & limit on the side of his path which
he must keep ^{carefully} from; & Satan, who
studies every one of us to tempt us
nicely, - nice as a serpent - does not
~~conveniently~~ put temptations masterfully
before us which have no answering root
in us, but offers to our view the very
~~things~~ ^{sins} we are least able to resist. ^{289 p.}

(2) But this would only show that
the way of life is bounded on one side,

"While perhaps all open on the other;
which would remind us rather of two
fields separated by a high low wall,
than two roads or ways. The text
brings before our attention a narrow, not
nearly limited, way. Our Christian
course thro' this world is limited on
each side. We come then to see it a
way in the midst of ways; a narrow
path, ~~trodden~~ ^{trodden} by few, in the midst of
a broad, attractive country, which latter
is more likely to distract than to hasten
us straight on. We may ^{here} compare
our Christian life to the Gulf Stream
in the midst of the waters — a river
in the ocean with boundaries, indeed, defi-
nite & certain, ^{on either side} but easy to overpass, ^{so that}
lest ^{in the desert of dry places.}
Now the way of life is narrow, because
it has such a bound on either side. It
is "straight" — by which word of the text
is not meant direct (a different spelled
word "straight"), but contracted, narrow;
the terms are synonymous. And the
reason for our Lord's naming this

of this fact is because ^{that} which ¹²
limits the ^{that is, of right & principle} way of life, on either side,
is evil. Evil has ^{two opposite} forms, to suit all;
so that if Satan fails of you on the
one hand, he can be sure of attract-
ing you on the other; or perhaps so that
if you flee from one form of evil, you
may go away over to its opposite,
still evil. The only safe way lies be-
tween these two, equally avoiding at all times

~~As you sail up ^{the} down the river Saint
Sainte Marie, the great highway from Lake
Huron to the Lake Saint Clair, you easily
perceive the channel to be a very narrow
one; not by watching the same vessel
ahead of you constantly foundering
on either side, but by observing that
as one vessel runs on a shoal on the
one side, another has met with as bad
fortune upon the other. And you readily
deceive that your own vessel may try
neither peril, nor allow the slightest
deviation to one side or the other, but
"in the middle hold the safest course"~~

~~may rather, the only safe one.~~
both, presumption & indolence. For, first, the
to in life, the ~~only safe way is in~~
~~the very middle. The~~ great secrets of
your natural disposition may ~~not~~
have not yet become known to you,
so that you cannot lean ~~with~~ ~~with~~
with safety. You do not, perhaps, yet
know whether you are overconfid-
ent, or distrustfulness could most
easily lead you astray. Thus you only
know the way is narrow.

Or, again, the violent effort to escape
one temptation, when you have exposed your-
self to it, may throw you away even
into the opposite peril. It was the same
Moses who once got out of the way &
offended the Lord by his timidity of
speech, who afterwards offended by
that act of self-confidence, the striking
the rock, for which he was punished. Sa-
vid was vainglorious enough to number
the people, & yet distrustful enough at
another time - distressed by his sins -

↳ doubt of God's mercy. The way of ¹⁴ holy Christian life is very close pressed ^{by evil} on either side; & we cannot be sure of avoiding sin but by the most absolute devotion to the ~~right~~ truth, the very center & core.

II. When we thus consider the Exceedingly straitness of the way that leadeth unto life, we feel almost ready to cry out: Why should it have been so straitened, so difficult? We can hardly go in it. We give up our pleasure, our self-indulgence, & it only makes us see some other fault, perhaps some glaring inconsistency; it seems as if the way grew narrower & narrower, or at least as if the perils on either hand grew more & more perceptible: why must it be so?

1. In answer ^{it may be said that} ~~to~~ ~~remark~~, that we find ~~two~~ ~~most~~ ~~satisfactory~~ reasons for the ~~narrow~~ straitness of the way of life. The first is, that if it were not sharply bounded on either hand - a well-defined

road - it would not lead us any-
where.

