The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,

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BY

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OUR DAYS DIRECTED BY GOD.

How many are the days of thy servant?—Psalm cxix. 84.

This passing life—how soon it fades!
The days are numbered thou dost give
In this brief world of lights and shades,
Of smiles and tears, for me to live.

At best 'tis but a transient show,
Where weary, wandering pilgrims rove;
And looking heavenward as they go,
Press onward to the rest above!

If, Lord, I of thy grace partake,
Thy servant bought with Jesus' blood,
My path, a heaven-illumined track,
Shall safely lead to thy abode.

Should sorrows be allotted now,
To purify, as gold is tried,
Thy hand will calm the anguished brow,
And pour the balm by faith applied.

Though dark the cloud, thy love divine
Can gild with tints of beauty bright;
Can make that cloud with glory shine,
Reflected from celestial light.

When o'er my path fair flowers perfume
With fragrance all the ambient air;
On Zion's holy hill they bloom,
And Mercy sweetly plants them there.

Full well I know 'tis not for me
In hidden mysteries to pry;
Nor ask what shall in future be,
Or seek to know when I must die.

If it be mine to serve thee here;
If it be Christ for me to live—
In Christ to die—I may not fear,
For life eternal thou wilt give.

—*Cor. of Phil. Presbyterian.*

Popish Ireland—A Sabbath Scene.

One of the tendencies of Romanism is to destroy in the public mind, where it obtains, all proper regard for the Sabbath. It usually converts that sacred day into an occasion of more than ordinary dissipation. The priests of that religion are not only the abettors of, but foremost in the work of its desecration. Where Protestant influences are strong, the more gross violations of the day are not ventured upon; but where Romanism is dominant—is the religion of the land—as in South America, Mexico, Spain, Portugal, or Italy, there is practically little of the Sabbath, as enjoined in the Scriptures, known to the people.

Even in Ireland, notwithstanding the influence of the Protestant Government of England, the Sabbath, in the Roman Catholic districts, is greatly desecrated. Drinking, dancing, gambling, fighting, and carousing in general, are not unfrequently Sabbath scenes, connected with Romish chapels or churches.

One of the missionaries sustained by the Board in that island, in a recent report, says:—

"I asked why the priests did not preach against Sabbath desecration, which is so very general in the country. 'Oh, sir, it would not be fair to hinder the poor people, who are working hard all the week, from amusing themselves on Sunday.' I cited the commandment regarding the Sabbath, and showed the evil effects resulting from ignorance of the Scriptures. I referred to a raffle which was held at the chapel of Craughwell, on Sunday, the 12th instant, and again on Sunday, the 19th, for a cow, the property of one of the priests. They admitted that the raffle was held at the chapel, and that the priests presided over it, but said—

"Sure it could be no harm, as the profits of the raffle were to go to the chapel.' One of them, more intelligent than the others, said, 'It is a breach of the Sabbath, and there is no use in trying to excuse it.' 'I wonder,' said another, 'that the priests would do it, for, sure enough, it is a breach of the Sabbath."

We add the following postscript, viz.:—

"*P. S.*—Some circumstances have taken place in this district within the past month, which reflect very little credit on the Church of Rome, and which are felt, I am sure, by at least the intelligent portion of the people. The first to which I allude is that of the raffle mentioned in my journal. It was held publicly at the chapel for two successive Sundays. Immediately after the celebration of mass, priests and people adjourned to a corner of the chapel-yard, and commenced raffling for a cow, the property of one of the priests. The raffle continued to a late hour on Sunday evening, the 12th, when the congregation was dismissed, with directions to go home quietly, without fighting or getting drunk, and to assemble on the following Sabbath to finish the raffle. Accordingly, on Sunday, the 19th, the raffle was renewed, when the cow was disposed of to considerable advantage, realizing, I am informed, upwards of £30. On the petty sessions day succeeding the 'raffle,' several persons were brought before the magistrates at Ardraham, charged by the police with a public breach of the peace.

