

The word for "the other" implies a distinction in quality, rather than number, as in Acts 2: 4, "other tongues."

"Mamon" should be spelled with one m. It is a Syriac word meaning "riches," and stands for things earthly in general, especially "covetousness which is idolatry" (Col. 3: 5.) The acquiring of wealth is not condemned, provided we gain it honestly and use it for God's glory, but only the "serving" of it, making ourselves its bond-slaves.

25.—"Be not anxious for your life" is a translation of "take no thought for your life" into modern English. See similar instances in the R. V. (Phil. 4: 6; 1 Peter 5: 7.) But the idea of "anxiety" is not emphasized. Any solicitude in regard to the future, whether great or small, which implies distrust of Him who gives us our "daily bread," is sinful. Careful forethought is always commended in Scripture, (1 Tim. 5: 8; 2 Thess. 3: 10) but it must be combined with confidence in God's loving care. Faithless worry is dishonoring to our heavenly Father.

The word for "life" is usually translated "soul," but it here signifies merely the vital principal animating the body, without any reference to its spiritual nature and immortality, as is the case in ch. 10: 28, 39. The argument is "if God has given you life, can you not trust him to give what is necessary for its sustenance and comfort." The greater gift carries with it the assurance of the lesser ones. Compare a similar argument in Rom. 8: 32, but on a higher subject.

Notice that the R. V. here uses "food" instead of "meat," and inserts the article "the" defining the "meat" and "raiment" to be that necessary for "the life," not food and clothing in general. This is clearer and a more accurate translation.

26.—"Behold" is a very emphatic word, "look in the face," "regard attentively." The "fowls of the air" or "the birds of the heaven" (R. V.) and those that fly in the air in "wild and uncaring freedom," as if the last thing they thought of was the needs of tomorrow. Our Saviour's illustration is based upon this thought.

We know that birds are not idle, but shew marvellous forethought in providing for themselves and their little ones. But if God cares for them and supplies their wants, without the laborious operations of human industry, in a manner suited to their nature and habits. may

we not trust Him to care for the nobler creature—man. Will He feed his fowls and neglect his children? We are "better," of much more value," (R. V.) in virtue of our special relation to God, not because of any natural, moral, superiority to other creatures.

27.—"By taking thought" is better rendered in the R. V. "by being anxious," for here the careful thought of one oppressed with anxiety is suggested. The word translated "stature" generally means "age," (R. V. Margin.) (John 9: 21-23; Heb. 11: 11.) (The only exceptions in the New Testament are Luke 19: 3; Eph. 4: 13), therefore many prefer that meaning here because "age" is much nearer the immediate subject, preservation of life; is so much more frequently a subject of anxious care; and gives a much more suitable meaning to 'cubit' as denoting a most trifling addition" (Williams.) See Luke 12: 26.

Regarded as a measure of length, a cubit the distance from the elbow to the tip of the middle finger (18-21 inches) would be a very great addition to one's stature, but as standing metaphorically for a measure of time it signifies an indefinitely short period. Compare Ps. 39: 5; 2 Tim. 4: 7.

Anxiety may shorten life but certainly never lengthens it. Use well the time God gives and be ready to surrender life into his hand when he calls you to do so.

28.—The word for "consider" is stronger than that translated "behold," and meant "learn thoroughly," "sit down and contemplate," study the lessons of the flowers how they whisper to you of God. The word for "lily" does not mean the white lily only but lilies of any variety. It probably stands here for bright flowers generally.

Dr. Hall says, "In late winter the regions over which Jesus walked are clothed most gorgeously. Most conspicuous, perhaps, are the great blue and red flowers of the order *Ranunculaceae*, where the anemone and the ranunculus grow together. They are not small things like our buttercups, but great wide flowers two inches or more in diameter, carpeting the ground with patches as gorgeous as masses of our brilliant verbenas." (S. S. Times.)

Dr. Thomson thinks that a lily which he saw near *Huleh* is the flower here referred to. "That lily is large, and the inner petals meet above, forming a gorgeous canopy, such as cannot approach, and king never set under