

CASTORIA

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of *Chas. H. Fletcher* and has been made under his personal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children—Experience against Experiment.

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Bears the Signature of

Chas. H. Fletcher

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Salem, Oregon

SUBJECT FOR SUNDAY SCHOOL

WORLDLINESS AND TRUST

Matthew 6: 19-34.

This lesson follows logically the precepts of the preceding lessons on the "Sermon on the Mount." We should never be content with any aim short of true Christian perfection. Our goal, aim and ideal to become perfect as our Heavenly Father should be our real business in life. This requires absolute sincerity in life and purpose and complete consecration to do God's will. In the midst of all the anxieties of life we need to see our way clearly to the right way of living and then, with simple and full faith in God, strive with all our might to follow that way. In this lesson we could make the subject "In Search of the True Riches." A careful study of the scriptures will give much light upon the true way.

Inductive Study of the Lesson

The following scriptures will afford a helpful study of the two kinds of riches and their results. (I), the True Riches. From the scriptures make a list of the various kinds of riches that are desirable and show in what respects: James 2: 5; I Timothy, 6: 18-19; II Corinthians, 8: 2; I Corinthians, 2: 9; Hebrews, 11: 26; Proverbs, 10: 4-22. Study also the case of Abram, Isaac, Joseph, etc., II Timothy, 4: 7 and 8, and II Corinthians, (II), False Riches: The early chapters of Ecclesiastes, also 11-9; I Timothy, 6: 17; Matthew 13: 22; Proverbs, 23: 4; Haggai, 1: 6; parable of rich man in Luke 16, also I John, 2: 15-17. (III), The Promise: Psalms, 37: 3-7 and 91: 11; Proverbs, 3: 5, 6; Isaiah, 26: 3, 4 and 41: 10-14.

Two Great Ideals of Riches

There are two great ideals or kinds of riches placed before us. On the one hand we have the heavenly treasures, spiritual life, pure noble character and usefulness for God and man. These treasures give us joy and peace and genuine satisfaction in this world and, what is more, they are eternal. On the other hand we have earthly treasures which include worldly possessions, honors, pleasures, luxuries, which, by themselves, bring no peace, are not conducive to the highest joy and fade away with time. They are perishable.

Two facts are important to note. First, the heart goes with the treasure. The heart means the soul—the love of the man. "Where your treasure is, there will your heart be also." This is so self-evident a truth that comment is unnecessary. Second, because of the seeming likeness in many respects between the true and false way—"There is a way that seemeth right unto man but the ends thereof are the ways of death."—Proverbs 14: 12—it is very essential that we get a clear vision of these treasures. With the one, the heavenly, God is all in all to men. The kingdom of God is first. With the other, earthly treasures, Mammon is made God and the kingdom of heaven is forgotten. In the search for true riches, we must choose from these two great kinds of treasures. The choice must be made and destiny goes with the choice.

But some one asks, "How can we live in this world without giving our time and strength to gaining the things of the world?" The answer is, God wants us to have the best things of both worlds but we cannot have the best things of this world unless we seek them in God's way. We must put first things first. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." It behooves us then to cease worrying about this earthly life. Life is more than food, therefore seek Life first. Besides, why fail to trust—as we work, of course—for food. God cares for the birds and beasts; will he forget us? Does it pay to be anxious because so much of your life is beyond your power to influence or change? God does not hold you responsible for that which you can not help, and your extremity is His opportunity. Trust Him and cease fretting. If He decks the lily with such beautiful garments, why not trust Him for clothing while you work and do your best? Worldly men are anxious about this life but note the effect—cold and indifferent, spiritually,

Silence!

The instinct of modesty natural to every woman is often a great hindrance to the cure of womanly diseases. Women shrink from the personal questions of the local physician which seem indelicate. The thought of examination is abhorrent to them, and so they endure in silence a condition of disease which surely progresses from bad to worse.

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