

**October 26**

*Casting all your care upon Him; for He careth for you. 1 Peter 5:7*

THIS is a very consoling and encouraging suggestion from the Word. However, the Lord's people are to learn more and more distinctly, as their years of member-

(Psa 55:22 KJV) "Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."

R2130 "There are lessons of immense value to be learned in this hard school of experience--lessons of faith, of fortitude, of heroism, of courage, of endurance, of meekness, of patience, of sympathy for the suffering, and of loving helpfulness to others. There are works of grace to be wrought out in us which only the hard experiences of life can accomplish. For instance, we would be inclined to lean too much to our own understanding, if we were not at times brought face to face with problems that baffle our skill. It is when we are "afraid to touch

ship in God's family and tutelage in the school of Christ go on, that they are not to ask the Lord to guide their efforts according to their wisdom; that they are not to request that their wills shall be done either on earth or in heaven, but rather, telling the Lord their burdens, great and small, they are to

things that involve so much," that in our perplexity we come to him who has kindly said, "Cast thy burden upon the Lord, and he will sustain thee," and ask him to undertake for us. Or we might be inclined to trust too much in the arm of flesh, if the arm of flesh had never failed us, and the disappointment driven us to the Lord to seek the shelter of his wing. Or we might learn to trust in uncertain riches, if moth and rust had never corrupted nor thieves stolen the little or much of our earthly possessions. Or we might have been satisfied with earthly friendships and earthly loves, had not their loss sometimes left us alone with God to prove the sweetness of his consolation. Or we might be weak and imbecile, had not the

realize and appropriate to themselves His sympathy and love, and to apply to their own hearts as a balm the consoling assurances of His Word, that He is both able and willing to make all of their experiences profitable to them if they abide in Him with confidence and trust. Z. '04-237 R3409:1

storms of life swept over us and the very emergencies of our case nerved us to courage, endurance and Christian fortitude. In view of all these necessities to the development of character, the Christian can truly feel that whatever the Lord permits to come upon him will be made to work together for his good; and in this confidence he can peacefully sing--

"If on a quiet sea toward home  
I calmly sail,  
With grateful heart, O God, to thee, I'll own  
the favoring gale.  
"But should the surges rise, and rest  
delay to come,  
Blest be the tempest, kind the storm, which  
drives me nearer home."

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## **"FAINT NOT BECAUSE OF EVIL DOERS FOR IN DUE TIME THEY SHALL BE CUT OFF."--PSA. 37:1,2**

--I KINGS 19:1-8.--AUGUST 28.--

*Golden Text:--"In my distress I cried unto the Lord, and he heard me."*

ELIJAH, flushed at the victory over the priests of Baal, was not thereby made haughty or boastful toward the king, though evidently he anticipated that the drouth and now finally its abatement, with abundant rain and with the attendant manifestation of divine power, would work a reformation in Israel. King Ahab and the rulers of Israel were evidently converted, at least temporarily, from Baal to Jehovah,--as evidenced by their willingness to permit the execution of the 450 priests of Baal. There was one person, however, on whose condition of heart Elijah had not counted, and that was Jezebel the queen, who really was at the bottom of the false religious system in which, as we have seen, her father had been at one time a chief priest in Zidon.

When the queen heard the result of the day's procedure she was angry--angry with God, angry with the Prophet Elijah for having shown up the falsity of Baal, angry with her husband the king for having permitted the demonstration to proceed to the disadvantage of Baal, and for permitting his priests to be executed. She was furious, and sent a message to Elijah--according to the customary form of those times--declaring that he would be as dead as the priests of Baal within twenty-four hours. Canon Farrar thus graphically pictures the queen, her message, etc. He says: "We can imagine the bitter objurgations which she poured upon her cowering husband for having stood quietly by while *her* prophets and Baal's prophets were being massacred by this dark fanatic, aided by a rebellious people. Had *she* been there all should have been otherwise!...The oath shows the intensity of her rage--like that of the forty Jews who bound themselves by the oath that they would not eat or drink until they had slain Paul--and the fixity of her purpose, as when Richard III declared that he would not dine until the head of Buckingham had fallen on the block. She presents the spectacle so often reproduced in history and reflected in literature, of a strong woman completely dominating a feebler consort."