To what end does a life tend, which
has no self-denial? There are plenty
of such lives, ~~by~~ to contrast with the
Christians' ~~strictly~~ limited & regulated
one; which is the best? What conscien-
tiousness of purpose - of will-power -
of success devised & compelled - has
the self-indulgent? His life is all
frittered away; he is not respected as
adding his part to the general amount
of good done - & men ~~don't~~ like ~~money~~
^{no} ~~any~~ better than bees do. He is not happy;
there's need of a sense of privation to
make anything seem good to him. The
fruits of the luxuriant Pacific coast
are big, & beautiful to the eye, but they
lack the flavor which our severer cli-
mate gives the fruits of this region. Nor
is he at peace. It is trying, indeed,
to be always deceiving oneself; but then
one has always a return in Evid'g.

ing for what we have surrendered; 16
he that loses ^{with} his life ~~for~~ Christ's
sake shall find it.

The highest end a man can put
before himself, is the ^{God's} approval of him
~~that~~ — which involves, by his very nature,
the man's happiness. Better, infinitely,
to suffer all the trials of the narrow
way, than to fail in the end of reaching
God's approval. Better now, in the midst
of the trials, even; for he who is in the
narrow way has hope, while he who
goes down the broad road is "without
hope, & without God, in the world." The
Christian who lives an easy life — half
the time straying out of the narrow
way — is as badly off. But the afflicted
saint sees Heaven at the end, like a
journey — he can sing out hymns, and
the other cannot, truly; and the everget
hardworking Christian feels the nar-
rowness of the way he treads, not so
much a restriction, as a direction that
is taking him straight to Heaven.

17 This same earthly life of ours is full of illustrations of this. Any road or path must needs be sharply defined, ~~and~~ any whither. The head light of the engine seems, indeed, to scatter the rays of its light in every direction; but by so much as they are scattered, the path of light ^{on the track} is ~~shortened~~ lessened, & the light strays all ~~away~~ about, wandering & lost. But there is a straight, sharply defined path from that ^{head} light ~~light~~ on ~~of~~ both light & heat; so that from the focus ~~of the lamp~~, however bright the ^{for some} distance, that is from the lamp to the focus; & however the rays ^{which} scatter may fail of use, those which keep in that straight narrow way do ever tend directly to the intended point, & are forceful & brilliant. Their work is done, & perfectly done, because they keep ^{within} the required ~~boundary~~ limits.

The railtrack itself affords another illustration of the absolute necessity of limitation;

& of straitenedness. If the rail were not 18
of sharp edge, fitted to resist & constrain
the flange & perpetually, the speed of the
car would, instead of its advantage, as
now, become its instant ruin. Let a man
be bound & held thus by obedience to
God's law, as the flange to the rail, & the
more energy & zeal he ~~is~~ ^{has}, the better re-
sults he brings forth to God's glory; as the
~~zeal~~ obedient zeal of a ~~brother~~ Paul &
Peter wrought wonders, while their ~~same~~
energy, unrestrained by true obedience, ^{had} ~~gained~~
for the one the repute of the Devil &
made the other the curse of the
Church of Christ. If you are founded
on God's known law, subservient,
you may do His cause great service;
but if you refuse assent to His Scriptures
& Law & Spirit, the more energetic
you are the more damage you do
in God's creation. And this shows that
a man of the world is ever worse
than a genuine disciple of Christ.
Again: the power of the pneumatic

19 Dispatch is a yet closer illustration of
our truth, that the way must be
limited & narrowed to be safe. In England
our stone-^{keepers} ^{have familiarized us with this invention by}
wh. packages ^{are} transmitted for limited
distances thro' a tube fitted to which
their size is fitted, by being driven
forward by compressed air. It is
evident that the whole success of
these lies in their straitened character.
The way must never expand any; you
can't break out on the side of your
way of life, because evil is on either
side — sin & ^{failures} power, as
the dispatch-tube. What men reckon
as failure, ~~is~~ has its equivalent in
the divine life ~~or~~ in sin; the
Christian feels failure when he sins, as
the worldly man when his well-laid
plans go astray.

