

foolish, therefore, it is to waste the energies of our immortal natures in pursuing mere earthly distinctions as an ultimate and satisfying portion?

But it is only in the less worthy part of his nature that the Prince has ceased to live. The noblest part of him is still alive. His deathless spirit has winged its flight into a new sphere of existence. To that new sphere of existence let our thoughts follow him. Thitherwards, indeed, our thoughts ought constantly to turn. For let it be remembered that this world is but the threshold of our existence—that beyond death there awaits every member of the human family an eternity of weal or woe—that in the unseen futurity there are just the two great classes, the good and the bad, the believing and the unbelieving, the holy and the unholy, the heirs of glory and the prisoners of wrath—two classes separated from each other by an impassable gulf.

Surely to this future scene of existence it becomes us to direct our most anxious thoughts. It is comparatively of little consequence what our position is in this world, whether we are rich or poor, beggars or princes, despised or honoured. Death will put an end to all these distinctions. But it is a matter of infinite importance to us whether we shall reign with Christ for ever in heaven, or be banished to the regions of hopeless despair. Nor should we give sleep to our eyes nor slumber to our eyelids till we have obtained the well-grounded assurance that we are the sons and daughters of the Lord God Almighty, the subjects of grace, and the heirs of glory.

Happy are those of you to whom this blessed assurance has been given. Yours is indeed an honourable position and a glorious destiny. From your lofty position you can look down with comparative unconcern on the vicissitudes of time. Your treasures are in heaven, your hopes are within the veil. There God has in reserve for you an unfading crown and an incorruptible kingdom. You may well, therefore, afford to be calm and contented. More than this, you have good reason to rejoice with a joy unspeakable and full of glory.

But I fear that among those present there are some who would be satisfied with the world as their portion, who have no higher ambition than the attainment of wealth or power or fame. Would to God that I could convince you of your folly and inspire you with a nobler ambition. This, however, I cannot do by any mere words of human persuasion. But the Spirit of God can change your hearts and elevate your affections. It is, therefore, my earnest prayer, that He may renew your natures and lead you to that gracious and Almighty Saviour, through whom alone you can have acceptance with God, and a title to the heavenly inheritance.

## THE FARMER WHO WAS A FOOL.

LUKE XII., 16-21.

No. III.

### IV.—THERE IS THE WORLDLY MAN IN HIS ENJOYMENTS.

He said, the dying to the undying said, aspire no higher than earth; seek no better than it affords; come materialize yourself altogether, "*soul, eat, drink,*