### **GOD'S REPRESENTATIVE INTIMIDATED**

The message sent to Elijah was evidently a boast and threat designed to intimidate him and to cause him to flee the country, the very effect it did produce. Jezebel was quite probably at heart afraid to have an encounter with the man who, as God's representative, was able to produce the results testified to by her husband and by the rain: she was too shrewd to risk a defeat, and her course prospered. Poor Elijah, so courageous previously, so ready to risk his life, was now panic stricken and fled to Beersheba, the farther part of Judea. Even then he did not feel himself safe, because Jehoshaphat, the king of Judah, was a close friend to Ahab, king of Israel; so leaving

there his boy servant, who is supposed to have been the son of the widow of Zarephath, he continued his flight southward through the wilderness to Mount Sinai--Horeb.

It is useless for us to speculate how Elijah might have done otherwise than he did--how he might have boldly stood up for the Lord, denounced the Queen, rallied the heads of the tribes of Israel and carried forward to a general completion the reform movement which he began. We are to remember that Elijah was a type, and hence that his doings as well as his words were in a particular sense and degree ordered of the Lord--beyond any knowledge or motives of his own. It is only when we view this entire narrative of Elijah and Ahab and Jezebel from the standpoint of a type of more wonderful things coming afterward on a larger scale--only then can we grasp in any measure the force and meaning of the lessons taught through these types.

### **ANTITYPICAL FEATURES**

Although we have already noticed this matter, we cannot pass the story now without brief reference to the antitypes. We see in John the Baptist the repetition of the type, he being a fresh type corresponding to Elijah, as Herod corresponded to Ahab, and Herodias was an advanced type of Jezebel. Similarly John the Baptist, like Elijah, sought to effect a reformation in Israel, and similarly he failed. Let us glance very hastily at the antitype of these things portrayed in the book of Revelation. There the antitypical Jezebel is distinctly pointed out, and, in harmony with commentators since the Reformation time, we understand the antitype to be the apostate Church, the Papacy,--the civil government of the Roman empire in its decisions corresponding to King Ahab, consequently the agent of the antitypical Jezebel in accomplishing her desires, in propagating her system and destroying the prophets of the Lord. As had been predicted, so it was fulfilled: "She wore out the saints of the most high God," and "was drunken with the blood of the saints."--Rev. 17:6; 18:24.

In the antitype, if Papacy represents the woman Jezebel, and if the civil power was the antitype of Ahab, where is Elijah? We answer that the antitypical Elijah all through this Gospel age has been made up of the Lord's faithful people, the saints--a body of many members, yet in all a "little flock." We have already shown that the antitypical Elijah, who must first come and do his work before the second advent of Christ in the glory of his Kingdom, is the true Church of Christ in the flesh --of which Jesus was the Head, of which the Apostles were prominent members, and to which number all the true saints of the Lord from then to the end of the Gospel age,

while in the flesh, must belong. This Elijah class was invisible during a large portion of this long period of nearly nineteen centuries. As Elijah the Prophet disappeared just prior to the drouth and was not seen and could not be found during the drouth, so with the antitypical Elijah class. As a class they disappeared about the year 300 and were not seen for about three and a half symbolic years, namely until the time of the Reformation, about 1550, even as Elijah disappeared after announcing the drouth and did not reappear until nearly the conclusion of that period of three and a half literal years. The drouth really began about 539 A.D. and the copious showers of refreshing came three and a half symbolic years later in 1799 A.D.