Or again: why should men complain
that they should be necessitated to keep
to a narrow path of duty, when they

see the good effect of the law 20
in that wonderful facility of our time,
the telegraph! The word means a
"striking at the end". How beneficent
a creature we find even the light-
ning, when it is confined to a certain
path, & directed! Instead of scattering
its terrors thro' ~~all the~~ a household,
it is conveyed harmless to the earth; or
better, it is made the messenger of good
tidings to every one to whom it
is directed! How many a young man
life is like this! When I see ^{one vigorous} ~~a brief~~
^{energetic, active,} ~~young~~ fellow, full of the fresh
blood of youth, wandering aimlessly abt.
the world, ~~some~~ I think he is
like the lightning — sure sooner or
later to strike terror (death into some,
yes, many a soul. ~~But~~ While if he
were only giving himself up to the direct-
ion of the truth of God, that same splendid
energy might do untold good, & fill him
with joy. I never hope now, & ascribe
the praise of God for him thro' eternity.

21
2. And - to use the same illustration
further - ~~the second reason for the shorts~~
~~it may be said again in explanation of the~~
~~& narrow way ~~has~~ appears in this,~~
~~narrow way,~~
that its narrowness prevents the over-
stepping of the boundary. The telegraph
has no ^{width; it} is but the extension of a mere point,
a line. The railroad has its merit
in this, among other features, that
it is narrow. Broad gauge tracks
have been shown to wear & damage
the cars, and are almost wholly re-
jected now for the narrow ones. The
lad who restrained a torrent of
water from pouring thro' a dyke
in Holland, was able to do so because
he held it at a small opening. You
can ~~you~~ keep subjected even lions, & tigers,
if you will make their cages too
small to allow them to break forth.
How foolish is it for Christians to complain
that God leads them by a narrow way! that

He takes their hand, & leads them in
 the very center of the path; by means of
 sickness, or bereavement, or loss, turning
 their attention away from the boundaries
 on either hand, viz., the temptations of sin,
 & keeps their eye fixed direct on Hc!
 How foolish to seek to slip from God's
 hand, as a wayward child, & stray into
 by & forbidden paths! Better so as the
 electric fluid, by a mere line of wire
 of ray, than having the width of the
 roadway, to stray away into Hell.
 So men do, slipping away from first from
 the restraints of church; neglecting the
~~states in~~ special institutions, where the
 few who have found & delight in the
 narrow way are found; the prayer-
 meeting, the S. S., &c.; by & by, slip-
 ping away from the restraints of the
 Sabbath - forsaking the assembling of
 themselves together, as the manner of some
 is; then going into a yet broader path,
 slipping away from the restraints
 of conscience; till by & by the way of

23 light is dissipated, the precious boat
has fled the rails to destruction, God's
message flashed by a human soul into
the world has been turned to a work
of devastation in the service of Satan!

Application.

The way of life, then, must
be narrow. Jesus, who calls him-
self the very Way itself, has
declared it so; & there is reason-
able evidence that such must
be the case, in the analogy of
human continuance for securing
direct & useful results from en-
ergy active force. Since such
is the unchangeable fact, the
precept of the text affords a
test for every one's religion.

1. Is your career, because of

your religion, run in a carefully narrowed, bounded way? Are there limitations which you have set to your pleasures & self-indulgence, as fixed as the steel rail of which the fitted car-flange grinds steadily without evil results? Do you say "No" sometimes to self? and are there whole classes of actions to which that "No" is upon your part resolutely & constantly applied? Are you ~~constantly~~ sensible that the way in which you choose to go onward in life, is ~~the~~ narrower the narrower way? Not narrow merely because circumstances are constraining; but because you choose not to break out upon the right & upon the left, in by & forbidden paths?

2. Again, here is a test of your progress. Are you less & less sensible, notwithstanding a strict adherence to this narrow way, less sensible of its narrowness, its restrictive,

negative character, & more
sensible fits onward, progressive
nature! that it is leading you
on, not misleading nor detain-
ing you, on the way to Heaven & to
God!

