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spend and are spent for it—they educate their children in its service—their hearts—their minds—their memories—their imaginations are full of it—their tongues speak of it—their hands grasp it—their feet pursue it—in a word it is all in all to them, while they give scarcely a word, a look, or a thought to Him, who made and preserves them and who is really all in all." Another writer speaking of worldly good says "of all that have tried the selfish experiment, let one come forth and say he has succeeded. He that has made gold his idol—has it satisfied him? He that has toiled in the fields of ambition—has he been repaid? He that has ransacked every theatre of sensual enjoyment—is he content? Can any answer in the affirmative? not one." To you then, Brethren, who are immoderately attached to the world I would say—What benefit do you derive from adding house to house and field to field, when you know, or ought to know that "vanity and vexation of spirit" is inscribed upon every thing earthly? How often do riches take unto themselves wings and flee away? How often is property lost by reason of having a bad title or going to law? How frequently does the seed which with much care has been put into the soil and which gave early promise, turn out unproductive? Why then do you place dependence upon the world? Why do you expect happiness from it? How will you answer to God for the misimprovement of time and talents committed to your care? How will you account for the trouble which you have shown about many things, while the one thing needful has been seldom the object of your anxious solicitude? You dare not say that you are happy—even now while I am addressing you, question your own hearts. Are you at peace within? Do you fear nothing? Do you wish for nothing?