

ing on the very edge of a precipice, and yet be content with such a position, not being aware of our danger, for sleep has closed our eyes, and while so sleeping we may be dreaming of being in a place of perfect security: so also in sleeping in a prison we may be dreaming, and really at the time imagining that we were in a palace, in perfect freedom, and revelling in the wealth and splendour of this world, being for the time unconscious of our real state. So one pinched by hunger, worried by trial and distress, might dream of feasting, of enjoyment, of all the comforts and pleasures of this life, only to wake up to the bitter truth of reality in the end. Thus precisely do sinners in these days; they pass through life as a dream, some in comparative happiness and contentment, feeding on the "swine-husks" of the empty pleasures, vanities, and amusements, and excitements of this life, ever feeding, but never satisfied with the things that are of this world; others, in the unquiet dreams of unsatisfied hearts, bearing about in themselves the effect of sin, are all more or less in a state of forgetfulness of that awful eternity hanging over them, and of the doom at that great judgment day. Just as Peter slept with the sword of Herod about to descend upon him, they also sleep, not thinking of the moment that will surely come to call them to eternity, when there will be a fearful awakening to the actual state of their imprisonment, their dream dispelled, and they find themselves victims of a willing delusion, to spend eternity in that place where the worm dieth not and the fire is not quenched, and where is weeping, wailing, and gnashing of teeth. The pleasant dream may have lasted a few years, but the waking state of hell will last for ever!! Consider that terrible but no less true picture given by the Lord Himself in *Luke xvi. 19-31*.

2nd—The Two Chains.—Not only is every soul in a prison, not only by nature born in the dark,

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