For it is possible to grow up to the
feeling that whatever way ~~is~~ has
pointed out as right, is the way
not of constraint but of liberty,
the only ^{true} liberty. One can come
to say: I delight to do thy will, O
God! one can learn to run
in the way of the command-
ment. So our Savior has left us
His example; so His apostles did
after Him; so the martyrs have
done; so we must do, if the
joy which is one fruit of the Spirit
shall ever be ours. Blessed Way!
too narrow to admit of errors,

& too direct to fail of the desired²⁶
termination! May it ever be our
choice, & our lot! and may we
all, at last, having finished our
course, prove to have kept the
faith, & won the crown of life!

God's Word Says:

There are two ways.

The way of death. Prov. xiv. 12.

The way of life. Prov. xv. 24.

The way of death is the broad way, and many travel therein. Matt. vii. 13.

The way of life is the narrow way, and few [*i. e.* comparatively few] find it. Matt. vii. 14.

Which way are you on? If on the broad way, destruction awaits you. Matt. vii. 13.

If on the narrow way, the joys which attach to eternal life await you. John xiv. 2.

Jesus is the door to the way of life. John x. 9.

If you have not entered, will you accept His invitation to enter: "I am the door, by me if any man enter in he shall be saved." John x. 9.

Refuse, and thou art as a thief and a robber in the Lord's sight. John x. 1. [OVER.]

THE TWO ROADS.

The Broad.	The Narrow.
Its Gate is wide, Matt. vii, 13	Its Gate is strait, Matt. vii, 14
Its way is dark, Prov. ii, 13	Its way is light, John viii, 12
Its paths are false, Prov. xiv, 12	Its paths are truth, Ps. xxv, 10
It is crowded by those who forsake God, Isaiah i, 4	It is trod by those who forsake sin, 1 Pet. iii, 10, 11
Who do iniquity, Isaiah lix, 3	Who do the will of God, Matt. vii, 21
Who serve the devil, John viii, 44	Who serve the Lord Je- sus Christ, Col. iii, 24
It leads to Misery, Rom. ii, 9	It leads to Happiness, Ps. lxiv, 10
Death, " vi, 21	Life, Matt. vii, 14
Judgment, " xli, 36	Eternal Glory, 1 Pet. v, 10
Its end is HELL, where there shall be wailing and gnashing of teeth, Matt. xiii, 42	Its end is HEAVEN, where there is ful- ness of joy and pleasures forever- more. Ps. xvi, 11

READER, MARK!

On this side you have DEATH! DAMNATION! SATAN!	On this side you have LIFE! SALVATION! GOD!
--	---

Along which of these roads are you hasten-
ing? for *in one or the other you must certainly are.*
Are you on the way to GOD and HEAVEN,
or SATAN and HELL?

We find it so

When we've tried the

unself, more encountered spir. pride
 self-distrustful, " despondency
 zealous, " fanaticism
 mild, " worldliness
 studious, " unserviceable
 faithful in one place, " neglect elsewhere
 contented, " indolence
 active, " peevishness.

Thus we find ourselves continually made conscious of restrictions, of limitations, made us aware, altho. feel near, of nothing. & race, tho. fr. busines of its result & its value this is only momentary.

II. Why:

Because of the insufficiency of our nature to ~~maintain~~ holiness

1. We need a discipline in life

Experience has shown us how liable we are, when we neglect Bible, & so acc. to our uninspired choices, to do ill; e.g.,

Bible says live up to yr. brother; if we don't fear that we'll be grasping & selfish

" Be humble - arrogant

" Provide honest all men - in haste to get rich

2. It must be severe

If our strong nature, senses & faculties & will, are to be restrained within these Biblical limits, it must be by a ~~yet stronger~~ power manifestly yet stronger than ours; & yet if it is to ~~convict~~ ~~or~~ ~~us~~, not merely force us, it must rather ~~show~~ ~~than~~ ~~use~~ ~~the~~ ~~force~~
 this not like driver's force (not superior)