This period of three and a half years, equaling forty-two months of 1260 days, is particularly mentioned in all three of these different forms in Revelation. (12:6,14; 13:5) The whole world is witness to the great drouth that prevailed throughout Christendom from the year 300 until the time of the Reformation. It is particularly known as the period of the "Dark Ages." With the reappearance of the Elijah class prominently before the world, represented in the reformers of Luther's time, we have some measure of reassertion of the proper worship of God. The Reformation work up to the year 1799 was preparatory, just as the work of Elijah on Mount Carmel and with the priests of Baal was preparatory. Then followed the great shower of blessing, scattering the Word of God throughout the whole world in every language under heaven. Nearly all of the present Bible Societies were organized between 1803 and 1815. There has been a great and refreshing shower of Grace and Truth come to the world. The antitype of Ahab, civil government, has to a considerable extent recognized the general truth of the matter, but they are more or less closely affiliated with and under the influence of the Jezebel system, and alas! as Revelation clearly points out, Jezebel today has daughters --systems termed Protestant--which, nevertheless, copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecutions, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome, but at the instigation of Herodias--Jezebel. This, however, is looking down to a period in the future.

#### ELIJAH IN THE SLOUGH OF DESPOND

Elijah under the juniper tree, praying God that he might die because he had been no more successful than his fathers had been in the mission of restoring Israel to the true worship, is almost amusing when we think of the fact that the Prophet had fled panic stricken a few days before to escape Jezebel's threat against his life. Why thus flee from death and yet pray the Lord for death? The Prophet's experiences and conduct are but an illustration of what frequently occurs. Amongst the Lord's people some of strong faith at times become discouraged, panic stricken, fearful. For the moment they seem to forget whose servants they are, and the almighty power that is behind them, able and willing to make all things work together for good to his faithful ones.

The fact of the matter is that <sup>(1)</sup>all of the Lord's consecrated servants devoted their lives to sacrifice when they became followers

<sup>(1)</sup> Oct. 27 Manna, Psa. 31:15

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### OUR GREAT BURDEN-BEARER

*"Casting all your care upon Him; for He careth for you."--1 Peter 5:7.*

THESE COMFORTING words of the Apostle Peter are addressed to the Church of Christ; and all who are of the Lord's people surely realize that there are cares and difficulties of life which are our portion and which are perplexing. These cares of life come also to those who are of the world--to some more and to some less. But they *surely* come to all who are the Lord's children.

The word *care* is used in two different ways. Thinking of the word in the sense of exercising proper thought and giving proper attention to that which is entrusted to us, or concerning which we are responsible, we might be in danger of misunderstanding our text. The word *care*, however, very often has in it the thought of *worry, trouble of mind*; and this is its use by the Apostle in this place. The Apostle Paul also says, "Be careful for nothing" --be worried about

of the Lamb, and if they could but realize their consecration continually, they would be ready for the consummation at any moment at the Lord's pleasure and by whatever means or channel his providences may permit. The Lord's consecrated ones of the Elijah class are to remember that not a hair of their heads could fall without their Father's knowledge and permission, and the attitude of their hearts should be that expressed by our dear Redeemer--the Head of the Elijah body--"The cup which the Father hath poured for me, shall I not drink it?" The language of their hearts should be that expressed by the poet:

"Content whatever lot I see,  
Since 'tis my God that leadeth me."

Doubtless the Prophet's discouragement of heart was but a natural consequence of the tension under which he had been for some time laboring in his zeal for the Truth and the exciting conditions attending his fear and flight. He slept under the juniper tree, but was awakened that he might partake of specially provided refreshments: further rest and further supplies of food brought him strength for a farther journey. We may take from this two lessons: First, a natural one, that however earnest and zealous the Lord's people may be, they need rest and food, and these cannot be neglected with impunity if we would be strong and courageous in mind and heart. Second, the feastings and fastings of the typical Elijah may well represent special blessings and refreshments of the Truth in the experiences of the Church during the past centuries, and also represent certain fastings. Elijah's reaching Horeb, the Mount of God, would seem to typify the Kingdom in its incipient establishment in the end of this age--which various Scriptures teach us was reached in 1878. There certain lessons, refreshments, etc., were evidently due to come to the Elijah class, and so we have found it. Of this we will learn more in our next lesson.

