

even in his utmost glory." (The Land and the Book, vol. III. page 456.)

Canon Tristram claims the honor for the beautiful *anemone coronata*. "If in the wondrous richness of bloom which characterizes the Land of Israel in spring, any one plant can claim pre-eminence, it is the anemone, the most natural flower for our Lord to pluck and seize upon as an illustration, whether walking in the fields or sitting on the hill-side. (Nat. Hist of the Bible.)

The emphasis is on "grow," not "how," the fact of growth, not the manner of it—"with what grace and beauty they grow up" (Meyer.) The flowers simply yield themselves to the quickening influences of the sun and soil, air and rain. God does everything for them.

29.—Solomon represented to the Jewish mind the utmost splendor of oriental royalty. In two respects our Saviour's words are true. (1) His glory was external, glory put on, that of the flower is its own, developed from within. (2) The beauty of the most perfect fabric is imperfect, and shows itself rough and coarse under the microscope, while the beauty of the flower has no imperfection, but, on the contrary, discloses under the microscope glories unseen by the naked eye (Abbott.) "As the beauty of the flower is unfolded by the Divine Creator-Spirit from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within by the same Almighty Spirit. (1 Pet. 3: 3, 4.)" (Alford.)

"Was not arrayed" is better rendered "arrayed not himself." The contrast is between what God can and will do for us if we trust Him, and the best that we can do for ourselves under the most favorable circumstances. The notion of splendor connected with the word "arrayed" does not belong to the Greek word here, it is simply "put on," "clothed," or "wrapped around." Wycliffe translated it "was covered." The negative is emphatic, "not even Solomon was clothed like one of these."

30.—The R. V. "doth so clothe" brings out the idea of God's ever present and continuous action. The word for "clothe" is synonymous with that translated "arrayed" in the preceding verse. The term "grass" is

used to depreciate the dignity of the flowers. They belong to the common herbage, ephemeral in its beauty, and worthless as regards its use. The "oven" was a portable earthen vessel wider at the bottom than at the top, in which bread was baked by placing hot embers around it. It produced a more equal heat than the regular oven. Sometimes the fuel was placed inside the oven and the dough baked by being spread on its surface. Owing to the scarcity of wood, grass, twigs, straw, etc., are still used for fuel in the East.

31.—Luke adds "neither be ye of doubtful mind" (12: 29,) literally, "do not toss about like boats in the offing" (Farrar), a vivid picture of one so perplexed that he does not know which way to turn.

32.—The verb "seek" is compound and intensive, "seek eagerly," with an unhealthy feverishness. Worldliness of mind is the essential characteristic of heathenism, and of godless men in christian lands. Those who know that they have a Father in Heaven should no more worry about the future than our children do. If a father knows his children's wants and is able to supply them, they may rest assured that his love will not permit them to suffer.

33.—"Seek" is here the simple verb, and denotes a calm and steadfast purpose in searching. "First," not in order of time, as if we might "begin with prayer days of avarice and worldly anxiety," but first in order of importance, "above everything else." Lay the stress of your efforts upon this. To seek our Father's Kingdom is to enter into it by faith in Christ, and work for its prevalence over the kingdom of evil.

To seek our Father's righteousness, is to strive after the moral purity which should distinguish His children, conformity to the example of Christ the righteous One. (Eph. 5: 1, R. V.) If we make this our governing aim in everything, nothing that is essential to our earthly comfort or happiness will be withheld from us (Luke 18: 29, 34.)

34.—Do not borrow trouble. The present has enough of its own, and that which we dread may never happen. "The worst misfortunes are those which never arrive." We are in God's good hands and "as our days so shall our strength be" (Deut. 33: 25.)