So these Circumstances are made tremendous, & alarming; & yet men are sometimes allowed to surpass them (Xerxes - Paris balloon) yet no real accident (rail, ship) to show that man is too so, not submit to them

So afflictions in ~~the~~ ~~heart~~ ~~is~~ ~~not~~ ~~less~~ ~~length~~ ~~grasping~~ ~~in~~ ~~heart~~, has
 property ^{teach} ~~make~~ us ^{the} ~~less~~ ~~length~~ ~~grasping~~ ~~in~~ ~~heart~~, has
 arrogant

Thus we are made to go in a narrow way.

3. It must be constant

This discipline will continue as long as needed - & that's as long as our nature is imperfect

So we must go in narrow way

III. How shall we apply this text to ourselves?

1. Not, evi^{ly}, by striving to make the way a broad one
 forget. I'm asked where will you draw the line? I say. Where God's provid. indic.

2. Not by indolence, which makes the narrow way no way, but a grave

3. But by obedience, i.e.,

(1) Parrying the circumstances of life in light of Bible

(2) Keeping as near center thus shown as pos. (ex. Irish coachman unspecified) for thus only will we find the narrowness.

consider always the end that will be met.

Application

1. Here is a test for religion. Is
your life, because of religion, in a nar-
row, constantly bounded way?

In your amusements, are you care-
ful of the boundaries, the ful-
filling of the limitations?

2. Here is a test of growth. Are
you sensible less & less of the ~~the~~
limits, & more of your aim?

Jeane's letter.

in the village. The ²Presbyterian families number
about one hundred & fifty; there are ten
more families sending persons in the church this
^{year} year than ~~last~~ in the one just closed. The
part of the township in which this church
has its work, contains fully fifty families not
yet habitual attendants on the preaching of the
Gospel. A considerable increase of labor in
behalf of these has been made by the church
The ~~ordinary~~ average sabbath

Points

Satan tempts us ~~at~~ our weak points

They're our hardest, find least trouble
in the narrowness

It is all-wise wisdom that has de-
fined the limits — not ours —

Every wise way in life is very narrow —
how slight the dividing lines bet^w scoo-
my & parsimony, gentleness & paltriness,
generosity & extravagance.

The spirit that chafes at the narrow
way is "the^r never satisfied" (Prov xxx, 15, Eccl.
i, 8)

The Narrow Way

Matthew vii, 14: "..... Strait is the gate
and narrow is the way
which leadeth unto life." "

I. What:

1. The way to holiness - ~~to heaven~~
- and to the eternal enjoyment of God's presence.

I.e.: An availing of the
discipline which the various experiences of
life give, to obtain holiness of character.

2. This discipline of life is
severe

and constant; & is so
likened to a narrow path, in which one
cannot ^{scotch} ~~turn~~ ^{pass in} ~~round~~ for an obstacle but must
overcome it; cannot stop, ^{snow} ~~for~~ ^{malled} ~~for~~ a
meeting; cannot turn back ^{because the walls}
~~press too close together.~~

(1) In all the higher efforts
of men, ~~there~~ even where ~~not~~ if there is

no true word of prophecy. As for the
the way, this is found to be the
case:

In business, on one side pressed by ne-
cessities for economy on the other, ... for bold
expenditure

In political life, on one side needing
to be outspoken, on the other the of cautious
speech

So that we say The way to suc-
cess is beset with thorns; "There's a lion
without"; "Ureney his head neen crown"; sword of
Dannodes; &c.

How sad to have to fight this tough battle
of life alone without any certainty of success
ahead! ~~Yet life is not one with promises;~~

But in this one struggle, the one for holiness,
God is interested & takes a part; He promises help,
I will never leave thee nor forsake thee.

No other struggling life has promise revealed, promise,
above all, Helper; ~~He has~~ in narrow way.

(2) Our Revelation assures us, here & else-
where, that ~~the~~ life is no easier than any other
save in having a Helper

cf. Bible parallels

The Narrow Way

Strait is the gate & narrow is the way
which leadeth unto life & few there be
that find it.