The Golden Text suggests a personal application of Elijah's experiences to all of the Lord's people at any time. Whatever our distresses, whatever our discouragements, whatever may be our Ahab's and Jezebel's, we may find consolation by carrying our every trial and difficulty to the Lord in prayer. No affair of life that comes to the Lord's people, sorrow or anguish or distress of mind in any sense, is too small to bring to the Lord. "Cast all your care upon the Lord, for he careth for you," <sup>(2)</sup>is a very consoling and very encouraging suggestion from the Word. However, the Lord's people are to learn more and more distinctly, as their years of membership in God's family and tutelage in the school of Christ go on, that they are not to ask the Lord to guide their efforts according to their wisdom, that they are not to request that their wills shall be done either on earth or in heaven, but rather, telling the Lord their burdens, great and small, they are to realize and appropriate to themselves his sympathy and love, and to apply to their own hearts as a balm the consoling assurances of his Word, that he is both able and willing to make all of their experiences profitable to them if they abide in him with confidence and trust. His grace is sufficient for us, his strength is made perfect in our weakness.

<sup>(2)</sup> Oct. 26 Manna, 1Pet. 5:7

nothing, have anxiety about nothing. So we might render the words of St. Peter, "Casting all your *anxiety* upon Him; for He is taking thought for you."

#### IMPORTANCE OF LITTLE THINGS

The Apostle's advice is not that we shall throw off all sense of responsibility, and cease to exercise care in what we do and in respect to our duties and obligations. Surely we all agree that the man or the woman without care for anything, in this proper sense, would be totally unfit for any position in life. We often notice evidences of some one's not having been sufficiently careful. Perhaps the wall paper has been carelessly marred or the furniture scratched; doors are slammed or left swinging when they should be closed for warmth, etc. Some might say, Oh, these are very small matters! But

one who is careless, thoughtless, and inattentive to these matters is very likely to be untrustworthy in larger matters.

Personally, it is painful to us to see these things; and undoubtedly it is so to all who exercise proper care. The children of God, His representatives before men, should not go blundering along through the world or needlessly annoying others, whether it be the brethren or people of the world. Our influence for good may be greatly marred by inattention to what might be called little things, but what in reality are not so. There is a trite saying which is full of meaning: "Trifles make perfection; and perfection is no trifle." The Lord's people should be the most careful people in the world.

Our Lord said, "He that is faithful in that which is least is faithful also in much"; and the reverse of the statement would be equally true--that he that is *unfaithful* in that which is least is *unfaithful* also in much. (Luke 16:10.) These little things of every-day life may prove to be more crucial tests of real character than will seemingly larger matters. Little courtesies, little acts of thoughtful consideration for others, how much they mean! How greatly they often affect the happiness of those around us and our own influence as ambassadors of Christ! So we need to exercise much care and thoughtfulness in regard to our words, our actions and everything with which we have to do. This is not the care that we are to cast upon the Lord for Him to bear. This we are properly to bear ourselves.

#### OUR EXPERIENCES SUPERVISED BY THE LORD

God is the most *careful* Being in the Universe, we may be sure. He is not *careful*, in the sense in which the word is used in our text--in the sense of worry and unrest of mind--but He is care-full in the right and proper sense. There are cares that come to the Lord's people because they are harassed by the Adversary. These experiences the Lord permits for the very purpose of leading His people to cast their care upon Him, of bringing them closer to Himself, of teaching them patient endurance, of showing them more fully their need of Him, their utter helplessness and wretchedness without Him.

