

accepted and conveyed grace and gifts of God to the heathen, to the exclusion of Israel. Then the hearers will understand why it is that we read at once, "And all they in the Synagogue, when they had heard these things, were filled with wrath."

Or again: take that most beautiful and comforting parable of the prodigal son. The extreme love and forbearance of the father is greatly heightened by being contrasted with the sullen jealousy of the elder brother. We do not wish to speak of the interpretation of it all: how the elder brother represents the Jewish people, who were jealous and angry at the favour shown to the heathen prodigals; but a little care in reading will throw brighter and keener light upon the love and long suffering of God, as shadowed in the father of the prodigal (S. Luke xv. 29).

See, then, the sullen remonstrance of the elder brother: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest *me* a *kiss*, that I might make merry with my friends; but as soon as *this thy son* [each word is full of bitterness, he will not acknowledge his brother] was come, which hath devoured thy living with harlots, thou has killed for *him* the fatted calf." He complains that he never had so much as a worthless kid; but his disgraceful brother has at once not only a calf, but one that had been stall-fed for some great occasion. In contrast with this how soothing and encouraging to the penitent is the deep love for both sons which beams out in the glorious answer of the father:

"Son, *thou* art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for *this thy brother* [gentle rebuke couched in the same language as the bitter sneer of the brother] was dead, and is alive again; and was lost is found."

Next, let us see how a little emphasis will help the understanding of our Lord's address to Simon the Pharisee (S. Luke vii. 44): "I entered into *thine* house, thou gavest me no water for my feet; but *she* hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but *this* woman, since the time I came in, hath not ceased to kiss my feet. Mine *head* with oil thou didst not anoint; but *this* woman hath anointed my *feet* with ointment." Thus the indifferent carelessness of the supercilious Pharisee is contrasted with the deep love of the penitent.

One verse from the Sermon on the Mount may be referred to, inasmuch as its continual use as an offertory sentence has familiarized it in a slightly different sense from that which it bears in its context. In S. Matthew v. 16, "Let your light so

shine before men that they may see your good works," the word *so* really refers to what has gone before, and not to what is coming on. It is not, as most persons understand it, "*so* shine *that* men may see." The text, indeed, should not be taken out of its context, if the full sense is to be understood. The verse before gives the reason for *so*: "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light [shineth] to all that are in the house. In this manner let *your* light shine [*give light*, the word is the same in the original] before men, in order that they may see your good works." In reading the chapter, therefore, it is not very difficult to give the meaning; and we would recommend that verses 14, 15, 16 be read as one paragraph, so as to connect the meaning throughout, making a longer pause before and after than at any full stop in the paragraph, and slightly altering the punctuation:

"Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house; let *your* light so shine before men; that they may *see* your good works, and glorify your Father which is in Heaven."

When the sentence is read in the Offertory it is impossible to give the exact meaning, and if it was always important to give the exact meaning this sentence would have to be omitted. Indeed, as it is much more frequently read as an Offertory sentence, and as the erroneous meaning is the one which of necessity is more frequently presented to the minds of the faithful, it is almost a necessity that it be misunderstood when it is read in its context. It would be a great advantage if in the Offertory it could be read as in the Revised Version, "Even so let *your* light," or, "In this manner let *your* light shine."

In the parable of the Pharisee and Publican (St. Luke xviii. 11) some readers have emphasized the continual recurrence of the I of the Pharisee; but this is not necessary. But *with himself* should be emphasized. Some have explained it as if it were *by himself*, as if he were a Separatist in his prayer as in his name; for Pharisee is the *Greek form* of the Hebrew word "Perushim," Separatists. But this is hardly the meaning. It is rather that his prayer was murmured to himself, with himself as its object. The exact rendering of the Greek would be, "towards himself." God was not so much the object of his prayer as *HIMSELF*. The parable was spoken to warn them that "trusted in *themselves* that they were righteous." The Publican is utterly forgetful of *self* in the consciousness of his offended God: the Pharisee is satisfied with his self-complacent attitude of mind. In reading, therefore, it