^{Figure explained}
Creping in dark, one knows there's only
one good safe track; over a chasm - thro
morasses - past an enemy.

~~There is a Gate & Way & the Narrow (Life) Philosophy of the Sermon~~

~~Terms Translated~~

~~Life means, including, joyful life, way means constant discipline for the
day & then the gate means starting point of it, or help words of X's words
only men of forgiveness & attraction for sinners would~~

~~There is a Gate & Way & the Perfect Life~~

~~We expect to know after Jesus; God's love tells us that
gate into & way to perfect wandering life is straitened & narrow.
We expect will "of" Gate & then death man or Nat.~~

~~Gate is straitened. It is, Bible.~~

~~No other. Some come to know God by science, some by
feeling, some by force of will; only one gate.~~

2

has pleased God to restore to us, in
accordance with His ancient promise,
Genesis viii, 22, the ~~long~~ seedtime of the
year, its heat, & the summer; our hearts
are joyful, & in every possible exter-
nal manner, we are signifying it. The
Raffy groups are gathering at the door-
ways, are scattered over the green
grasses when night falls, are attired in
the bright & charming garb suited to
a smiling sky.

The Narrow Way.

Matt. vii, 14: "... Strait is the
gate, & narrow is the
way, which leadeth unto life."

I. What the Way is:

1. A path to Heaven

(1) There is no ~~way~~ place of God's for our
securing mere ~~earthly~~ earthly perfection;
He, coming from God w a message for us,
tells us this plainly.

(2) But He has invited us to Heaven;
if we lament the evils of sin here
enough to lament even their cause,
He brings us God's assurance that we
may go to dwell with our ~~the~~ great
Master Himself. Glorious privilege, to
go to dwell w Him Who is perfect
just
merciful
gracious
Father of our Lord &c.

(He will ~~love~~ us in His father's, & ~~kind~~ His wings
shall we trust; as a hen her chickens; as a mother
her afflicted child.

(3) Now as our earthly life can only progress
in contemplation of this hope, He assures us
that we may regard our whole life here as a
^{any adequate}

~~by~~ ~~our~~ ~~journey~~ ~~toward~~ ~~Heaven~~. Only,
to do so, we ~~must~~ ~~keep~~ ~~a~~ ~~certain~~ ~~mode~~ ~~of~~ ~~life~~, which we
compare to a path. ~~in~~ ~~this~~ ~~the~~ ~~path~~ ~~is~~ ~~the~~ ~~right~~

2. ~~A narrow path.~~
As narrow as right, as principle.

- (1) His declaration
- (2) His example
- (3) ~~His~~ experience. real point is inherent in the path.

II. Why the Way is Narrow.

1. To be sure.

To be a real path to heaven at all, it must be confined & bounded, & that narrowly. Because it leads away from the great preferred route of man.

2. To be direct.

~~1. Because the nature of man necessitates~~

~~2. Because of the nature of things~~ ^{all life is conflict} ~~2. Because it is a way (a going).~~

3. Because of the powerful ~~lure~~ ^{temptation} of those who are tops, & its tendency to aberration.

(1) That they may keep in the way ^{Martin's Ep. i, 15} (constraint)

(2) That they may keep advancing (spiritual pleasure)

4. For unknown purposes of discipline.

III. How to Improve this Truth.

1. To keep away from the edge ^{Let them be wiser to narrow to it shuts out evil}

2. To endeavor to advance

3. To look at Christ ^{It is as wide as He}
He is at once our light
behind, a consuming fire
before
in either hand, forbidding us
before, our light (P. 212)

~~and~~

9 Spruce Street
New York, April 24, 1873

Rev. W. H. Belden

Dear Sir:

Eben-ezer of ours for such a result.
Or if we have accepted obligations,
as members, officers; or workers, in order
to exercise power, display ^{rather than use} our talents,
or triumph over some opponent,
"seem to be something when we are nothing"
(as St Paul ^(vi, 3) quaintly says) there is
no Eben-ezer for us today. ~~For~~
These purposes are just as dear to
the deceitful human heart, dear
friend — to yours & to mine — as
they are detestable in the eyes of
God; & depend upon it, God's purposes
& yours are so apart on this that
no contriving of words will make it seem
that God has helped you at your request.

