

enjoys nothing purely, because in nothing does he find God. This leads to another remark. It is freely admitted that as the world is now constituted, or rather we should say disorganised, there are perpetual interruptions to man's happiness. The good and the bad are subject to disappointment, pain and grief; but if the plans of happiness of the one are not without God neither are his sorrows and griefs. This is an important difference between the two. The most wicked who can live without God in all their thoughts, have a lingering hope that they will not die without the beams of his reconciled face; but in most cases it is a forlorn hope; not so with the other class. They have been accustomed to include God in all their plans, and to look up to his blessing the charm of life, and the intervention of worldly losses and sorrows does not alter the case. It furnishes an occasion for the richer manifestation of the loving kindness of the Lord. We may suppose such a one as we are describing, planning with humble submission to God; he naturally calculates that with health and friends, a competent measure of wealth, he may enjoy life with God's blessing; but afflictions thicken on him as they did on Job; his health fails, his friends die or prove false, his worldly substance slips from his hold. A worldly planner under these circumstances would in desperation say, Ye have taken away my gods, and what have I more? But the other finds God still left when every thing eludes his grasp, and he finds infinitely more happiness without the world, but with God, than he that forgets God could, in possession of the world without the divine presence. Happy, happy is he who is not without God when the storms of adversity assail him; when the cold winds of death begin to blow upon him, and the dread scenes of eternity open upon his view. Should the reader desire this blessedness, let him remember to make no plan for his own happiness in which God does not occupy a conspicuous place.

AN ADDRESS TO THE AGED.

I WOULD wish to put these questions to every person, but chiefly to those advanced in life. We have two aged characters at the first advent of our Lord, who form bright examples for your imitation, when considering his second coming; Simeon and Anna.

They were waiting for the consolation of Israel. Day after day they were entering into the temple, hoping they might see the Lord's Christ. No sooner did he appear, than Anna gave thanks to the Lord, and "spoke of him to all them that looked for redemption in Israel;" and Simeon taking his Saviour in his arms, said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." What beautiful models for your imitation in this latter day! Their loins were girt and their lamps burning. With joy and gladness they beheld their Saviour.

Is it thus with you my aged friends? Whether the Saviour speedily comes, or not, you must speedily meet him. What will it be to meet him unprepared! Consider, that you have the sins of a long life all upon you; a