

DON'T WORRY!

BY THE REV. G. H. C. MACGREGOR, M.A.

"Be careful for nothing."—Phil. iv. 6.

"Be careful." Now, that means, in homely English: Don't worry about anything. One feels inclined to ask if this verse is really in the Bible. For, judging by the conduct of Christians generally, one would come to the conclusion that they had never seen it, or, at least, that they had made up their minds to ignore it. What is there more common in the world than fretting, anxiety, worry? Why, half our trouble arise from this cause. We so often run to meet our troubles. We meet them more than half-way. We give ourselves more pain about the "maybes" than we would suffer if these "maybes" actually happened. Take us as we sit here, and see how many worries there are represented. There are some here to-night who are worried about work. They are either out of work or likely to be out of work; and they hardly know how provision is to be made for to-morrow's needs. Their worry is a worry about daily bread, and a sore and terrible one it is. Then there are others here who snatched an hour for worship from domestic cares and duties, and yet domestic trouble and worry follow them into the house of God. The mothers worrying about their children. Mistresses worrying about their servants. Servants worrying about their mistresses. Then there are business men who carry their worries with them into the house of God; and when they should be waiting on God their minds are occupied with their last business transaction. And yet all the time it stands written: "Be careful for nothing"—don't worry about anything.

The fact is, if we would only believe it, worry is a sin. We don't like to call it so to ourselves. We say it is natural, and we can't help it. But I say it is a sin. Why? Because the root of it is distrust in God. Were our faith perfect, worry would be impossible. Why is it, mothers, that your infant sleeps so peacefully on your bosom? Why is it that no fear or trouble can reach its little heart? Because its trust in you is perfect. Worry is caused by lurking unbelief, and unbelief is always sin. Take the most natural of worries, the most excusable, I think; a worry that many of us here know nothing of, but a worry that is an actual pain to thousands and tens of thousands round about us—the worry about daily food. Even that arises from unbelief in the heavenly Father's willingness to provide for His children. And if this is sinful, how much more our worry about our trifling sorrows. Do you remember what our God said about that? Our Saviour told men they were not to worry about food. Speaking to men who oftentimes were hungry, and did not know where the next meal was to come from, He said, "Behold the fowls of the air! They sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" Our Saviour traces all this unrest and distress, then, to unbelief—the want of perfect trust in our heavenly Father—and that He may take this distrust away, that He may shame us out of it, He says, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask Him." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Wherefore, O wearied, O worried one! cast thy burden on the Lord and He will sustain thee. It is Thy will that I should cast my every care on Thee. The irksome task, each new perplexity; cast all your care upon Him, for He careth—He careth for you. O mother, anxious about your children—don't worry! O father! O mother! anxious about the conversion of your children—don't worry! O man of business—don't worry! Commit thy way unto the Lord. Trust always in Him, and He shall bring it to pass. O minister—don't worry! The Spirit of the living God will take of the things of Christ and show them unto thee, that thou mayst show them to thy people.

But you will notice the Apostle goes on to give us positive advice. Like all wise preachers and teachers, he is not content with telling us what not to do; he wishes also to tell us what we ought to do. "In everything," he says, "by prayer and supplication with thanksgiving let your requests be made known unto God." Now, in this positive part of the exhortation, you will find three words to which you must give your best attention. The first word we have to do with is the word "everything."

The secret of peace lies there. And it is because you have not got this word that some of you are so distressed.

The secret of peace lies in bringing everything to God. The reason that our religion is to many of us here of so little good is that we are keeping back part of our life from our God. We come to Him with some part, but we keep back some part. We fear to give ourselves absolutely and utterly over to God's hands. Our consecration is not absolute, is not complete. It doesn't take in our whole life. Many a woman will kneel down and ask God's blessing before coming to church or to the prayer meeting, who never thinks of asking God's blessing as she sets to work to dust a room in her home. Many a man will pray to God to help him in Sabbath-school work, who never thinks of asking God to help him in his office work. Many a business man is earnest enough in asking God for blessing on his religious life, who would shrink from laying open his ledger to the eye of God. So long as we keep God out of our life, God's peace is kept out of our life. Everything must be brought to Him. The Christian has no right to have even the smallest corner of his life hidden from the Father. If there is anything in your life that you can't take to God it is time you were done with it. If you can't take your business to God, it is time that you and your business were parting company. If you can't take your amusements to God, there is something utterly wrong in them.

Then the next words are "prayer and supplication." Prayer is the channel of communication between God and our souls. One of the best definitions of prayer you will find in the Word of God is that which is given here—the making of our requests known unto God. Now, it is obvious that this prayer must be in faith. Faithless prayer has no wings and cannot rise, cannot soar up to heaven. To believe in prayer means that we believe that prayer moves the hand that moves the universe; that the great God who wields the stars in their courses and keeps them in their orbits listens to the humblest request of His individual children, and is concerned about His children individually. "Like as a father pitieth his children, so the Lord pities them that fear Him." He counts the number of the stars, but He comes also to bind up the broken-hearted, and He has said, "Ask, and it shall be given."

THE TONGUE.

BY WILLIAM H. BANCROFT.

Shut in behind crimson and ivory doors, and occupying a room in the upper story of the human frame, is one of the most wonderful organs in the anatomical structure of man—the tongue. With its papillae, and mucus glands, and arteries, and muscles, and nerves, both of taste and motion, it is an official that performs an important part in the chemistry of the digestion of food. At one time it is a sentinel that prevents the stomach from being surprised with what is nauseous or harmful; at another it is an assistant in the matter of preparing articles of diet for the gastric fluids in the laboratory which lies below it.

But in this particular the tongue of man does not differ from that of the lower animals. God, however, in the endowment of man with superior faculties, has furnished this organ with a higher function. He has made it a helper in the expulsion of speech. Combined with the lips and the teeth and the larynx, this member of the body affords valuable aid in the expression of thought. Without it there could be no distinct articulation of words, and oratory and song and conversation would lose their grace and charm. So essential is its employment in this regard that, in common parlance, or in rhetoric by the use of a metonymy, it is often described as the instrument of speech itself.

What good things the tongue has accomplished in the world! Through its vibration have men been able to communicate with each other, and tell forth the ideas which have been born within their brains. By its movements, from the earliest times down to the present day, men have built cities, and furthered the arts and sciences, and quickened agriculture, and advanced commerce, and spread learning. From it have issued tones of love, binding the sexes together in ties of holy wedlock, and uniting families in peaceful and affectionate interest. With it kings and queens have kindly governed their subjects, statesmen have uttered their policies for the weal of commonwealths, vocalists have let loose their melody, poets have chanted their verses, and orators, in legislative halls, have thundered