Have we no Eben-ezer,
no memorial of help, to raise? For
Our Savior has written us to come to
God — a glorious privilege! He has told
us of God. ~~He tells~~

(2) 'Heaven' (God's office neighborhood) set before us as more desirable than
any earthly happiness.

The great & terrible One of the Hebrews
merciful
kindful of our sparrows
living near
his father
father

(1) He may to more earthly happiness
He tells us God has his plans for perfecting
human hap: here; "in this world yet to be
tribulation." Men have missed this world & must look
elsewhere for perfection of it all.

(3) God has appointed ~~some~~ a way to Heaven to
his own pure above. If we cannot not meet the
ills of sin, but the very ^{same} itself — He will rescue
us from it & them all, & hide us under the shadow
of his wing, in the ^{care} of his pavilion: as a hen
her chickens.

of this way, in the part of his partition: as a hen
 & chickens.

Morristown, N. J., Nov. 15, 1873.

Sabbath School Teachers of Morris, Sussex and Warren Counties:

Esteemed and Dear Friends: At the annual meeting of our County Association, recently held in Chester, the following preamble was adopted and passed as a Resolution:

I. *Whereas*, Many of the Sabbath School Teachers of our county are not well supplied, and many are almost entirely without needed helps for the effective preparation of their lessons: therefore it is recommended to Pastors and Superintendents to investigate this subject, and urge upon such teachers the necessity and importance of the use, when studying and preparing their lessons, of such helps as Reference Bibles, Bible text books, Geographies and Maps, Bible Dictionaries, Concordances, Commentaries, and Sabbath School Teachers' papers.

Now to give full effect to this resolution, I offer you my services as Agent of the Presbyterian Board of Publication, to put into your hands any or all of the Books and Publications here indicated, allowing you the same discount given to pastors and schools. I call your attention, specially, to the following works, viz:—

Teachers' Commentary, Section 1 and 2,	- - -	\$1.25
" " " 3 " 4,	- - -	1.25
Cruden's Condensed Concordance,	- - -	1.50
Coleman's Text Book and Atlas,	- - -	2.00
Bible Dictionary,	- - -	1.25

SABBATH SCHOOL REQUISITES.

Superintendent's Record and Roll Book,	- - -	1.00
Librarian's Record,	- - -	1.00
Superintendent's Roll Book,	- - -	30
Teacher's Class Book,	- - - 6 cts., improved	15
Tickets (250 on a sheet) per 1,000,	- - -	85
Scripture Atlas, 12 maps, colored,	- - -	25
Presbyterian at Work, 60 cts, per annum; in clubs of 8 persons,		50 cts.
S. S. Visitor, 1 copy for one year, semi-monthly 50 cts., monthly 30 cts.		
" " 10 " " " "	\$3.00	" \$1.50
" " 50 " " " "	15.00	" 7.50
" Record, 1 " " "	- - -	" 50

Libraries supplied and replenished.

THOS. E. SOUPER,
 Sunday School Missionary.

Special agent for New York *Evangelist* and *The Presbyterian*.

the Warren May.
 Matt. vii, 14: "Strait is the
 gate, & narrow is the
 way, which leadeth unto life."

