

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Poetry.

RELIGION THE ONLY TRUE BASIS FOR NATIONAL EDUCATION.

It may not be—we turn away indignant from the word—
Our children shall be early taught to seek and serve the Lord.
We know not what their lives may be—we train them in the way,
And humbly trust, in future years, that thence they shall not stray.

Hence with the sophistry of man!—we ask the power of God;
And we crave, for those we hold most dear, his guiding-staff and rod:
For who would send the seaman forth, in dark and stormy night,
And in frail bark, without a chart, a compass, and a light?

We pour no scorn on human lore, on science vast and deep;
Yet, by themselves, like opiate spells, they lull the soul asleep.
We live not for the world that is, but for the world to come;
And for our children we would seek an everlasting home.

Ye say, they cannot understand the truths we would instil;
But we would bend their reason down to God's revealed will;
And human reason aye must bend in revelation's bound,
For the space whereon she seeks to stand is consecrated ground.

Then, scoff not, if the things we learn beside our parents' knee
We tell our babes by wintry fire, by summer's greenwood tree:
'Tis as the Lord directs, 'we try to rear their tender thought;
And we look to him to bless the truths which he himself hath taught.

—Church of England Magazine.
* Dent. vi. 6, 7.

EXTRACTS FROM A LATE CHARGE OF THE BISHOP OF EXETER.

Within the last few years it had given him great pleasure to observe a great increase of zeal and of attention to theological studies on the part of the younger clergy. He rejoiced at this, because it was on their exertions they were to depend for supporting the future interests of the Church; and notwithstanding that it had led in some instances to controversy upon points of great importance, still he considered the good that would result from it far outweighed the evil, by tending to elevate at once the position of the Church and the character of her ministry. Upon one or two points of great importance which had lately been called in question, it might be expected that he should offer them a few observations, and in doing so, he would call their attention first to a question which had been raised as to the origin of their ministerial charge, whether it was derived in regular succession from him who was acknowledged the great head of the Church, or whether it was an institution which had been established in more recent times by the Church herself, and which she therefore was at liberty to relinquish whenever she should so choose—whether in fact it was an institution of God or of man? He had no intention of arguing the question then, because that was neither the time nor the place at which such an argument could properly be raised, but he would content himself with directing their attention to the declaration which each and every one of them had made on his admission to the sacred office, which he held, as a minister of Christ's Church in England. There they had all solemnly declared their belief, not only in the Articles and Liturgy, but in all the services and ordinances of the Church, and with this declaration before them it did seem difficult to conceive how any man could be found to enter into the ministry and to subscribe that declaration, unless he sincerely believed in the divine origin of the ministerial office, and that it was derived in direct succession from those who had received their commission from the great head of the Church himself. That this was a doctrine held by the Church of England there could not be a shadow of a doubt, and every clergyman then present had repeatedly subscribed to it and acknowledged it true. Let any one look into the services of the Church, and particularly into the services of ordination of priests and deacons, and consecration of bishops, and he must be convinced at once that this was so. His lordship then read parts of the services referred to, for the purpose of proving his proposition that the doctrine of the apostolical succession was really and beyond all question a doctrine recognised and asserted by the Church, and subscribed to and acknowledged to be true by every one of her ministers. After reading these passages with attention, he would ask them whether the most cautious could venture for a moment to doubt that the fact was as he had stated it? He was not then arguing on the point as to whether this doctrine was a sound and a scriptural doctrine or not, for that was foreign to his present purpose; all he contended for was, that it was a doctrine of the Church of England; and he would ask any one who at his ordination had subscribed to the sentiments contained in those passages as lawful, and as containing nothing against the truth, and who had received his own commission on the faith of that declaration, and on the conditions especially referred to in those passages, whether he could now without shame deny that it was a doctrine of the Church, sanctioned by her authority, and asserted as plainly as anything of the kind could be, that her ministers received their authority from those who had received it directly from their Lord and Master, Jesus Christ. If there should be any one, who, after his ordination, and after the making of the declaration he had before spoken of, should have formed an opinion that the doctrine itself was erroneous, and if after using all the means in his power by humble and devout prayer to Almighty God, that under the influence of his Holy Spirit his doubts might be removed and his understanding enlightened—if after this he said he should still be convinced that this doctrine was unscriptural, and contrary to God's holy word, then of such a man he would say, "in God's name let him go out from among us." Under such circumstances they would mourn over him, they would deplore the circumstances which had led to his separation from them, and would pray for his enlightenment; but if, continuing to hold office in the Church, to perform the duties of her ministry, and to receive the emolument set aside for the performance of those duties, he still presumed to dispute the soundness of her doctrines and the Divine origin of her ministry, and still persisted in slandering and abusing her, no word of his could be sufficiently strong to convey an adequate idea of the baseness of such conduct. Another subject to which he would now draw their attention was, that of the Sacraments of the Church, and in so doing, he thought he had just cause to complain of the depreciating manner in which they were too often spoken of. Many there were, unhappily, whose opinions on this point were satisfied with nothing less than an absolute and total denial of the utility of the Sacramental offices, while others contented themselves with the admission of their bare and naked fact that they were ceremonies which were necessary, and ought to be performed, while they would rob them entirely of their fullest and greatest effi-

