

not to be sought after all for their own sake, but only as they come in the seeking of God's kingdom. *The kingdom of God.* Seeking this kingdom just means seeking to be ruled by God. *His righteousness*; a life that is right with God. *Added unto you.* The supply of all our material needs will come as God's gift.

V. 34. *No thought for the morrow.* Each passing day proves that the previous anxiety about it was unnecessary, for, with God's help, we have got through it. *The morrow shall take thought.* The morrow will bring its own "evil," that is, anxiety or distress. *Sufficient unto the day*: sufficient, but not excessive. Each day's evil is enough by itself; it is not to be doubled by adding to-morrow's.

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

"THIEVES BREAK THROUGH" (v. 19)—
Houses the world over are built of the materials which men find at hand. Our

grandparents hewed out homes for themselves in the woods and built log houses. To-day there are parts of the country where almost every house is of stone, because stone is so plentiful. It is usually a different countryside that has its houses of brick and you can tell the color of the local clay by noting the red or white brick houses.

The Hebrews used clay and stone, clay mostly in the open plains and among the poor, stone mostly in the mountains and among the rich. The clay was not burnt with fire and so was far from durable. The houses of the poorer people were low and frail. Job speaks of weak "houses of clay" (Job 4: 19); he speaks also of those who dig or break into houses, Job 24: 16. It was very easy to break through the crumbling sun-dried bricks of a wall. Jesus knows how easily thieves break through. He knows also of a house so flimsy that it could be beaten down by a storm and flood, Matt. 7: 27. Such houses need continual renovation and rebuilding.

THE LESSON APPLIED

By Rev. F. H. McIntosh, M.A., Lindsay, Ont.

V. 19. *Beware of covetousness.* This verse does not mean that, like St. Francis of Assisi, we shall take the vow of poverty. We must be diligent in business, fervent in spirit, serving the Lord, but we must not allow the accumulation of wealth to be the supreme pursuit of life. Covetousness is a root of other evils. It begets parsimony towards oneself and one's own, andiggardliness towards every good and generous cause. Covetousness is the great tap-root of war. If the world could be cleansed of its covetousness there would be little need of a League of Nations for peace.

V. 20. *Cultivate the spiritual temper.* Lay up for yourselves and within yourselves the true riches of truth and righteousness and love. We may have riches, but it is still better to be able to say with Emerson, "I am rich," or with St. Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Let us not be like the man with the muck rake who bent

over sticks and straws which he industriously gathered and refused to look up to the glittering cirelet held over his head by the shining one. Let us look up and lay up treasures in heaven.

Vs. 22, 23. *Covetousness is bad for our insight.* Says a certain writer, "I recently met a millionaire member of a New York club who is known from one end of the country to the other. Said he, 'I consider my life a failure.' 'Every one considers your life an astounding success,' I replied. But the millionaire complained that he had been giving his time and life so exclusively to business as to lose interest in the better things of life. He could not read with zest, nor take any interest in art or travel, although he had taken his family nearly all over the world. This millionaire had ceased to appreciate. He had lost insight so far as the idealistic aspect of life is concerned."

V. 24. *God or gold, which?* We cannot give first place to both. God will have no rival.