Emel	Globe-ball (from Mary)	10
Ruth	Doll (indestructible head) fr. Ellen	50
E.T.M.	Glass inkstand	3 00
	Quartz ink-bottle	50
E.M.S.	Maackintosh traveling	2 00
	2 Skirts	
S.E.G.	Bottle perfumery	1 00
J.F.C.	Book: Shedd's Lemons	1 88
Mrs. C.	" Life in Alaska	93
F.L.K. & Mrs. K.	Plush Mirror (12x14 inches)	2 25
Jo	Toy: self-moving engine	10
C.	Small bottle perfumery	85
& Mrs. S.	Laup (glass bowl) & shade (cabb' & micks & chimney)	36
R. T.	Book: Country Birds	30
Mrs. T.	Among the Alaskans	93

1. Pharisees displeas'd at Jesus eating w. sinners,
 2. X^r showed them that what offend'd them thus was, nevertheless, the disposⁿ of God, furthermore a natural & common human one, viz., to rejoice over a ^{lost} thing recovered. Silver piece, sheep; prodigal son.
 3. This shew that it's natural when one has a joy, to show it & that God likes whose men do so.
 4. Pharisees didn't like it because they^d been ^{with} formal ways; & as they^d lay on heavy burdens ^{not} lift a finger.
 5. Dif. betw these two, stagnant pool & river.
 6. For ^{not good,} ~~strength~~ must be activity in men; if ^{there'll be bad.}
 7. No joy like telling of joy.

1. Pathⁿ or ~ May⁴ the favorite & term for life
2. This [life] is here c.f. n. shining light
3. It is (1), beam-~~light~~ tipul by contrast

25
26 05
20 20
15124
2185

15124
15092
32

(2) Absolutely

(a) brightly lighted by narrow focus

(b) new objects of interest constantly pass thro' a hilly ~~country~~

mountains of afflictions
misadventure unless
Pisgah-views

£8d. & 26.2 mts
52
£8d. m. & 12

173
87
20
15
15
181230

181230
~~173~~
15 swtr
14 96 Ag. 10
18 m. m. m.
18 f. m. m.
20 f. m. m.
87 f. m. m.
85
17
14
4

- 2 wire dishcloths
- 2 can openers
- 1 Lib-After
- hooks & rings
- 4 adjustable lamp-caps

2530
220
310

2549
573
3122

Jan 7 - July 8 (1/2) 4.13
Jan 29 - July 7 (1/2) 1.25
Jan 29 - July 7 (1/2) 1.25
Jan 29 - July 7 (1/2) 1.25

Now the total of the room
& the 5 other rooms
if there are 27 ft!

Scranton Feb. 14/78.

Dear Henry,

Send on the books. It's an awful price to pay for a fourth history of Israel — for I have Josephus, Milman & Stanley now, besides Raphael's post-Biblical history — but it is a branch of study in which I am especially interested, & your figures on Ewald are certainly reasonable enough.

— I am rather surprised that my saying that I should

rather talk than write of religious views, has apparently given you occasion to say that we had better not meet for purposes of argument. What was there in my letter which indicated such a purpose or wish? You have made me think there is some unconscious uncertainty about the defensibility of your own positions.

I am sensible, Henry — I hope you will not take it as meant otherwise than just as I ~~wrote~~ it — that the "narrow way" of the Christian's life lies forever (in this world) between these two perils: despondency, & arrogance.

Nothing but that ~~constant attention~~
~~to our duties which~~ reliance on the
Spirit which a deep realizing of our
native ~~propensity~~ tendency to one or
other of these evils alone gives,
can save us from the one or the
other. If, for example, on the one
hand, a man is so persuaded that
he is unfit for an abode of the Spirit
as to really exhibit such a feeling, he
cannot "let his light so shine before
men that they may see" him in
the choosing & performing of "good
works," & so may themselves from his
example or incentive "glorify the
Father Who is in Heaven." And, by
way of example on the other hand,
if a man is so persuaded that the

Spirit singles him out above even
his fellow-Christians for special enlight-
enment as to really exhibit such a
feeling, he cannot, any better than
the other, "let his light so shine
before men that they may see" him
choosing & performing such works
as in God's Providence commend them-
selves & their doers to the consciences
of all men; & so he cannot lead men
to "glorify the Father." "Therefore
let him that thinketh he standeth,
take heed lest he fall." If we can
manage to feel, & to show men that
we feel, more ~~do~~ "heed" than
"thinking we stand";