But worries and frettings--anxieties that would hinder us in the Lord's service, that would rob us of our peace in the Lord--should be dropped, not carelessly, however, but intelligently, with the thought that Jesus, our great Burden-bearer, has invited us, yea, urged us, to cast all our care--all that would disturb our peace--upon Him. He will make our burden light and ease our tribulations. This is a rest of faith, and cannot be attained otherwise than through faith in His love, faith in His promises.

#### OUR FATHER'S CARE FOR HIS CHILDREN

Each day that a Christian lives he should be more reliant upon the Lord. He should realize more fully than before that our Heavenly Father, who has provided for the grass of the field and for the birds of the air, cares far more for His children than for the flowers or for

many sparrows, and that He has a Plan also for the world--an arrangement for their blessing, in due time. But *we* have already entered into the blessing of the Lord; we have already become His children, and are His especial care. And "like as a father pitieth his children, so the Lord pitieth them that fear Him"--those that reverence Him.

We cannot be faithful children of God if we are full of worry. Worry is one thing, but proper carefulness is another. We should be more careful every day, and thus be able to fulfil our obligations to the world in general, to our families, to ourselves, to the brethren, and to the Lord--to render our God more effective service.

We are not to be troubled and anxious as to where we are to get our next suit of clothes. We have a suit of clothing for the present, such as the Lord has seen fit to give; and we are to do our best to provide the things needful. If the Lord should never give us apparel as good as many others have, or as rich or dainty food, we should not worry, but be content with whatever His providence arranges for us, and accept it thankfully. He will give what is best--what is for our good as New Creatures. We should not doubt, nor fear that He will not provide for our needs. He knows all about our affairs, and is not unmindful of our welfare. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him; for He careth for you."

How needful this humility before God, and how consoling and precious this loving assurance! As we go on in this blessed way marked out by our Lord, let us learn more and more fully that we are not to ask anything according to *our* wills, but only that His will may be done in us and for us. His Wisdom is unerring. Let us tell the Lord all about our burdens, great and small, and let us appropriate to ourselves His love and sympathy, applying to our hearts the balm of His Word, of the precious promises which are the heritage of His own, trusting Him that He is both able and willing to supply our every need--yea, that He delights thus to bless us, if we abide in His Love.

<sup>[3]</sup>"How strong and sweet my Father's care!  
The words like music in the air,  
Come answering to my whispered prayer--  
He cares for thee!"

"Then naught can hurt me, shade or shine,  
Nor evil thing touch me or mine,  
Since Thou with tenderness Divine  
Dost care for me!"

<sup>[3]</sup> Poems Of Dawn Page 69, verses 1, 7

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### "YE CANNOT SERVE GOD AND MAMMON"

--FEB. 6.--MATT. 6:24-34.--

"He careth for you."--1 Pet. 5:7.

<sup>[4]</sup>PROBABLY no other period of the world's history ever had as great need, as our own, for this lesson. The spirit of our times seems to lead directly to the service of Mammon--wealth, earthly advantages and comforts. The attainment of Mammon's reward would appear to be the main object of life, to which every other interest is made subservient, so far as Christendom is concerned. As we look into the Far East this is less so; the millions of India and of China know far more contentment in their ignorance, than do the millions of Christendom with their large degree of knowledge. Knowledge evidently is not conducive to peace, happiness, contentment:--"Godliness with contentment is great gain."--1 Tim. 6:6.

