

tion, and an exhortation to a most important duty for us all.

Rich and poor, and those whose safer, happier lot it is to be neither rich nor poor,—we are all prone to be high-minded, proud and self-willed toward fellow-men, unyielding before our rightful King and God.

We are all too ready to place a value on uncertain riches, utterly disproportionate to their real worth, and to trust that they will, or that if ours, they would procure for us all good and pleasant things, and make our life a very enjoyment. And we are all too commonly, too frequently forgetting God that made us, and lightly esteeming the Rock of Salvation, not trusting in “the living God, who giveth us richly all things to enjoy.”

Let us all be persuaded to take God’s counsel for our good. Let us set the work and path of duty plainly before our own minds, and trusting in Him who hath bidden us “Come,” and “Follow” Him, let us do good in the place where God hath set us, as it is in the power of our hand to do it. Let us be rich in “good works,” as we all may be, though the riches generally prized may be to most an unattainable acquisition. Let us be sociable, considerate, friendly, and frank with one another; “willing to communicate” whatever we have of benefit, to whomsoever our benefactions may be of any avail; “willing to communicate” courtesy as well as charity, pleasant looks and kindly greeting, as well as ministrations of mercy and donations to the distressed and desolate. So let us all be “laying up in store a good foundation for the time to come, &c.”

Apart from all considerations of a higher nature, to lay up in store for the time to come, is simply a commendable and needful duty—known and approved as such by men in all ages; it is, in fact, the adaptation of a common proverb or maxim bearing upon the forethought to be exercised, and the beforehand provision to be made for the prudent and successful management of any business whatever. The farmer must lay up in store in the productive summer for the consumption and waste of non-productive winter, and for the outlay of material requisite to set the remunerative work of another summer in operation again.

The merchant must bring to his business, intelligent knowledge of the market he means to supply, and lay up in store the goods demanded for the place, making timely preparations for the different season’s sales, and for meeting his payments as they fall due. And the householder, in providing for the multifarious wants of a family, must think and calculate, measuring income and outlay, laying up in store for foreseen requirements, and making such preparation and provision as means afford, for the accidental occurrences that will happen, and the possibility of a future that may be to the present circumstances of that family what winter is to summer in the experience of the farmer.

Looking at the duty, or maxim which sets it forth, even in this its lower, more worldly aspect, it is right and proper, even a sacred duty; “If any provide not for his own * * he hath denied the faith, &c.” If our world is not to be one wide field of wretchedness, of fraud, oppression, and suffering, and death. If life to mankind is to be possible at all; prudent care and patient industry, thoughtful management, and seasonable application to labor; prevision and provision; thrift and far-sightedness must all be employed. “I would have you without carefulness,” says the Apostle, and in other places he shows how this happy state may be attained; “My God shall supply all you need;” and, “Let all things be done decently and in order.” “Be diligent in business, fervent in spirit, serving the Lord.” Thus diligence, orderliness, right-doing and good management, with God’s blessing, will enable us to dispense with “carefulness;”—will banish anxieties and fears, which reckless mismanagement or simpering affectation of leaning on providence in lazy shiftlessness, will surely entail.

Nor does the inculcation of the duty in its lower, more earthly range, militate against the superior claims which God, and the world to come have upon our regard. There is in the highest and best sense, but one thing needful, “the good part which shall not be taken away;” that is the favor of God made ours by the grace and truth of the Lord Jesus, bea-