ciacy. Here too he must observe at the onset, he had no intention of arguing the question at a time and place which was quite unsuited to such an argument, but he preferred rather to remind them of the extent to which the Church carried her doctrines in this respect, and how far these Sacraments were regarded by her, and ought consequently to be upheld by them, as necessary to salvation. In the Articles of our religion those Sacraments were spoken of as having been ordained by Christ himself to be certain witnesses and effectual signs of grace, and of God's good-will towards us, and by the same authority they were told that upon such as worthily received them they had a wholesome effect and operation. With respect to baptism, of which he proposed first to speak, they were taught by the Church that it was a death from sin, and a new birth unto righteousness; and the Scripture told them that unless a man were born again of Water and the Holy Ghost, he could not enter into the kingdom of Heaven. With respect to those who died unbaptised, from not having had the opportunity of baptism afforded them, as the Scripture was silent, so also was the Church; and the utmost they were justified in doing, was to entertain a charitable hope concerning them. With respect to infant baptism it was an unquestionable doctrine of the Church, that an infant dying after baptism, and before the commission of actual sin, would certainly be saved; and in the office of baptism they were taught to offer up thanks to Almighty God, that the persons who had been baptised had been regenerated and grafted into the body of Christ's Holy Church. While on the subject of baptism, he must, before he concluded, call their attention to the necessity of a strict compliance with the directions contained in the rubric for the administration of this sacred rite, and particularly with regard to the time at which the ceremony was to be performed, viz., immediately after the second lesson either of morning or evening service. He recommended to them to be strict in their attention to this point: for the nature of the ceremony was such, that however frequently it might occur, the best informed among their congregations could scarcely fail to be benefited by witnessing it, while it was eminently calculated to enlighten and instruct the ignorant. His lordship then directed the attention of the clergy to the other sacrament, that of the Lord's Supper; observing, that it was too often spoken of in terms but little suited to its real nature and importance, and carefully pointing out the distinction in the doctrines held by the two Churches of England and Rome, in reference to this subject. When the clergy of the Church of England affirmed the real presence of Christ at the administration of the sacrament, it was believed by some that they could mean nothing less than a gross and corporeal presence, as indicated in the Roman Catholic doctrine of transubstantiation. In order to show the fallacy of this opinion, he would refer them to what the Church said upon the subject, and they would find from that, that although she used the words "real presence," she used them in a very different sense from that in which they were understood by the Church of Rome, and as indicating merely a spiritual and not a corporeal presence. That in this sense Christ was really present in the Sacrament of the Lord's Supper, was an opinion clearly indicated in all the services of the Church. It was one which had been entertained by the soundest of her divines, and which Ridley especially had sealed with his blood. It was, however, one which was very different from that professed by the Church of Rome, and especially condemned by our own Church; and the man who should pretend to teach that doctrine, would be doing that which his duty to the Church of England would not sanction. His lordship, in further allusion to this subject, contended strongly for the importance and spiritual efficacy of the Lord's Supper as a sacrament, and not as a mere commemoration of the sufferings and death of Christ. For this last purpose a picture or a crucifix would answer just as well; but in the Sacrament of the Lord's Supper there was, in the sense in which he had just spoken of them, an actual communication of the body and blood of Christ to those who worthily received it—a communication by which their souls were strengthened and refreshed, even as their bodies were by the bread and wine. To those who received this worthily it was of great benefit, seeing that they thus dwelt in Christ and Christ in them—that then they were one with their Lord as he was with them. But equally great was the danger to those who received it unworthily, for then they eat and drink to their own damnation. Another subject to which he would wish to draw their attention, was one which had excited a good deal of discussion, and not a little of uneasiness and unpleasant feeling—it was the subject of Primitive Tradition. Some learned and pious divines of the Church of England, in the writings which they had published to the world, had put forward the opinion that Primitive Tradition was a mode of communicating Divine truth, adopted in the very earliest ages of the Christian Church, and that as such it was entitled to the reverent attention of all Christians as a help to the study of the Scriptures, and as a guide to the correct interpretation of them. In alluding to this subject his wish was, not to dictate any opinions of his own, but merely to point their attention to the opinions of others on the subject, and so leave them to examine for themselves, and to form their own conclusions as to the truth or fallacy of the proposition of the writers to whom he had alluded. To whatever conclusion they might come, however, he was bound to express his opinion that those writers had been assailed with a most undue virulence, and in a way which the circumstances of the case could by no means warrant. They had been charged for instance with a desire to make tradition as of equal weight with the Scriptures, although they had expressly declared that it was subsidiary to the Scriptures, and useful only as a help to the study of them; and the epithets heresy, Popery, and others of an equally opprobrious nature, had been lavished upon them with an unsparing hand. He should like to know if those who were so ready to make this charge of heresy, had themselves fully considered the real meaning of the word, or how far it was applicable to the circumstances of this case. In the canons of the Church, heresy was defined to be an obstinate perseverance in error after warning given by the Church. Now had the parties against whom this charge of heresy was made received any such warning? Yes, they were told, in the sixth article, in which it was expressly stated that "Holy Scripture containeth all things which are necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary for salvation." But did those writers contradict in any respect a single word contained in that article? No, they expressly asserted that the Scriptures were the true rule of faith, and that

