

That does not mean that we shall not make money or compete with our fellows, but it does mean that we shall not desire to be rich above everything else and we shall compete not in order that we may put our fellow out of business, but in order that we may excel him in service. Gold for God and competition in service is the law of the kingdom.

V. 25. *Be not over anxious.* We should be prudent and set our house in order for the future. In these days of safe insurance it is possible to make provision against the accidents of the future, but having done our best to be provident let us not worry. Let us rest in the thought of a friendly power at the heart of all things. Let us leave the inexplicable and the impossible and the fortunes of the future with God. A poor woman once came to one of the Sultans of Arabia with a complaint that she had been robbed and asking for compensation. "How did it happen?" he asked. "While I slept the goods were taken," she replied. "But why do you sleep?" "Because," she said, "I thought you were awake." So pleased was the Sultan with the implied trustfulness, that he immediately compensated the loss. So let us trust in God as if we really believed "that he that keepeth Israel shall neither slumber nor sleep."

V. 26. *Worry is unnecessary* if we do our best. The good Lord who provided for our entrance into this world by meeting our utter helplessness with a mother's never-

failing love, will surely not fail us nor forsake us in any other crisis of our existence. "Is not the life more than meat?" He who gave life will surely do his part to sustain it.

V. 27. *Worry is perfectly futile, and wasteful.* Hard work by the help of God may do much for us, but worry accomplishes nothing. Indeed it is a most serious leak of vital force. The old farmer who bought an alarm clock in order that he might get up at three o'clock in the morning for a very important appointment and then never shut an eye all night for fear that he should not hear the warning, had not much faith in his purchase and paid for that want of faith by lessened energy.

Matt. 6 : 33. *Golden Text.* "Seek ye first his kingdom, and his righteousness ; and all these things shall be added unto you." An American periodical, lately called attention to a striking couplet from John Drinkwater, the British poet, who so successfully dramatized the Life of Lincoln.

"We have the challenge of the mighty line
God grant us grace to give the countersign."
What mighty line? Moses, Elijah, Paul, Luther and all the other great servants of God and the human race. What countersign? No boastful word, but only this, "I am among you as he that serveth." Too many, if they would be entirely honest, would be obliged to say, "I am among you as one who scrambleth for place and power and possession." Less scramble and more service is the law of the kingdom.

FOR TEACHERS IN THE ADULT DEPARTMENT

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Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

Let the teacher begin by emphasizing the remarkable fact that the principles of Jesus, first taught so long ago and in the midst of conditions so different from those of modern society, are as applicable to our life to-day as ever they were.

1. *Earthly and heavenly treasure*, vs. 19-21. Remind the class that wealth in Eastern lands is largely stored and hoarded, and so especially subject to the attacks of moth and rust. But is it not true even to-day that riches are uncertain? Seek to get from the

class opinions as to what Jesus meant by laying up treasure in heaven. Has he already given examples of his meaning in vs. 4, 6, 8? Point out that the principle which Jesus lays down here can be made to apply to any faculty or opportunity which God has entrusted to us. Emphasize the truth of the saying of Jesus in v. 21. What bearing has it upon the money we give to missionary and benevolent objects?

2. *The single aim*, vs. 22-24. Help the class to see the meaning of the figure which