"The police stated that large crowds were assembled, hurling and holding a dance, and that they issued summonses in obedience to instructions received from the inspector-general. I was in Court myself, anxious to hear how Roman Catholic magistrates would deal with such public desecration of the Sabbath, and never have I witnessed, even among the uneducated masses, a more utter disregard to its sacred claims than was evinced by the magistrates on that occasion. They not only decided that such meetings were not illegal, but expressed *their own sentiments* very freely to police and people. One magistrate designated such charges on the part of the police '*very frivolous*;' another, the resident magistrate, told the people he saw no harm in kicking football, or hurling or dancing on Sunday, provided there was no breach of the peace; and turning to his brother magistrate, he said, 'Surely we are not going to introduce a Scotch Sabbath, so that a man can't whistle.' At this conjuncture, one of the hurlers called out from the body of the Court, 'Of course, yer honour, it's no harm. Sure the parish priest himself was with us several Sundays.'

"After leaving Court, I heard intelligent Romanists express their disgust at such proceedings, but, with a few exceptions, the Court was filled with the poorer classes, who would not find fault with such language."—*American and Foreign Christian Union.*

Revival Intelligence.

"An Elder" in the Glasgow *Herald* says—At the present time more people are seeking admission to the fellowship of the Churches than at any former period in this city. In one instance of a church, situated in one of the poorest localities in the city, over 130 persons are this week under examination for admission to the Church at the communion on Sabbath first.

HELENSBURGH.

The revival movement is making great progress here. Numerous cases of conviction have occurred. On Sabbath morning, the first of a series of prayer-meetings for working men was held in their own reading-room, at eight o'clock, and the services were, we understand, impressive. That in connection with the Young Men's Christian Association was also well attended. In the evening a public union prayer-meeting was held in the Free Church, which was nearly full. On Monday, at twelve noon, the Independent Chapel was nearly full. Not a night passes but some anxious ones remain, who are directed by Christian friends to Jesus Christ, the only and all-sufficient Saviour.

CAMPBELTON.

On a week night lately, 4000 people were in attendance at prayer-meetings in the town of Campbelton—a town with a population of 9000; and on Saturday week it was ascertained that twenty public-houses in that town had only sold seven gills of whisky during the whole evening among them, such a marked change had come over the people in the habit of frequenting these places.—*Correspondent of Herald.*

ABERDEEN.

Mr Reginald Radcliffe addressed a monster meeting held in the New Music Hall, Aberdeen, on Sabbath evening. The immense hall was crowded by an audience of at least 3000, about an hour before the commencement of the service.

NORTH OF IRELAND.

Advanced as is the period of the season, open-air prayer-meetings are still held in various portions of the town and its immediate environs; and these humble assemblages are, in many instances, as attractive to those who desire to hear the truth preached in love, and as gratifying in their results to those who have opportunities of witnessing and tracing them, as meetings held even in comfortable and well-appointed houses of worship. Public amusements of all kinds have evidently lost much of their former attraction for the young, especially among the better orders of the working classes; and the fact has become patent, that the frivolous and often immoral publications issuing from the London press, which, before revival times, sold by thousands in Belfast, have been vastly reduced in circulation; while the works to be found in congregational and Sabbath school libraries have supplanted them for reading at the "household hearth." It has recently been stated, by the Rev. Verner M. White, of Liverpool, in the *Revival News*, of which he is the conductor, that one hundred and eleven prayer-meetings are held weekly in Belfast, and seventy in Glasgow. So far as our own town is concerned, we are prepared to say that Mr. White is by no means above the mark.—*Banner of Ulster.*

EDINBURGH.

Although nothing striking or exciting has occurred here, a general feeling prevails of prayerfulness and expectancy, showing itself in the setting up of the district prayer meetings, and special meetings in addition to the usual congregational prayer meetings. Of course, something of this feeling (instrumentally) is due to the accounts brought home by Edinburgh ministers from Ireland and the West of Scotland. Weekly meetings are now held (in place of the former monthly ones, I believe) in Nicolson Street U. P. Church, in Newington Free Church, and Duncan Street U. P. Church. At a meeting held in the house of the Rev. Dr Johnston, Minto Street, and at which were also present the Rev Drs. Begg and Peddie; Messrs Robertson, Brown, D. M'Ewen, Cox, Gemmell, Martin, Croom, and Rainy, it was resolved to hold in their different churches special prayer meetings for the outpouring of the Holy Spirit.

WIGTONSHIRE.

Mr. Peter Drummond of Stirling has just returned from Wigtonshire, where he has been for two weeks addressing large and attentive meetings on the revival of religion.

