

THE STUDY-SCHOOL. INTERNATIONAL BIBLE LESSONS, 1887. THIRD QUARTER.

BY REV. E. BOYKIN, D.D., Editor of Kind Words.

Monday, September 4. TRUST IN OUR HEAVENLY FATHER.

Motto Text.—Casting all your care upon the Lord: for he careth for you. 1 Peter 5:7.

TRM.—A. D. 29, summer. PLACE.—The foot of Beattitudes, or the Horns of Hattin, seven miles south-west of Capernaum.

INTRODUCTION.

Let us remember that it is the divine Savior, whose word is supreme, that is speaking. He bids us not to lay up treasure on earth, but in heaven: "For," says he, "where your treasure is, there your heart will be also." He means that if we make worldly possessions our choice we shall love them most, and give all our time and labor to what will perish...

"If I had plenty of money," said a little child, "I would buy anything I please—nice food, nice clothes, and nice shoes." "Yes," said his mother, "and I suppose you think you would then be able to take care of yourself, and do without father and mother's care?"

The little boy thought that money could do everything; he forgot that unless he could take care of the money, the money he could take care of, the money he could be of much use in carrying care of him. No; he could not do without his father's and mother's care. Who can best take care of us? Riches do not always with us (Prov. 23:5, 6). Yes; thieves can steal our money; and they can rob us of God. They think about us, but they do not love us and serve God; he will take care of you. What, then, should be our first and chief aim? To seek the kingdom of God; endeavor to be a sincere Christian.

OUTLINE. I. THE MASTER TO BE SERVED, 24; II. THE FATHER TO BE TRUSTED, 25-32; III. THE KINGDOM TO BE PURSUED, 33, 34.

I. THE MASTER TO BE SERVED.—Jesus is arguing that we should seek a secret heavenly, invisible treasure—our true transcending the treasures of earth, and his argument shows us that we can not gain and enjoy the good of both heaven and earth—two opposing worlds—at the same time, and, therefore, we must make a choice; for (vs. 24), "No man can serve two masters;—he cannot be in subjection to and be wholly devoted to two different and opposing masters; for they will demand service in different times and in opposite ways, and to obey one is to disobey the other. Therefore, we cannot, at the same time, be wholly and supremely devoted to worldlyness and riches at the same time, as the two services are diametrically opposite to each other, and as the one who professes worldlyness and wealth as though it were a god, to be served under the name of mammon, from which letter pronunciation, help, and comfort may be derived, and which can sustain them (vs. 18) by its providence and grace. But we can not have two great objects in life; that is, we cannot serve two different masters, for we shall "hold our peace," become attached and faithful to one, or "despise"—neglect and fail to obey—the other. As said above, to obey one is to disobey the other. We ought to obey God.

II. THE FATHER TO BE TRUSTED, 25-32.—Who, then, characterizes, especially of the world, and of those who "serve mammon"? "Thought," or anxiety about this world and its affairs, of course; The joys, comforts, and pleasures of the family and riches of this world—being their chief aim and endeavor, they give all their time, thoughts, and care to obtaining these. Now, Jesus says, "Therefore, you who love the world, shall not be able to care, or be anxious or distracted in regard to the things your body needs. Hope or trust in God, should, and does not, anxiety out of the Christian's heart, for God's care, on which the Christian may rely, is not such anxiety superfluous. Therefore," says Christ, "take no thought for your life;—it is not over-anxious and worried as your means of living." Thought, or anxiety, is the English for "worry." The New Testament employs here, "Life" depends on eating and drinking—on what we eat and drink. Now, Jesus says, if God has given us a Christian's heart, he will provide the necessary food to preserve it. And so with "mammon." As God has given the "body" to his people, he will

provide payment for the body. It should be observed that the very word, "anxiety,"—worry, and distracting thought—indicates that reasonable attention and exertion may be devoted to obtaining necessaries for the "life" and "body." Christ's idea is, that those who seek heavenly treasures, and desire them to be provided for, should trust in their heavenly Father, and they should trust in him. He will take care of them; and, therefore, they may attend to the duties of life, discharging "anxiety" from their minds. This is not a gospel of inaction. Anxiety is superfluous to one who trusts in God, for he, who has given Christians "life" and a "body," will provide the lesser blessings, viz: what will be necessary to preserve the life and clothe the body. Therefore, it is foolish to bestow upon the perishing body the "thought"—or anxiety—the care and consideration—which the soul only deserves.

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As I am not yet contained. Will someone a meeting at Richmond Monday night next. Dearsville, Ky., Aug. 25. J. T. TAYLOR.

Fairfax.—Held a 15 day meeting with this church, beginning second Sunday in July. Sabbath's Good, solid revival, 500 additional. Most of the preaching done by Rev. J. W. Walcott, which was done to the entire satisfaction of pastor and people. Bro. W. enclosed himself very much to us all.

RENEW GAMES, Bullitt Co., Ky.—Closed a meeting of 10 days with this church last Friday. Baptized, making 16 this spring and six during my pastoral care of this body. Rev. John L. Gann, of Fairbairn, Ky., was with me and did good service for the Master, rendering himself very much to the people and church.

At Rutledge Look this association year I have baptised 20 at South Grove St., making 88 at these two mission churches. Opposite baptizing way and the membership growing very fast. Rev. J. W. Walcott, of this association, was with me and did good service for the Master, rendering himself very much to the people and church.

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