What is known as the *progress* of civilization is in many respects good, excellent; but it has a wrong motive power. The motive power of modern progress is selfishness--Mammonism--and increas-

ingly so. Nor can we imagine that the civilized world, intellectually awakened but not in heart regenerated, not possessed of the spirit of Christ, the holy spirit, the spirit of love, could be in its present condition moved by any other spirit than that which possesses it--the spirit of selfishness, the spirit of Mammon. We are not, therefore, surprised to see what we do see on every hand--a mad rush and struggle for wealth, and for position and fame which are wealth of another kind and bring financial wealth. The spirit of selfishness in the millionaire stirs him to activity and to the use of his opportunities, not because he needs more, but because he is possessed of the spirit of avarice, the spirit of Mammon: the same spirit exactly takes hold of the artisan who, with a moderate income, has secured for himself and family a modest little home and a frugal competence. Many of these are now reaching out after wealth, and finding by experience the truth of the Apostle's words, "They that will to be rich [whether they succeed in carrying out their will or not, if they have the will, the Mammon spirit] fall into temptation and a snare, and into many foolish and hurtful lusts [desires and habits] which drown men in destruction and perdition. For the love of money [the Mammon spirit] is a root of all evil: which, while some coveted

<sup>[4]</sup> [Don't miss the important connection this article makes to this week's Manna text (1Pet 5:7). Note that 1Pet 5:7 is one of the golden texts at the beginning of this article, but it is not *directly* referenced anywhere else in the article.]

after, they have *erred from the faith* [crowding out the spirit of love and wisdom from above, and losing the spirit of the truth, also the letter of the truth and the faith], and pierced themselves through with many sorrows."--1 Tim. 6:10,11.

It is impossible for us to read each other's hearts and to know positively the mainsprings of activities in each others' lives; and hence the Lord's people are likely to be misunderstood by the world. The child of God is commanded to be "not slothful in business, fervent in spirit, serving the Lord;" he is also commanded to provide things needful for those dependent upon him: thus required to labor for his daily bread, he is brought in contact with others not begotten of the heavenly spirit like himself, but who have as the mainspring of activities the love of money--Mammon. It may be difficult from the world's standpoint to note the difference in the two spirits in the two classes, for both are active, energetic, patient and persevering; and both are paid at the end of the week in the same coin, and both are counted by the world as servants of Mammon. Wherein then lies the difference?--Which are the servants of God? and how can we know them?

"By their fruits ye shall know them," said our Master. What will be done with the proceeds of the labor, is the only outward evidence we could have respecting what was the *motive* of the laborer. If the proceeds of the labor are merely accumulated in property or in banks or in old stockings, or if the proceeds of the labor over and above the necessities of life are merely used in gratification of the flesh, in trinkets, bric-a-brac, or other forms of self-gratification, or for evil purposes, the only reasonable deduction would be that the laborer was inspired to his energy by the spirit of selfishness, and that he is a servant of Mammon. But if on the other hand the proceeds of energetic labor, after appropriating for the necessities of life, are used benevolently in the Lord's service, in the service of the Lord's people, in "distributing to the necessities of the saints," either temporally or spiritually, or to the necessities of "the groaning creation;"--if this be the use to which surplus moneys are put, the reasonable inference is that the laborer was energized not by a spirit of Mammon, a spirit of selfishness, but by the spirit of the Lord, the spirit of love; because the use of the same in the Lord's service would be a proof of the motive and object of the laborer.

This simple rule (by which we may all test ourselves, even if we may not measure others by it too carefully) would seem to show us that the great mass of mankind are servants of selfishness, servants of Mammon, and not servants of God, whose main object in life after providing things decent, and honestly, for themselves and their dependents, would surely be to use it to glorify God and to bless their fellow creatures. Let each one who has named the name of the Lord judge himself very carefully along this line:--scrutinizing his own objects and methods, and determining according to this lesson whose servant he is--a servant of selfishness and of Satan, or the servant of love and of God.