LONDON AND WOOLWICH.

It may not be generally known that a revival similar to that which has excited so much attention in the north of Ireland is now taking place among ourselves. On the evening of the 20th ult., the prayer-meeting held at the Refuge, Great Queen Street, Bloomsbury, was marked by several cases of "conviction" and prostration, and it is stated that further instances of individuals being "struck" occur nightly; but the most remarkable instance of the revival in the neighborhood of London is to be met with at Woolwich. For a considerable period, prayer-meetings have been held by soldiers in the garrison of Woolwich, conducted by themselves, and are, it is said, productive of remarkable amendments in the lives of individual attendants. The wish for a manifestation of the same power as that which has marked the Irish revival is not, however, confined to the *employes* of the Arsenal. The large Temperance Hall at Woolwich has been engaged, and prayer-meetings three times a-day will be held there from the middle of next week. Assemblies now meet nightly in various parts of Woolwich to implore "the descent of the Holy Spirit" to improve the morality and sense of religion in the town and neighborhood. Several remarkable "cases" have occurred in private. Union prayer-meetings are already in full operation. It is worthy of note that even in the most degraded houses, when gentlemen and ladies enter to read and pray, the inmates invariably treat them with the greatest respect and deference.—*Morning Herald.*

The Bible in Turkey.

The following letter from the agent of the American Bible Society in Turkey, dated Constantinople, August 30, 1859, is taken from a late number of the Bible Society *Record:*—

My present letter must be brief, and confined to a few facts indicative of what God is doing among the *Turks*. By a careful examination I find that during the year past the *average monthly sales* of the Bible, or some portions of it, to *Mohammedans*, have been but little less than one hundred copies. The virtue of this simple statistic is not merely that these books have been purchased, read, and pondered by a few hundred followers of Islam in the various parts of Turkey; neither is it that so large a number of Mohammedans have, by means of these copies of the Inspired Word, attained just conceptions of the principles and claims of Christianity not before possessed; but over and above all this, the assurance so gratifying to every Christian heart that by this means some have been led to accept Christ as their Saviour, and many others have gratified their hungerings and thirstings for better spiritual food than that furnished them in the absurdities and contradictions of the Koran. The missionary brethren best acquainted with some of these Bible-reading Turks believe that a deep spiritual work is in progress in their hearts. The number of inquirers after the way of life is on the increase. For a few weeks past the house of Mr. Williams has been seldom free from visitors. If we sift out the "curious" and the "disputations," a goodly number is left of those to whom, by night and by day, this brother has opportunity to explain and enforce the truth which the Bible unfolds, and which, when understood, the Holy Spirit so often, even in these dark lands, graciously sanctifies to the salvation of the soul. Among these are individuals from far distant Persia, men of wealth and station, intelligent, earnest men, who, with tears in their eyes, have avowed their love for the Lord Jesus Christ, and their desire henceforth to serve him alone. Among them also are persons connected with the families of the best and most influential Turks in this city, who seem ready to suffer, if need be, for Christ's sake. Letters from other cities indicate a similar state of things. One speaks of "two Mohammedan inquirers and many other Turks who are known to be carefully reading the Scriptures." Another reports "More copies of the Turkish Scriptures sold by colporteurs and others than during any previous year;" and adds, that "we know of several Mussulmans who are daily reading the New Testament with deep interest." Another letter from the interior speaks of "a Turk who gives good evidence of conversion, and for his unswerving avowal of the truth is suffering much persecution. Two others are in sympathy with him, and seem almost ready to suffer with him for the truth's sake."

I will add a few incidents of our city colportage. A few days since one of our most earnest labourers in this department accosted a Turkish officer as he was passing along the street. He offered him a Testament in Turkish. The officer took it, and after examining it a few moments, said, "I am very glad to get this book. Have you the Bible also?" The colporteur had none with him, but promised (if he would tell him where to leave it) to furnish him with one the next day. "But I shall not be here to-morrow," said the man. "Then," said the colporteur, "I will go with you now to your dwelling, and then go to my room and get a copy and bring it to you to-night." This the colporteur accomplished, and received not only the price of the book, but the most hearty thanks of the officer. The same colporteur, in his modest, unassuming way, offered a French Bible to a Turk of high rank, while sitting in his splendid carriage in front of one of the hotels in Pera. This gentleman took it, but immediately returned it, and asked for one in Turkish. The colporteur handed him a Testament, which he took and read aloud for some little time. Before he finished, quite a company were listening to him.