all things necessary to salvation were according to their opinions to be found in the works of the canonical Scriptures. How then did the words of this article apply to them? But it would be well if those persons who were so ready and forward in making this charge of heresy against others, would be pleased to consider whether they were not themselves guilty of a violation of this article, even according to their own interpretation of it. By affirming, as they did in effect, that a man could not without being guilty of heresy hold an opinion on matters of religion which had not the direct authority and sanction of Scripture, and by asserting in connection with this that the writers of whom he had been speaking were so guilty of heresy, they laid upon themselves the obligation to prove out of the Scriptures that the receiving of primitive tradition as those teachers received it, was a thing expressly forbidden—a task which he knew to be extremely difficult—which he believed to be impracticable. When they had accomplished this task, if accomplish it they could, then would he join with them in calling upon the parties whom they charged to renounce their wicked heresy. But they were not to forget in considering this subject that part of the services of the Church which they had bound themselves by their ordination vows to observe and believe, rested upon the authority of primitive tradition, and that the very practice of reading the Scriptures as part of the daily service in our churches was based upon this same foundation. In making those observations he must be distinctly understood as making them not in the character of an advocate of the opinions to which he had referred. The authors of them had no need of his advocacy, and he would not encumber them with it. And, moreover, he was far from agreeing with all the opinions which they had sent forth to the world, and particularly he thought that they spoke of the Church of Rome in a way very different from that in which her manifold errors and corruptions entitled her to be spoken of. He also took exception to their opinions on the subject of "reserve in religious teaching." On other points than this he differed with those writers, and had no other object in alluding to the question at all than the clearing away of some of the misconception which appeared to him to prevail upon that subject.

FAITH AND SIGHT.

BY BISHOP HOBART.

In contemplating the condition of man, as subject to temptation, to sorrow, and to death—how great the superiority of him who walks by faith, not by sight!

To withstand the assaults of temptation, of that "lust of the flesh," which kindles unallowed fires; of that "lust of the eye," which allures by innumerable fascinating pleasures; of that "pride of life," which, fixing on the objects of wealth and honour, excites in the soul insatiable cupidity and lawless ambition: to withstand these,—these that have mastered their thousands and ten thousands,—alas! how impotent the resolutions of the stoutest bosom—the efforts of the strongest mind!—How ineffectual the exertions of him who walks only by sight, who looks for strength to resist only to reason, to nature, to the world!

But what victories has not faith wrought—what lusts of the flesh have been too violent for faith to quench—what pleasures have been too seducing for faith to resist—what temptations of wealth and ambition have been too powerful for faith to overcome? Walking by faith, animated by the holy principles which it inspires, and aided by the divine strength which it confers, the Christian has crucified the flesh; has destroyed the body of sin; has renounced pleasures dear as a right hand or a right eye; has despised the wealth of earth, in comparison with the treasures of heaven; and has counted the highest honours of the world but as cross, in comparison with the honour of being a son of God, and the heir, with Christ, of immortal glory.

