

a nautical figure, in which the uneasy tossing of a ship outside the harbor is used to represent the disquiet of a mind which, not being stayed on God, apprehends future calamity.

30. Nations of the world. This phrase is contrasted to such a one as "the people of God," "the little flock" of verse 32, and the emphatic "ye" of verse 29. The people of the world have no such enterprise on hand as have the twelve. **Your Father knoweth.** If he knows their needs his fatherly love will prompt him to supply them. If these disciples are set apart to establish the kingdom of God, it cannot be that their temporal wants will be passed unheeded by the heavenly Father. "Your" is somewhat emphatic in the Greek.

31. Seek ye his kingdom. Seek to establish truth in your own hearts and in the hearts of others. Make it your *que* business to do what you may to make the world what God would have it. **These things.** Food and raiment.

32. Fear not. In your aim to make the establishment of God's kingdom the one work of your life. **Little flock.** In Greek, "thou little flock." They are called a flock to suggest to them their unity and their dependence upon another for guidance. Numbers who are called "little" in contrast to the vast numbers who as yet have no sympathy with them in their adherence to Jesus. **To give you the kingdom.** That little company will yet fill the world with the knowledge of the truth as it is in Jesus.

33. Sell that ye have. There stood yet in the crowd before them a man who had no interest in Jesus except as he might help him obtain property. Ver. 13. It would be fatal to their work as disciples to have any interest in accumulating property. It is better now that Christ's ministers should be unencumbered with worldly goods, and be able to say with Paul, "I have coveted no man's silver and gold," and "I seek not yours, but you." The writer knows ministers, in both home and foreign mission fields, who, by cheerfully obeying this injunction, add greatly to their power as disciples of Jesus. **Treasure in the heavens.** The accumulated energy which hoarded money represents is turned into currents of beneficent influence far and wide, instead of being made the means of temptation and debauchery to thieves, or being kept idle and stagnant.

34. There will your heart be. He who has transferred all his interests to God, and seeks only the establishment of his kingdom, will find his thought and delight centering in the things of God. When Satan is defeated and God's kingdom advanced on earth, he will have the same joy that Jesus had. Chap. 10. 17. Having his interests identified with God and heaven, death cannot convict him of folly as it did the rich man (ver. 20), but will only show him how rich he has become toward God. Ver. 21.

The Lesson Council.

Question 12. How far should we take no thought for our life?

"Be not anxious for the life," the Revised Version well has it. Prayer, the believer's privilege, is the cure of care. Our Lord teaches that life finds its true unity and harmony in the pursuit of the kingdom of God and his righteousness. Men have but to make the things of the divine will their first concern, and they will find that, so far from being imprudent or improvident, they shall know in proper order and proportion what temporal interests to care for, and how. The course of the world is the converse of this.—*Rev. R. W. Copland.*

Not so far as to neglect making provision for our daily

wants, as God gives us opportunity, as such a course is forbidden in 1 Thess. 4. 11, 12; 2 Thess. 3. 10-12. But we are told (1) to make the "kingdom of God," not our own temporal needs, our first and chief concern; and (2) not to let the mind and heart become burdened with the latter, since our Father has promised all necessary supply. To disobey these commands is to fall (1) in loyalty and (2) in trust. The Revised Version of Luke 12. 22, "Be not anxious," gives us the right interpretation of the passage.—*Sarah G. Stock.*

"Be not anxious for your life" (Rev. Ver.), says the Saviour to his disciples, and through them to us. It is worry, not work, that kills. Friction destroys faster than labor. A few grains of sand in the socket of a machine grind it away more in a few hours than months of ordinary use. It is against this grinding care that we are warned. Every lover of God ought to be faithful in planning and executing for the improvement of the material as well as the spiritual conditions about him. But in all his planning and working his anxiety should be kept under and his faith in God in the ascendancy.—*Professor James C. Murray.*

This does not mean we should be reckless in exposing ourselves to danger, nor careless of life's comforts. No, where does the Bible inculcate laziness and prodigality, but industry and frugality. The ant and bee are given as our patterns of industry and forethought. The very fowls of heaven to which the Master pointed are models of early rising and industrious pursuits—up before daylight in search of insects, fish, and frogs, and on the go all day long. They even look months ahead as to their homes, comforts, and provisions, as shown by their migrations for hundreds of miles. But when, like the fowls, we have done our part, we should not worry, but trust God perfectly.—*Rev. Vaughan S. Collins, A.M.*

The word "thought" formerly meant "anxiety," which is what is here forbidden. Wise forethought, as well as honest industry and prudent frugality, is everywhere enjoined in Scripture. To expect God to provide for us while neglecting the means he has ordained for that provision is to tempt him, not to trust him. To doubt that he will so provide, when we have done our part, is to question his faithfulness and distrust his veracity. It is the "doubtful mind," the fearful foreboding, the anxious care, which are peace-destroying and God-dishonoring.—*J. C. Jackson, D.D.*

Lesson Word-Picture.

It does him good, early in the morning, to walk out in the fields. He came home last night from his work very much depressed. His employer had threatened to turn him off. To stay would be to sell his conscience. The price of his bread would be the principles on which the kingdom of God is established. He can pay no such price for food. He feels decided in his mind. But his home, his little ones, food, clothing—he thinks of these with anxiety. He could not sleep in peace last night. Anxiety has cut short his slumber. It is a relief to go out into the fields where it is cool and still, where no fret or worry is visible. All is peaceful. He sees the cheerful sun looking over the hill-tops and wishing all the world a merry morning. The dew-drops acknowledge the coming of this king, and turn to royal stones.

The air is sweet and cool. Its touch is like that of a soothing hand on the brow.

And there are the happy birds, a flock of them. Have they any business-anxiety, any family-interests that can be imperiled? Where will they get their break-

fast? Why, then, up here and there of a wide tale. They certainly not go out to any barn from is what they with a large, peck and pecking on their feet this quiet air watching them he is surprised

But he sees That patch their luster! petals! The

"Did Solomon look as beautiful

But who d Who ever saw weaving it? stalk, shaping Lilies never do to God, the maker.

But hark! mower into his work properly swung, ago standing row in the o that grass, the with the gra for his greater

The specta in the fields open country his heart, the cheering sun home?

Yes, and h God's kingdom shall be no obey God, tr palaces.

Pr

LESSON T

Recall the rich man's vests," "my to God. T were his ow

In this l about the th Have a pi Who made to sing an care. The feeds it. I will build th or build be heavenly Fe

Jesus say birds?"

We have God than th I Show a