Another reports, that in the yard of one of the largest mosques in the city a sahhaf, or vender of Korans and other sacred Turkish books, often exposed the Testament for sale side by side with the Koran.

Another brother reports that a Turk just enough under the influence of wine to feel very religious, took upon himself publicly to decry the Koran and extol the Bible. A crowd gathered around, to whom he very soberly and reverently announced that the Bible was true and the Koran false. Said he: "Do you not know that nobody believes in the Koran but Mohammedans? All the world besides declares it to be untrue. But the Bible is received as the Word of God by very many people, all wiser and better than we are." Some person, unable to disprove his statements, turned upon him and said: "You are drunk, and therefore you speak as you do." "That is it," said the man, "you cannot prove what I say to be false, so you try to make others believe that I am drunk." I mention these incidents now merely to show the temper of the times on which we have fallen here in Constantinople, under the very shadow of the proudest domes and loftiest minarets of Islamism. How great the encouragement we have to hold on our way, sowing the good seed and praying for the speedy establishment of Emmanuel's kingdom in every part of Turkey.

The Mortara Case.

A protest against the abduction and detention of the boy Mortara has been signed by the Archbishops of Canterbury, York, and Dublin, and a long list of illustrious English names, including many noblemen and gentlemen of public eminence. The protest refers to the fact that the efforts of the Jews to obtain restitution have failed, and adds:—"And whereas it is a dishonour to Christianity in the eyes of the Jews among all nations that the seizure and detention of the said child, Edgar Mortara, should be supposed to be consistent with the principles of the Christian religion; now we, the undersigned British Christians, do hereby protest and declare that the proceedings of the Pope of Rome in taking away the Jewish child Edgar Mortara from his parents, and educating him, contrary to his parents' will, in the Roman Catholic faith, are repulsive to the instincts of humanity, and in violation of parental rights and authority, as recognised in the laws and usages of all civilised nations, and, above all, in direct opposition to the spirit and precepts of the Christian religion. Whereas a Jewish child, Edgar Mortara, son of Momolo Mortara, late of Bologna, in Italy, was, on the 24th of June, 1858, forcibly seized and taken from his parents, by order of the Cardinal Viale Prela, Archbishop of Bologna and Legate of Pope Pius IX: and whereas the ground of the said seizure was, that the said child, Edgar Mortara, had been secretly baptised by a Roman Catholic maidservant six years previously, being then of the age of twelve months: and whereas the said child was, by order of the said Cardinal Legate, conveyed by night, under an escort of Gendarmes, to the Convent of San Pietro in Vincoli at Rome, and is there detained contrary to the wish, and notwithstanding the protestations, of his parents: and whereas the Government of France has in vain urged the Court of Rome to restore the said child to his parents: and whereas Sir Moses Montefiore, Bart., at the request of the deputies of the British Jews, made on the 22d of Dec., 1858, went to Rome in their name, to present a memorial to the Pope, signed by the whole of the said deputies, asking for the liberation of the said child Edgar Mortara: and whereas the Pope refused even to see Sir Moses Montefiore; and Cardinal Antonelli, Minister of State, has declared to Sir Moses Montefiore that the Roman Government will not release the child."

Evangelical Effort in Spain.

It is stated that while Spain is as intensely popish as ever, the work of evangelization is making progress there. There is a Spanish evangelization Society in Edinburgh, which knows and does more in this matter than it is at liberty to tell the world. The Bible Society, also, has its agencies in Spain, and one of its colporteurs has been lately arrested, having fallen a prey to the priests in the neighborhood of Cadiz. He had previously been exceedingly active in Andalusia, distributing Bibles. He has been placed in that portion of the prison where murderers are confined, and where there is one monster who murdered four men in a few hours. He says that the blasphemies he hears, with their looks, and the severity of the jailers, are dreadful. Judicial proceedings are going on against him. "I fear," writes one, "that in the present state of religious excitement, kept up by the clergy, the result can not be favorable."

Treasury.

Christ's Yoke and Christian's Rest.