Under the experience of sorrow, what is the consolation of him who walks only by sight? His spirit within him is desolate, and darkness covers the scenes around him. Reason and nature afford no light that unfolds the end to be accomplished by his afflictions; no means of escape from them; no consolation to cheer and support him under them;—he sorrows, and alas! as one "that hath no hope."

But walking by faith, how changed his views and feelings, even though unchanged his lot! He regards the world but as a state of trial, and sorrow as the means of fitting him for the rest which is beyond it. Over the troubled scene through which he passes, he beholds his Father and God, ruling in righteousness and mercy; saying to the waves of affliction, that threaten to overwhelm him, Thus far shall ye go and no further; and guiding him, unhurt by their fury, to the haven of rest. Yes—"all things," he believes, "shall work together for his good." God is his guide, his protector, his comforter; and therefore, though "troubled on every side, he is not distressed; though perplexed, he is not in despair; though persecuted, he is not forsaken; though cast down, he is not destroyed." He rejoices in the world away; again and again he calls on his soul to rejoice. For "the Lord is his defence, and the Holy One of Israel is his King." And his "light afflictions, which are but for a moment, shall work out for him an eternal weight of glory."

When death approaches, what must be the views and feelings of him who walks only by sight? Can any human power, in which he has hitherto confided, arrest the march of this resistless foe? Can those worldly principles and hopes on which he has rested, remove the apprehensions which the approach of death inspires? Can any earthly consolations alleviate the pangs of dying—any human art conduct in safety through the dark valley of the shadow of death? How terrible to be left in this last conflict to the darkness, the doubts, and the weakness of human reason? How terrible to encounter, in this awful moment, the apprehensions and pangs of a guilty conscience, pointing to the tribunal of an offended Judge, to the woes of eternity; and there is no refuge!

This refuge is enjoyed only by him who lives by faith. His is that inspiring promise of the Redeemer, "He that believeth in me shall never die." United to that Saviour, whom in holy faith he has served, the believer commends to his divine Lord his departing spirit. He who "holds the keys of death and hell" is with him, to "redeem him from death, to ransom him from the power of the grave." In this last conflict he is supported by the grace of his divine Lord, and he passes through the grave and gate of death to a joyful resurrection.

SCRIPTURAL ILLUSTRATIONS.

NO. XXII.

WATERING EASTERN GARDENS.

PSALM I. 3.—"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season."

There are many passages in Scripture which have reference to eastern gardens, but which are not in general understood. We know that trees will usually grow near water, and that without moisture they perish. But with us the supplies of rain generally answer every purpose, and it is not necessary the river or brook should be near our gardens. But not so in the East. The eastern garden must be artificially watered. Nor is the water-pot of any service, because the scorching heat so quickly dries up the surface, that nothing but drenching the ground will answer the purpose. To effect this, the garden is usually near a river or canal, and in failure of this a reservoir is provided, which is supplied from some spring. The canal or river is provided with sluices, and when the garden is watered, these sluices are opened, so as to let the water, by degrees, into a small channel, of about a foot in width; several channels sometimes being necessary for a garden, according to its size. These channels run across the garden, having rows of beds on each side, and the beds being somewhat lower than the elevation of the current, which is banked up, are thus made capable of receiving its refreshing aid with the greatest facility.

The method adopted by the gardener is to make a trifling embankment of earth by the sides of the channel, and then to fill up a small portion of the channel itself with earth enough to stem the little torrent of a few yards, and then by opening earth at the sides with a spade or his foot, to let the water run out, till it has sufficiently drenched two of the beds or more. While these are receiving the water, he proceeds to lower down, and makes two other openings, and securely damming the passage at that point he returns and stops up the former openings, removes the dam, and lets the water flow into the next portion of the channel, and so through the apertures into the next portion of the beds; and this he can do on either side, till the whole garden is watered. The channel is paved, by which means no water is lost by being drunk up by the earth in its course, and it runs more free and clear to perform its office.

This illustration gives a clear and pleasing view of the sovereignty and grace of God, as expressed in Proverbs xxi. 1: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."

