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lower and each leaf was a manifest proof of the Father's presence and the Father's care. Yet these are not God's children; they are merely created for the use and delight of his children. "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more will he clothe you who are his children." Such logic as this sends its proofs straight to the heart. Again, he says, "Behold the birds of heaven, they sow not, neither do they spin: they gather into no barns; they are not burdened with care, nor are they full of anxious thoughts or fears for the future; they sing their songs to-day, and let the morrow take thought for the things of itself. Yet these birds even are not God's children; they are merely his creatures. But if God feeds the birds, that neither sow nor reap, that are not his children, how much more will he feed you who are his children"! This is his argument, and is it not a powerful one, and every way calculated to lead us to cast all our care on him that careth for us? Does it not fully warrant the Saviour's own inference, "Wherefore take no thought for the morrow, for the morrow will take thought for the things of itself. Sufficient unto the day is the evil thereof. Take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For your heavenly Father knows that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

"He is a God of order, and in his counsels every servant of his has his own place and work. He mistakes no facts, overlooks no conditions, miscalculates no results. To the human eye things may appear confused and disor-