44 ST. MATTHEW. VI. 29—34,   
   
 they toil not, neither do they spin: ®® and yet I say unto   
 you, That even Solomon in all his glory was not arrayed   
 like one of these. 80 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? 51 Therefore Ptake no thought, saying, What shall   
 we eat? or, What shall we drink? or, Wherewithal shall   
 we be clothed? 8? (for after all these things do the Gen-   
 tiles seek:) for your heavenly Father knoweth that ye   
   
   
   
 © see Kings have need of all these things. $8 But °seek ye first 4 the   
 kingdom of God, and his righteousness; and all these   
 things shall be added unto you. 84 Take therefore no   
 F thought for the morrow: for the morrow shall take   
   
 P render, take not anxious thought.   
 @ The Vatican MS. reads, His righteousness and kingdom: the Sinaitic,   
   
 His kingdom and righteousness. ¥ render, anxious thought.   
 the amaryllis (Sir J. KE. whose withers from the heat, is used in the   
 golden liliaceous cover the autumnal East for firing. See “The Land and the   
 fields the Levant. Dr. Thomson, “The Book,” p. 341. the oven] “a covered   
 Land and the Book,” p. 256, believes the earthen vessel, pan, wider at the bottom   
 Huleh lily to meant : “ it is large, than at the top, wherein bread was baked   
 and the three inner meet above, and by putting hot embers round it, which   
 form a gorgeous such as art never produced a more equable heat than in the   
 approached, and king never under, even regular oven.” Wilkinson and Webeter’s   
 in his utmost glory. And when I met note. 32. for your heavenly Father   
 this incomparable flower, all its knoweth] This second “for” brings in an   
 Tiness, the oak woods around the additional reason. 83. seek ye first   
 northern base of and on the hills Not with any reference to seeking   
 Nazareth, where our Lord spent youth, these things afYer our religious duties,   
 I felt assured that it this to which e. g. beginning prayer days of avarice   
 He referred.” Probably, however, the and worldly anxiety, but your great   
 word here may be taken in a wider im- Object, as say, your first   
 port, as all wild his righteousness} Not here the forensic   
 29.] We here have the declaration of righteousness of but the spi-   
 Creator Himself concerning the relative ritual purity in this discourse.   
 glory and beauty of human pomp, com- His righteousness answers to His perfec-   
 ed with the meanest of His own works. tion, spoken of ch. v. and is another   
 2 Chron. ix. 15—28. And the mean- reference to the being as our heavenly   
 ing hidden beneath the text should not Father is. In the Christian life which   
 escape the student. As the beauty of the has been since unfolded, righteousness   
 flower is unfolded by the divine Creator of justification a necessary condition   
 Spirit from within, from the laws and of likeness God ; but it not the righte-   
 capacities of its own individual life, ousness here meant. shall be added   
 must all true adornment of man be un- unto you] There is a traditional   
 folded from within by the same Almighty of our Lord, “Ask ye for great things,   
 Spirit. See 1 Pet. iii. As nothing and small things shall be added unto   
 from without can defile man, (ch. xv. you: ask for heavenly things, earthly   
 so neither can any thing from without things shall added unto you.”   
 adorn him. Our Lord introduces with 84] literally, the morrow will care   
 “Tsay unto you” His revelations of om- for it, viz. itself, the morrow men-   
 niscience : ch. xviii. 19. tioned above: i.e. bring care enough   
 30. the grass] The wild flowers which about its own matters: implying,— after   
 form part of the meadow-growth are all your to avoid worldly cares,   
 counted as belonging to the and are you will find quite enough and more   
 cut down with it. Cat grass, which soon of them when to-morrow comes, about