11—18. ST. MATTHEW. 41   
   
 ever. Amen.] 14 For if ye forgive men their trespasses,   
 your heavenly Father will also forgive you: 15 but if ye ech xvii.   
 forgive not men their trespasses, neither will your Father James il.   
 forgive your trespasses.   
 16 Moreover ‘when ye fast, be   
 not, as the hypocrites, ‘i= !il.5   
 of a sad countenance: for they disfigure their faces,   
 that they may appear unto men to fast. Verily I say   
 unto you, They have their reward. 17 But thou, when   
   
 thou fastest, ‘anoint thine head, and wash thy face;#Dxs   
 18 that thou appear not unto men to fast, but unto   
 thy Father which is in secret: and thy Father, which   
 seeth in secret, shall reward thee [J openly].   
   
 J omit.   
 neuter; the introduction of the mention   
 of the ‘evil one’ would seem here to be testify to the practice, thus early,   
 incongrnous. Besides, compare the words of te iain the Lord’s prayer with ¢   
 of St. Paul, 2 iv. 18, which look solemn ascription of glory to God. This   
 like a reminiscence of this prayer: see eventually fell one conventional form,   
 note there) these words form a seventh and thus got inserted in sacred text.   
 and most affecting petition, far 14, 18) Our Lord returns (for) to   
 beyond the last. ‘tie are the expression explain the only of the prayer which   
 of the yearning for redemption the sons peculiarly belonged to the new law of   
 of God (Rom. viii. 28), so are fitly Jove, and enforces by a solemn assurance.   
 placed at the end of prayer, and as On the sense, see Mark xi. 25, and the   
 sum and substance of the personal peti- remarkable parallel, xxviii. :   
 tions. “ Forgive thy neighbour the hurt that he   
 The dozology must on every ground of hath done unto thee, shall thy sins   
 sound criticism be omitted. Had it be forgiven when thou   
 formed part of original text, it ab- 16—18.) Tuirp ExamPLE. Fasting.   
 solutely inconceivable almost all the Another department of the spiritual   
 ancient authorities with one consent in which reality the sight of God, and   
 have omitted it. They could have had no not appearance in the sight man, must   
 reason for doing so; whereas the habit of be our object. While these verses deter-   
 terminating liturgical with ascrip- mine nothing as to the manner and extent   
 tions of praise would naturally suggest of Christian fasting, clearly   
 some such ending, and make its insertion it as solemn duty, ranking it with alms-   
 almost certain in course of time. And giving and prayer; but requiring it,   
 just correspondent to is the evidence. them, (see ch. 14—17,) to spring out of   
 We find, absolutely trace of it early reality, mere formal ‘prescription.   
 times, in any family of MSS. or in any 16. disfigure] word literally   
 expositors. The ancient Syriac version make to disappear. Hence some have ex-   
 has it, but whether it always had, is plained it, cover up, viz. mourning   
 another question. It is open for us costume. But in later the meaning   
 to regard it Euthymius as “a solemn was to disfigure. One writer uses it of   
 ending, added by the holy lights lead- women who paint their faces. The allu-   
 ers of the Church,” to retain it such sion is not to covering the face,   
 in our liturgies; but in dealing the which could only be regarded a sign of   
 sacred text we must not allow 2 prioré mourning, but to the squalor of the un-   
 considerations, of we are such poor cleansed face, hair of the head and   
 judges, to outweigh the almost unanimous beard, as the contrast of washing and   
 testimony of antiquity. The inference to anointing shews. 17.) i.e. ‘appear   
 be drawn from the words of St. Paul, 2 as usual :’ ‘seem to men the same as if   
 Tim. iv. 18, rather against, for the thon wert not fasting.’ It has been ob-   
 genuineness of the doxology. The fact served that this precept applies only to   
 that he there adds a doxology, different voluntary and private fasts, as are   
 from that commonly read here, seems to mentioned Luke xviii. 12,) to public   
 and enjoined ones. But this distinction