

tual interests when he is engaged with his temporal: he has but to remember that he is destined for eternity while he has to live in a part of time—that he has a soul that is to live for ever, as well as a body which must crumble into dust—*The business of this world should not solely engross us. We may be diligent in business, while we are fervent in spirit, serving the Lord. The difficulty is to preserve the proper balance between the temporal and the spiritual, between the claims of the one and those of the other. The secret is with the christian, and with him alone. He knows how to keep the one in its proper place, in subordination to the other. The world does not engross his pursuit. He remembers he has two parts to play; or rather, in the great drama of life, he sees that there is but one principal part; and that the temporal is an accessory merely to the main destiny. He has been taught by a wisdom not his own, to regard the soul as having wants superior to those of the body, to recognise the superiority, and act with a regard to it. The claims of the spiritual have asserted their proper authority. They have arrested his attention, and form no subordinate place in his calculations. As deplorable a deadness to all spiritual concerns may have formerly characterised him, as others. The world was all with him. How to promote his temporal well-being—to advance his secular interests—to enjoy this present life—to sail most smoothly along the stream of time—to catch its most favoring breezes—and invite its most pleasant gales—was all his concern. Or to provide for his own, and those of his own house, was the sum of his being. But a new direction has been given to his thoughts. An interest has been awakened in spiritual concerns. The Bible has spoken to him—or the word of the preacher—or the voice of Providence. Eternity has loomed upon him: the soul has urged its own claims: God has taken up his suit, presented his plea: Christ has made his appeal: the spirit has not wrought in vain: and an entirely new current has been given to his views and his feelings. The process may have been imperceptible, or, although not unmarked, yet gradual. And what is now his feeling or experience? He lives not for time alone: he has another world to which his mind travels, in which his interests lie, which sometimes invites away his thoughts, and bears him up in its loftier and purer air. He sees not every*

thing through the medium of this world. His views and aims are not essentially and entirely worldly. He does not make calculations only for this present life. His pleasures are not entirely of this earth. He drinks from a heavenly fountain, and draws out of the wells of salvation. "Upward" is his aim, as it is his motto. He "seeks the stars", but not in the secular sense of that expression: he seeks those things which are above. God and Christ and heaven have engaged his affections as they have arrested his view. He acts for another world as well as for the present. He lays out his schemes for the advancement of God's glory, and of the Redeemer's kingdom, and for the spiritual well-being of his fellows. He has a life above, as well as on, the earth. Heaven occupies his thoughts, and to it he knows his pathway ascends. When he leaves this world he has a home in the skies, and he exchanges an earthly house for a heavenly.

Far different is it with the man of the world, with him whose views have undergone no salutary change, whose aims and objects are all of this earth. The world is all to him: time bounds his horizon—shuts up his prospect. What is of this earth alone engages his thoughts and affections. His commercial schemes—his political projects—his professional designs—wholly engross him. He thinks not of another world. He is either an infidel altogether in regard to it, or it seldom or never occupies his thoughts. He devotes all his energies to his worldly avocations—plans, speculates, works most assiduously—is faithful in the counting-house, at the mart, in the halls of legislation, at the bar, or on the bench of justice;—and then the pleasures of learned leisure, of intelligent converse, of literary or scientific pursuit, of fashionable amusement, of social intercourse:—sum up the whole of life, and life's occupations and enjoyments. Perhaps the cares of property, the labours of the field, the mechanical employments, engross the attention, and occupy the mind. But whatever it be, with the worldling, the mind is set upon the particular pursuit, is devoted to the particular avocation. It is as if material effects, worldly pleasures, were enough to engage the immortal part. Its relation to God, and its capacity for immortal happiness, are not thought of. God and eternity are shut out of view. A wretched compromise is made, to the effect of excluding all regard to a future world, in order that, as much as possible