

"I know not where His islands lift  
 Their fronded palms in air ;  
 I only know I cannot drift  
 Beyond His love and care."

Christ taught that God exercises a very particular providence over us. A sparrow in ancient, as in modern times, was not regarded as of much value. You could buy a couple of them in Palestine for a cent. And yet no sparrow ever fell on the ground without the Father. His Son assures us that He regards us of more value than many sparrows. What a comforting illustration this is of the fact that God cares for us! Christ also tells us that the hairs of our head are all numbered. Have you ever thought of all that is implied in that fact? Does it not imply that He exercises a very particular providence over us, and that He cares very much for us? He who numbers the hairs of our head will not forget us. He careth for us.

(3.) We find another evidence of the fact that God cares for us, in the work of redemption. The giving of the Son of His bosom to leave the glories and joys of heaven, to come down into this world of sin, to live in human flesh, being subject to human laws, and finally to endure the agonies of crucifixion in order that we might be delivered from sin and its consequences, is a conclusive proof of the fact that He loves us. No greater evidence of the love of God is really possible than the cross of Calvary. "Hereby perceive we the love of God, because He laid down His life for us." "Herein is love, not that we loved God, but that He loved us and gave His Son to be the propitiation for our sins." In the light of the cross we cannot doubt the love of God.

These are a few of the evidences we have of the fact that God cares for us apart from the direct statements to this effect in His Word. He has manifested His love for us in the work of creation, in the work of providence, and in the work of redemption.

Let us now pass on to consider the

duty or privilege which grows out of this great fact that God cares for us:

II. We should cast all our anxiety upon Him. "Casting all your anxiety upon Him, because He careth for you." There is a kind of concern about the future that is not forbidden in the Scriptures. It might perhaps be defined as prudential forethought. It leads men to make provision for the future. We have an illustration of this forethought in the conduct of the husbandman. In the springtime he sows his seed, that in time to come he may be provided with the necessaries of life. This is care for the future - it is taking thought for the morrow, and no sane man will say it is wrong in this way to take thought for the morrow. This is a kind of care that is right and necessary. When Jesus said, "Take no thought for the morrow," he did not forbid this prudential forethought. What He did forbid was anxiety. The Revised Version brings out His meaning better, "Be not anxious for the morrow." It is right to take thought, but wrong to be anxious for the morrow. In Phil. iv. 6, we find the same blessed injunction, "In nothing be anxious." Thus it is God's will that we should never be anxious. There are doubtless some present to-night who are anxious about something almost every day, sometimes very anxious. Here is God's loving command to you, "In nothing be anxious ;" and here is virtually the same command in other words, "Cast all your anxiety upon Him."

The crucial question is, how can this be done? How can the believer cast his anxiety upon God? As I understand the Scriptures, this is the answer: "Use the means at your disposal to the best of your ability, and leave the result with God, confiding in His goodness and wisdom, and believing that He will do the best." If we use the means at our disposal to the best of our ability, we have done our part, and we can safely leave the result in the hands of God,