

22 The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !

24 No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mam'mon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

26 Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

27 Which of you by taking thought can add one cubit unto his stature ?

THE LESSON PLAN

- I. The Heavenly Treasure, 19-21.
- II. The Single Eye, 22, 23.
- III. The Cure for Care, 24-34.

HOME DAILY BIBLE READINGS

M.—How to live, Matt. 6 : 19-34. T.—Golden rules, Matt. 7 : 1-11. W.—Leaving all, Mark 10 : 23-31. T.—God's care, Luke 12 : 22-32. F.—Humble prayer, Luke 18 : 9-14. S.—The manna of old, Ex. 16 : 4, 5, 14-18. S.—Life victorious, Rom. 12 : 9-21.

Primary Catechism—Ques. 121. *What becomes of our bodies when we die ?* A. When we die our bodies return to dust. Ques. 122. *What becomes of our souls when we die ?* A. The good go to heaven and the wicked go to hell.

Shorter Catechism—Ques. 105. *What do we pray for in the fifth petition ?* A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*) we

28 And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

29 And yet I say unto you, That even Sol'omon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?

31 Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ?

32 (For after all these things do the Gen'tiles seek :) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.

34 Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

pray. That God, for Christ's sake, would freely pardon all our sins ; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Lesson Hymns—Book of Praise : 4 (136), 98 (159), 105 (282), 278 (531), 575 (767), 196 (437). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Rom. 12 : 9-21. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

Lantern Slide—For Lesson, B. 285, "Consider the Lilies." (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

Time and Place—A.D. 28 ; the Horns of Hattin.

Connecting Links—To-day's lesson, like those for the last two Sundays, is taken from the Sermon on the Mount.

I. The Heavenly Treasure, 19-21.

V. 19. *Lay not up ; do not hoard.* Love of amassing wealth has been a marked characteristic of the Jews in all ages. *For yourselves ; with selfish disregard of others. Treasures upon earth.* Jesus does not forbid saving for a good purpose. What he condemns is making the getting of material wealth the end and aim of life. *Moth.* The Oriental loved to store up fine embroidered garments. These were liable to be moth-eaten. *Rust ;* literally "an eating away," referring to the whole class of agents which

consume valuables. The practice was common, for safe keeping, to bury money in the ground (see ch. 25 : 18), where it would be specially liable to rust. *Break through ;* dig through the mud walls of an Eastern house.

Vs. 20, 21. *But . . . treasures in heaven ; good deeds, holy desires, right purposes,—not one of these shall be lost, and they will constitute our riches in the heavenly world. For, etc. ;* the reason why we should lay up treasures in heaven, so that our hearts may be drawn upwards. There is action and reaction here ; "where our treasure is there will our hearts be ; and where our hearts are, there is our treasure."

II. The Single Eye, 22, 23.

Vs. 22, 23. *The light* (Rev. Ver., "the lamp") of the body. "The material eye is