"Take my yoke upon you," says our Lord and Saviour. Jesus has a "yoke" to put upon us. This simile is taken from that part of the harness which is put upon the necks of horses or oxen, by means of which they are attached to the plough or waggon. It indicates a passive submissiveness as well as endurance and toil. If we come to Jesus for rest, we must have it in the way of perfect submission to his will, and preparedness of heart for his service. "If ye love me keep my commandments." He who comes to Jesus for rest must be prepared to have it in the way of obedience and self-renunciation. "If any man will come after me, *let him deny himself, and take up his cross daily, and follow me.*" And though Christ has a "yoke," it is a far easier one than that of sin, the world, or Satan. "My yoke is *easy* and *my burden is light.*" It is not enough, you see, to take his name and profess to be his; you must take his yoke upon you, and show you have done so by what you are willing to perform or endure for His name's sake. You must put your will entirely in his keeping, and get "every thought" brought into captivity "to the obedience of Christ.

He says, "*Learn of me.*" And he does not stand over us as a hard task master, and command us on pain of punishment to learn of him. No! He sets himself before us as our patern of obedience, and says, "Learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls." An old author has well said that "the cloak of humility ought always to be worn on the back of Christianity;" but more than that, and as the incentive to humility and submissiveness in conduct, "*the same mind*" which was in him who is "*meek and lowly in heart,*" ought to be in every one of us.

How did Jesus act (Mat. xi.,) when his testimony was rejected, and himself was despised? "At that time Jesus answered and said, *I thank thee*, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and revealed them unto babes. *Even so Father; for so it seemed good in thy sight.*" He submitted to the "yoke." He bowed to the righteous sovereignty of God. As another has well said, "Jesus, when rejected, could still rest in the sovereignty of God. If we witness our testimony rejected, our wishes disappointed, our motives misunderstood, trial coming whence we least expect it—from Christians, perhaps from our own family, from those whom we have sought to; then is the time to take Christ's yoke and learn of him, to bow to the righteous sovereignty of God, and to say "*I thank Thee, O Father, for so it seemeth good in thy sight.*" O dear friends! if our souls knew a little more of the marvellous mercy vouchsafed unto any of us, in God's having revealed Jesus—quickened us when dead in trespasses and sins—put forth the arm of his power in our behalf—we should not be wasting our time, as is now too frequently the case, in vain murmurings and regrets, but should be enabled to say, at all times and in all circumstances, "I thank thee, O Father, for so it seemeth good in thy sight."

Jesus, who bore the yoke himself, says, "*learn of me.*" Jesus, when in the capacity of servant to the Father, could say, "my yoke is easy and my burden is light" Beloved, if Christ found the yoke to be easy and the burden to be light, how was it?—*by bowing to the yoke.* And how do we find the yoke easy and the burden light? always by enduring; never by endeavoring to alter circumstances Jesus did not alter circumstances; the cup did not pass from him—No; He bowed and said, "*not my will but thine be done.*"

If there be a place of real blessing for the servant, it is that of being put in the place of his master. Beloved, remember if there is restlessness instead of rest, I would ask, "is there not something of your will, your own will at work, and not the will we have when learning of Jesus—that will that cries from the dust, '*Even so Father; for so it seemeth good in thy sight.*'"

Religious Worship.

Plain and strong Reasons for constantly attending Divine Worship and Religious ordinances.

1. God requires it. It is for his glory; and, as his rational creatures, we should willingly obey his holy will.

2. It is exceedingly pleasant and edifying when the heart is alive and awake to God and good things.

3. It is the best adapted and most likely means of benefiting those who are in the greatest need of spiritual benefit.

4. None are so advanced in grace and knowledge as not to need those means which God has appointed; whilst their constant attendance is a practical witness for God, his truth, and his cause.

5. Few have any superabundance of religious opportunities, consequently you should avail yourself of all, remembering the loss of Thomas by his absence only on one occasion.

6. Great mischief is done by a total or a partial neglect of divine worship. Thereby you wrong your own soul—set an injurious example to your family—discourage the heart and weaken the hands of ministers and friends, and exert a baneful influence far and wide.

