

be added unto you." There is no class of mankind that is more apt, than the young, to allow their affections to flow forth towards objects from which they should be entirely kept, and to allow themselves to be drawn away by the examples of others—not to that which is pleasing in the sight of God, but to what is quite the reverse. The youthful mind is vigorous and restless—ever busy forming plans for self-aggrandisement, for renown, and for happiness. It imagines honey to be in every flower that the mind can paint, and whose feigned beauty in the least attracts the eye. But, when time and strength are spent in endeavouring to gain possession of them, they see how vain the attempt was. When they do stretch forth their hand to lay hold of them, they find them to be altogether shadows. Others, farther advanced in years and experience, than the young can be, know, from their own dear-bought experience, that honey is not in every flower. They often laugh at you, seeking, with all your heart, for that which disappointed themselves, and put past them more real and lasting happiness which they might have had, had they spent their time in quest of it with as much zeal as they did in quest of other things. We must not think that others acted wisely in following the course they did, though they may have seen, at last, the vanity of all earthly things, and found God in Christ to be their portion. Many of them, alas! commenced and ended life's journey, who never tasted nor saw that God was good; and who, in their last moments, when life's struggle was about being o'er, and the soul, as it were, refusing to leave a less miserable abode for a more miserable one, might be heard, with broken accents and gasping breath, asking this question: "Who will show us any good?" We would not wish you, dear young friends, to follow their example, nor to get thrust upon you their reward. Take heed, then, to your ways in time. In the course of a few years, you will be old, and, if you neglect seeking Christ now, though you may get Him in old age, you cannot say that you sought Him when you were young, nor that you enjoyed the happiness resulting from knowing your blessed Lord and Saviour in early life. Look, then, to the object that, in our text, is placed before us.

Let us now look to the object to be sought above all others. Were we to cast our eye on this object, and to follow Him through every state and circumstance under which sacred history places Him, we could not make mention of a thousandth part of what is told us concerning Him, in such a short period as we have on such an occasion as the present. Our remarks, then, concerning this, the most glorious of all Beings, must necessarily be very brief. This Being lived an eternity of time ere man was created. He is of the same substance, and equal, in power and glory, to the Father. He is the bright-

ness of His Father's glory, and the express image of His person. He is the object of worship and praise to angels and archangels, to cherubim and seraphim, who are unceasingly proclaiming His worthiness to "receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." How pleasant it is to contemplate Him in a state of glory! But had He remained in a state of glory, without ever assuming our nature, this promise—"They that seek me early shall find me"—would never have been given us. There was a period in the history of man when such a promise as is given in our text would have been altogether unintelligible. Man was created in a holy and happy state, and then always enjoying sweet communion and fellowship with God. Consequently, he had no occasion to seek the Lord; the Lord was always found of him. But when man sinned in breaking the covenant God made with him for himself and all his posterity, that sin caused to exist in man estrangement from, and enmity to, God. Ever since that dreadful act, which caused the earth to groan and travail—which cast a deep gloom over heaven, and which, humanly speaking, disarranged the plans and counsels of eternity—man has been more apt to run away from God than to seek to come near Him. As soon as he sinned, he showed symptoms of estrangement from God. But to heal up the breach made by sin between man and God, Christ left the glories of heaven and came to this earth. He assumed our nature. He was born of a woman, made under the law, that He might redeem those who were under the curse of the law. Scarcely was the announcement of His birth scarcely made, when plans were formed to take away His life. But, through the guidance of Him who often leadeth His people in a way they know not, His parents were apprised how the child's life might be preserved. His work on earth had to be finished to the full satisfaction of the requirements of God's justice. Nothing could frustrate the designs of Christ's mission to earth until He himself exclaimed, "It is finished," and gave up the ghost. He spent a life of toil, of trial, of hardship, of poverty; for He had no where to lay His head. He was a man of sorrows and acquainted with grief of the most exquisite nature. He endured the reproaches of men—the contradiction of sinners; evil accusations were innocently laid to His charge; He was blasphemed, scourged, spat upon, clothed with a scarlet robe to mark Him out as an object of ridicule and scorn, and His temples were torn with a thorny crown. At last He was put to death on the cross, where He suffered the wrath of God against sinners, and where He was constrained to exclaim, "My God, my God, why hast thou forsaken me?" He had to make "His grave with the wicked and the rich in His death, because He had done no violence, neither was any