

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

Psalm 49, 16-29: Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him. . . . Man that is in honour, and understandeth not, is like the beasts that perish. Rev. 2:17: Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

Job 27:8: What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Jer. 17:11: As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

21 So is he that layeth up treasure for himself, and is not rich toward God.

Matt. 6:19, 21: Lay not up for yourselves treasures upon earth, . . . for where your treasure is, there will your heart be also. Phil. 4:6: Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. Rev. 3:18: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.

were engaged in discussion. **What shall I do.** "Other men are perplexed to get wealth, this man is perplexed how to dispose of it."—*Whedon*. 9. Increased riches bring increase of cares. **No room.** Says St. Ambrose, "Thou hast barns: the bosoms of the poor, the houses of widows, the mouths of infants, these are barns which will last forever." **My fruits.** The word here has reference to grain.

18, 19. **My barns.** In Oriental countries harvests are often stored in caves, but this rich farmer would appear to have possessed buildings erected for the purpose. Some expositors, however, think that the "barns" were simply pits, like coal-vaults, which he proposed to enlarge. **There will I bestow.** He proposed simply to hoard, not to use, his gains; and this was an important element of his folly. The grain in the storehouse grows musty; the money locked up is liable to be stolen; the mind employed simply in gaining knowledge, without disseminating it, grows narrow and pedantic. **My fruits.** Not "those which God has given me," but my fruits, recognizing no higher power. **To my soul.** Another element of folly, in supposing that he could feed his soul on grain, or store up in a barn sufficient for his soul's needs. Yet there are many who are trying thus to satisfy their hearts with mansions, and furniture, and pictures, and banquets, as if these were all that life requires. **Many years.** Another element of folly, reckoning himself the master of time, and counting on length of years. 10. How hard it is for men to believe that they are not to live forever! **Take thine ease.** As yet uneasy, he hopes to find rest when his big barns shall be built and filled. 11. The worldling's pleasure is always in the future, and never quite realized. **Eat, drink, and be merry.** Simply a worldly, ignorant, sensual conception of life and its pleasures, with aspirations no higher than the plane of the senses.

20. **But God said.** Not by any special revelation, but by the mortal disease which suddenly seized him. 12. God speaks oftener than men hear. **Thou fool.** Not the word in the original referred to in Matt. 5:22, but one meaning, "devoid of wisdom." His folly appears, (1) In forgetting God. (2) In false estimate of life. (3) In living for self. (4) In forgetting death. 13. The man whom the world calls wise and prudent is the very man whom God calls a fool. **This night.** Any man's soul may be summoned at any instant, and he is a fool who makes no preparation for the call. **Required of thee.** "Shall they demand of thee." As if disease and death were God's messengers summoning the soul of the rich man. **Whose shall those things be?** "Not thine, but another's," is the thought. And if these are his all and his only, then what remains as his portion?

21. **Treasure for himself.** The sin is not in having nor in laying up the treasure, but in doing this for self. **Not rich toward God.** He is rich toward God who possesses those things which God esteems valuable, character and eternal life. 14. "God's rich man and man's rich man may be paupers to each other."—*Whedon*.

GOLDEN TEXT.

Take heed, and beware of covetousness.— Luke 12:15.

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