7. The example of the godly of old should operate in the matter. David had great delight in attendance, and wept when hindered. See the whole of the 8th Psalm. The pious Jews resolved: "We will not forsake the house of our God," (Neh. x. 39,) and Paul says: "Not forsaking the assembling of ourselves together, as the manner of some is." Heb. x. 25.

8. Every one shall give an account of himself to God, and it is unreasonable to suppose that the excuses which are so plentifully made for the neglect of divine worship and ordinances will bear the test and meet the approval of that great day.

Scripture truth, plainly and duly taught, has a marvellous aptness to awaken the conscience and touch the heart.

Natural Conscience not a Sufficient Guide.

Men often talk of their conscience as if, in matters pertaining to morality and religion, it were a sure and all-sufficient guide. In this, however, it is to be feared they do greatly err. Had conscience retained its original integrity, then, no doubt, it were the part of wisdom to follow its light in every instance, and on all occasions. But ever since the fall of our first parents in Eden, it is but too possible for persons to act *conscientiously*, as it is called, at the same time that they are sinning grievously against God, and deeply injuring their fellow men. Of this the well-known case of Saul of Tarsus furnishes a striking example.

Natural conscience, then, must be enlightened by the Word and Spirit of God, else it will be but *a blind guide.* Without this, it may lead men quietly into perdition, whilst they are dreaming of nothing but calmness and security. Again, it may become keenly sensitive as to one class of sins, and occasion its owner much uneasiness, and even deep distress, on account of them, while at the same time, it may utterly overlook, or fail to perceive another class of greatly more heinous sins. For example, a young man was once brought under very serious and awful concern about his soul's salvation, and then his actual and outward transgressions of God's law pressed hard upon his mind, and brought him into sore trouble. In this state he betook himself to a godly minister of much experience, to ascertain whether there was any hope for one in his case. And to assure the good man that his convictions of conscience were genuine and thorough, he produced a written list of his sins, so far as he could remember them, arranged into classes according to the ten commandments of the law. The minister glanced his eye along the paper, and then returning it, said, "My young friend, I see you have omitted the worst and greatest sin of all." "Pray, what is that?" asked the other eagerly. "It is," replied the minister, "*the sin of* UNBELIEF."

Now, here was a sin of which the unenlightened conscience takes no notice, and would never of itself discover to be a sin at all; and yet it is the very sin on account of which the world will finally be condemned! It may interest some of our readers to know that the young man referred to was Mr Walter Marshall, who afterwards became an eminently useful minister of the Church of Christ, and author of the well-known work on Sanctification, by which, "he being dead, yet speaketh."—*Macculloch.*

The Unseen Inheritance.

An aged Christian man was on his death-bed; and was happy in the prospect of soon entering into the joy of his Lord. He had a brother who had made the world the great object of his life, and who, of course, was very poor towards God, and with all his worldly shrewdness was so short-sighted as to have made no provision for the world to come, and had no idea of enjoying an inheritance beyond the grave.

His dying brother had given greater attention to the acquirement of the true riches than to the realization of worldly wealth; and in his infirmities and sickness he required that Christian friends should minister to his necessities, as the holy women ministered of their substance to his Lord.

When his rich brother came to see him, he upbraided him for giving so much attention to the things of God, and giving away so much of his substance for religious purposes, and subjecting himself to poverty, when, if he had followed his advice and example, he might now have been in the enjoyment of plenty, instead of being, as he termed it, a burden to his friends.

With great calmness and earnestness the dying saint replied—waving his wasted hand towards his poor self deceived brother—"Quiet! quiet! Whist, whist, Tam! I have a kingdom no' begun upon, and an inheritance that I hav'na yet seen."

Who was the richer of the two brothers? The one who had his good things here in this perishing world, or the one who was begotten again to a lively hope by the resurrection of Jesus Christ from the dead, and who knew that he was heir to an inheritance which is incorruptible and undefiled and that fadeth not away, reserved in heaven?

Dear reader, while you provide for things honest in the sight of all men, let your chief care be, not to be rich in the world's estimation, but to be rich in the estimation of God—to have a good hope through grace of enjoying the everlasting inheritance which is laid up in heaven for all believers.

Supposing that you have "much goods laid up for many years," and have no hope for eternity—and God should at this moment say to you, "Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided? *So is he,*" says Jesus, "*who layeth up treasure for himself and is not rich towards God.*"