Nothing in what we have said is intended to imply that it would be wrong for any of the Lord's people to own his own home or to enjoy some of the comforts of life; nor to make a reasonable provision for tomorrow, with a view to the necessities of his family, and for such uses as he may consider to be the Lord's will respecting him and the means entrusted to his stewardship. (2 Cor. 8:21.) But it would be a great mistake for the child of God to make, should he conclude that he must spend no money in the service of the Lord and of humanity until he has attained a certain competency in life. Whoever adopts this theory and plan will almost assuredly find by the time he obtains a competency, that he has gained so much of the spirit of Mammon as to be less satisfied, less contented than ever; and that he has lost so much of the spirit of the Lord, the spirit of love and generosity, that he has little disposition to spend his strength for anything that will not selfishly minister to his personal comfort or the gratification of selfish aims. And if he who earns \$1,000 a year should have the spirit of devotion and is sure to be blessed in its exercise, the same is true of the man who earns but

\$100 per year: even if he have difficulty in obtaining the necessities of life, he will be blessed in heart, in mind, in spirit, if he will deny himself, sacrificing something of earthly gratification, in order to render some thank offering to the Lord.

The great argument which the Adversary uses to enlist servants for Mammon, and to get the servants of God to attempt to serve both God and Mammon, is fear: fear of want, fear of distresses. In our lesson, therefore, the Lord takes up this feature first, urging his followers, not as *verse 34* would represent the matter, to be thoughtless, indifferent and careless in respect to our food and clothing, but, to be without worry--*not anxious* and fearful and troubled about tomorrow and its affairs. The plowman, when he breaks up the land, and the sower, when he scatters the grain, are taking thought for the morrow, in a proper, legitimate manner that has the divine approval: if they are God's children they are to plow in hope, and sow in hope, and wait for the crop in hope; and to trust that, if the Lord should permit some blight or drouth to render their labors unfruitful, he nevertheless will not leave them destitute, but will care for them and provide for them in some way. And they are to exercise their confidence in his goodness and to expect that all the lessons of life are profitable ones in preparation for the eternal life, if they will be rightly exercised by them.

Our Lord's words in this lesson in which he encourages confidence and trust in the Heavenly Father, are not addressed to mankind in general--not addressed to the "children of wrath," but addressed to those who have become "children of God" upon the terms of his Covenant. This point cannot be too strongly urged: it is very necessary that those who have never made a covenant with the Lord should know that the promises and blessings of the divine Word are not theirs and will never become theirs until such times as they come unto God in his appointed way, and take upon them his prepared covenant. All his promises are yea and amen only to those who are *in Christ Jesus*.

This class, while just as busy, just as active, just as fervent in spirit as any of the worldly, have not the fret, have not the worry of the others; because the Lord Almighty has covenanted with them that he will do for them according to heavenly wisdom what would be for their highest welfare. So then, these can rejoice--

"In every condition, in sickness, in health,  
In poverty's vale or abounding in wealth."

The Lord's people, while active in the affairs of life, are not working for the things of this life, but are seeking the Kingdom of God: it is the first thing, the principal thing, the principal object of life and energy. God has promised his people a share in an everlasting Kingdom which shall bless the whole world, and this exceeding great and precious promise fills the heart, fills the mind and constitutes with love and hope the mainspring of every question in life. And in seeking the Kingdom, they are also seeking God's righteousness; because no one who loves unrighteousness will love God's Kingdom which will be the foe of all unrighteousness and sin. And only those who love righteousness and who labor for righteousness are in any proper sense seeking God's Kingdom and its reign. An earnest Christian traveling salesman was once asked the question: "What is your business?" He replied, "I am preaching the Lord Jesus Christ, and selling hardware for \_\_\_\_\_ & Co. to meet my expenses." This is the relationship between God's people and their earthly occupations that should be recognized and fully lived up to by all who win the prize.

Our Lord assures us that if the main thought of our hearts is his service and the promotion of righteousness and an attainment of the Kingdom which God has promised to them that love him, then we need carry no anxious cares respecting the future. As his disciples we will have trials and tribulations enough, day by day, and will need daily to lean upon the Bridegroom's arm as we seek to walk the narrow way. Sufficient for each day will be the evil of itself: and thanks be to God also, we have the promise that daily his grace shall be sufficient for us.