

neighbour's." They did not need to be informed that covetousness was sinful; but our Lord spoke this parable, to show them that it was foolish too.

The most covetous person could scarcely have desired more than this rich man had obtained. The only thing that troubled him, was the difficulty of finding room to contain the abundance of his goods. But he resolved to pull down his barns, and build them larger; and he expected that then he should be perfectly happy, as he should have nothing to do, but to "eat, drink, and be merry." 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?" God called him a fool; he had made abundance of provision for his comfort in this world, where he was not to remain for another day: but as to that world, where he was to live through everlasting ages, he had secured to himself nothing but misery.

Let children think of this parable, when they feel disposed to wish for gayer clothes, nicer food, or a greater variety of amusements than they at present possess. Supposing you could obtain all the things that you desire, and supposing that they afforded you all the enjoyment you expect from them, how long could you keep them? There is a night or a day coming, in which God will say to each of you, "Thy soul is required of thee." And how great will then be your dismay, if the only things which you have loved and enjoyed, are those which you must part with for ever!

But is there no brighter prospect than this, that I can set before you? Is there nothing which you may seek and obtain, of which even death cannot deprive you? Yes, my dear children, there is; there is "an inheritance, incorruptible, and undefiled, and that fadeth not away," 1 Pet. i. 4: there is an "eternal weight of glory," 2 Cor. iv. 17. there is fulness of joy in the presence of God; and at his right hand, there are pleasures for evermore, Psa. xvi. 11. And may children hope to obtain such high and glorious blessings? Yes, for Jesus says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Many persons toil all their lives for riches, without ever obtaining them; but of the heavenly riches Jesus says, "He that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened." He commends Mary, because she "hath chosen that good part, which shall not be taken away from her."

And let not children think, that those who "lay up for themselves treasure in heaven,"

have no pleasure in the enjoyments of earth. On the contrary, they taste a sweetness in them, which others know nothing of. They receive every comfort as from the hand of their Father in heaven, and as a proof of his love to them. They know that he has forgiven all their sins, and is no more angry with them, so that they have no fears of future punishment, to disturb them in the enjoyment of friends or of wealth. Neither is their present peace interrupted by anxious cares as to what they shall eat, or what they shall drink, or wherewithal they shall be clothed, for the time to come. Their "Father knoweth that they have need of these things;" and they are assured, that he who feeds the ravens, and clothes the lilies, is able to supply all their wants. Even if they should be for a time in sickness or poverty, they are not deprived of happiness; for "they know that all things work together for good to them that love God:" and they know too that after these "light afflictions, which are but for a moment," they shall enjoy the "rest" which "remaineth for the people of God." "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

## Poetry.

### DIVINE ORIGIN OF THE SCRIPTURES.

Whence, but from Heaven, could men unskilled in arts,  
In several ages born, in several parts,  
Weave such agreeing truths? Or how, or why,  
Should all conspire to cheat us with a lie?  
Unask'd their pains, ungrateful their advice,  
Starving their gain, and martyrdom their price?

Then for the style, majestic and Divine,  
It speaks no less than God in every line.  
Commanding words, whose force is still the same  
As the first fiat that produced our frame.

To what can reason such effects assign,  
Transcending nature, but to laws divine,  
Which in that sacred volume are contained,  
Sufficient, clear, and for that use ordained?

DRYDEN.

\* \* Secretaries to Branch Societies and Associations are requested to send accounts of their Annual Meetings and proceedings, free of expense, to the Editor, for insertion in the Advocate.