

Sabbath School Lessons.

June 29th, 1882.

EARTHLY CARE.—LUKE XII. 22-35.

Earthly care confronts us at almost every step. We see it in almost every one we meet.

"If every man's internal care
Were written on his brow,
How many would our pity share,
Who move our envy now."

By earthly care we understand over anxiety about worldly affairs. In this lesson we are warned against it, because it is one form of covetousness. In the preceding parable we are informed of the covetousness to which the rich are exposed. In this we are informed of the covetousness to which the poor are subject.

I. We are to take no thought for our life, &c.

1. Because the life is more than meat, v. 23. He who provided the greater will be sure to provide the less. Consider how he has provided for the life in infancy, in youth, in riper years. How he has made the interests of commerce and agriculture to contribute to man's interest.

2. God provideth for the ravens. This was classed among the nuclear birds. It is one of the least attractive of the birds of the air, yet the Lord feedeth it. He giveth to the beast his food, and the young ravens which cry. Psal. cxlvi. 9.

3. No amount of anxious thought will enable a man to do anything more than God, in his providence, has ordered. "Which of you, by taking thought, can add one cubit to his stature," v. 25. Very likely this reason was a current proverb. Yet if a man cannot do the least, how does he expect to be able to do the greater. As in our stature so in our state, we should take it as it is.

4. Look at the lillies, v. 27. 28. They toil not. They do not fret and worry. They occupy the place that the Lord appoints. Yet they grow covered with glory.

5. After food and raiment the nations of the world look, v. 30. They have no All-sufficient God as their Father to look unto.—They have no one to cast their burden upon. Hence they have to carry their burden themselves. Their bread and butter controls their conduct. When a Christian is anxious about worldly things, he indicates that he is of the earth earthly.

6. The Christian's Father knoweth that we have need of these things. He is the Father that maintains you, who educates you, and who designs an inheritance for you, and therefore will take care that you want for no good thing.

II. But seek first the Kingdom of God, and His righteousness, and all these things shall be added, or in other words:

1. Seek to be good. We cannot be good unless we have the robe of the Redeemer's righteousness to cover us, and the sanctifying influence of the Holy Spirit within us.

2. When we are made good, then we can and ought to do good. We ought to seek the interests of the Kingdom of God in every way possible.

3. If God gives us his Son to save us, and the Holy Spirit to cleanse us from our sin, surely He will not withhold from us anything of smaller value, necessary for the sustenance of life.

July, 6th 1862.

THE BIRTH AND YOUTH OF MOSES.

Exod. I. 25.

Amram was the father of Moses, and Jochabed the name of his mother. His only sister was Miriam, who must have been about 10 years older. His only brother was Aaron who was three years older. The birth of Moses must have happened after the edict of Pharaoh had been commanded, Chap. i. 22. His mother saw that he was a *goodly child*. Exod. ii. 2. This goodness is referred to in Acts vii. 23 where he was said to have been "exceeding fair," and in Heb. xi. 23, where he is said to have been a "proper child." This implied some indication of future greatness. *She hid him three months*. This was done by faith. They believed that God would protect them and deliver their babe, and they were not disappointed. When *she could no longer hide him*, probably owing to some periodical visitation of every house, relative to the faithful performance of the edict, the mother's care was seen in the preparation of the little ark, and the placing of the little sister to watch what might happen.

See what a mother's faith and love will do, she will risk her life for her child.

"Man's extremity is God's opportunity."—Just at the time when the faith of these parents was tried to the utmost, God caused the daughter of Pharaoh to come down to wash. Washing in the Nile as a sacred river was a religious rite, and it is more than likely that for that purpose she visited it. God ordered it that the "*babe wept*," and a chord of compassion was touched in her breast.—Doubtless she knew of her father's law, but determined to save the child. Had any other person found it they would scarcely have dared to preserve the child. But God had a purpose for saving the child, and he easily found the way. What joy must have come