126 ST. MATTHEW. XVII. 25—27.   
 And   
 not your master pay !¢ribute? %% He saith, Yes.   
   
 when he was come into the house, Jesus ™ prevented him,   
 saying, What thinkest thou, Simon? of whom do the   
 kings of the earth take custom or tribute? of their own   
 nchildren, or strangers? 2% Peter saith unto him, Of   
 Jesus saith unto him, Then are the ®children   
 strangers.   
 free. 27 Notwithstanding, lest we sliould offend them, go   
 thou to the sea, and cast an hook, and take up the. fish that   
 first cometh up; and when thou hast opened his. mouth,   
 thou shalt find a ° piece of money : that take, and give unto   
   
 them for me and thee.   
 stukerix XVIII. } At \*that same time came the disciples unto   
 Jesus, saying, ? Who is the greatest in the kingdom of   
 heaven? \* And Jesus called a little child unto him, and   
   
 1 vender, the two drachmas. ™ 4. ¢.   
 2 render, SONS. © render, a stater. P render, Who then is.   
   
 than Clement of Aloxandria, Origen, Je- for a fish with a hook), is refuted   
 rome, and Augustine, seem to have missed by the terms of the narrative,—and the   
 the meaning of this miracle, interpret- thical one, the utter inapplica-   
 ing the payment as a civil one, which it bility all mythical interpretation any   
 certainly was not. Peter answered in part of the evangelic history,—by the   
 affirmative, because he had known sence of all possible and all -   
 it paid before. 25, 26.] The whole sible significancy, such a myth. The   
 force of this depends on the fact stater = four drachmas—the exact pay-   
 of the payment being divine one. It ment required for two persons.   
 reste on this: ‘If the sone are then literally, of, because payment   
 on Me, being the Son of God, has this was a redemption paid for the person,   
 Do claim.’ tribute is the ren- Exod. xxx. 12. To this also refers the   
 dering of census, money’ taken according “free” above. me and thee—not «s;   
 to the reckoning of the capita- —as in John xx. 17 the footing   
 tion tax. af all who are not on which it was given was different.   
 their children, those out of their Cuar. XVIII. 1—865.] Discourse Ex-   
 27.) In this, has been pro- BPECTING THE GREATEST IN THE KING-   
 nounced the most Cray ee in the DOM OF HEAVEN. Mark ix. 38—50. Luke   
 Gospels, the deeper student of Lord’s ix. 46—650. .] In Mark we learn   
 life and actions will find no difficulty. that discourse arose out of a   
 Our Lord’s words amount to this:—‘that, among the disciples should be the   
 notwithstanding this immunity, we (gra- test. It tool soon after the   
 ciously including Apostle in earthly incident. Peter had returned from   
 payment, and omitting the distinction his fishing: ver. 21. The dispute had   
 tween them, which was not now to be taken place before, on fae way to Caper-   
 told to any), that we may not offend naum. It had probably caused by   
 them, will pay what is parece shall the mention of tl een anne of as Ks   
 find it furnished by hand in ch. xvi. 19, 28, the prefer-   
 dence for us.” In the foreknowledge and ence given by the Lord to the Three. In   
 power which this miracle implies, Lord Mark it is our Lord who eee persed   
 recalls Peter to that great confession were ting about,   
 (ch. xvi. 16), which his hasty answer to tient t that same time aeol not   
 the collectors him to have again necessarily to the incident last re-   
 in part forgotten. course the lated. It may equally well be understood   
 miracle is to be understood in its literal as the presence in the mind of   
 historic sense. The rationalistic - the querist of something that had Passed   
 tation, that fish was to sold for the in the preceding dispute. 2.) From   
 money (and a wonderful price it be Mark ix. 36 appears that our Lord first