The Holy Spirit's influences are continually compared in Scripture to water, as in Isaiah xlii. 3; John vii. 37, 38. These are to be enjoyed in the ordinances of the Gospel, and by the use of appointed means. Hence the invitation, "Ho, every one that thirsteth, come ye to the water." To be deprived of these is to be as a garden which hath no water, Isaiah i. 30; to have these in abundance will make the desert like the garden of God, Is. li. 3; extraordinary in fruitfulness, a paradisaic. Thus it is that Christians grow in grace and in the knowledge of their Lord and Saviour Jesus Christ. The grand source supplies the larger and the little rills, and the soul planted near them is like the tree planted by the rivers of water, which bringeth forth its fruit in its season.—Weekly Visitor.

EASTERN CLIMATE.

GENESIS xxxi. 50.—"Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."

Doubdan, travelling in the evening of the 28th of March, N. S. from Jaffa (or Joppa) to Rama, tells us he passed near two or three companies of Arabs, "who were watching their flocks, making a great noise, singing and rejoicing about many fires which they had made in the plain; and a number of dogs, who, perceiving our being near to them, did not cease from growling, barking, and giving us apprehension of being discovered, and falling into the hands of the robbers." Perhaps it may be thought that these fires, and all this noise, might be made to intimidate beasts of prey, which they might be apprehensive were about, and watching an opportunity of making depredations on their flock; it is possible it might be so. The warmth, however, of these fires must have been comfortable to the themselves, who were watching in the open air, since Doubdan complains of his lodging that night at Rama, where the procurator of the Holy Land did not treat them with the greatest tenderness, "but contented himself with putting us into a miserable room, where there were only the four walls, giving us nothing but a mat to lie upon, a stone for a pillow, and no coverlet but the broken ceiling, which exposed us to the weather, which was not the most favourable at that season, as the nights are always extremely cool." Yet the heat of the preceding day was so great, that it was assigned as one reason why they waited some hours at Joppa, in a poor Greek hovel, before they set out for Rama. But the account he gives of his situation at Tyre is much stronger still. On the 16th of May, they found the heat near Tyre so great, that they took their repast on the grass, under a large tree, by the side of a small river, yet he complains of their being burnt up alive, and they were obliged to continue in that situation until six in the afternoon, when they returned to their bark; but the wind failing, and the sea men not to be persuaded to row, they could get no further than the rocks and ruins of Tyre, when night overtook them. Near those ruins they were obliged to pass a considerable part of the night, not without suffering greatly from the cold, which was as violent and sharp as the heat of the day had been burning. He goes on: "I am sure I shook as in the depth of winter, more than two or three full hours;" to which he adds, their being quite wetted with a rime extremely thick and cold, which fell upon them all night. To this he subjoins, that the worst was, that they were in the hands of four or five fishermen, who did nothing but throw their nets into the sea, often with no success; in the meanwhile roasting them in the day-time in the sun, and almost making them to perish with cold in the night, without at all getting forward.—Shaw.

HEATHEN DIVINATION.

HOSEA iv. 12.—"My people ask counsel at their stocks, and their staff, declared unto them."

Similar means to learn beforehand the issue of any enterprise are made use of by the Betjuans, a tribe in the north of Africa. Among the few articles which I procured, I must particularly mention a pair of dice, which I wore fastened to a strap about his neck. He made use of these as I learnt, whenever he was preparing to undertake an important enterprise, and they decided beforehand whether it would turn out successfully or not. They were two bodies cut out of antelope's claws, in the form of an equilateral pyramid, with two small square plates of the same material. Only a few persons (as it appears, only priests) understand how to make them. They are generally inherited from their ancestors; and in this case they are most to be depended upon. To see how they were used, I begged the owner of them to tell me beforehand, whether we should terminate our journey successfully. He immediately knelt down, smoothed the ground with his hand, took the dice between the points of the fingers of both hands, and threw them on the ground, after pronouncing some unintelligible words, moving the hands up and down. He then bent over them, seemed carefully to contemplate the situation of each, and their direction towards each other, and in about two minutes answered that we should return home safely.—Lichenstein's Travels in the South of Africa.

EASTERN COTTAGES IN GARDENS.

ISAIAH i. 8.—"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."

All along the side of the Nile there are immense fields of cucumbers, which, a modern traveller remarks, have a most peculiar appearance, as they are not divided perhaps for many miles together, nor is the sameness of the prospect varied, except by now and then a small shed raised in the midst of one of these fields, in which a solitary individual resides to prevent the crop from being plundered or injured in any way. This throws light on the passage in Isaiah, where the prophet speaking of the desolation of Israel, says, "She shall be left as a lodge in a garden of cucumbers."

THE MOSAIC ACCOUNT OF THE CREATION.

To any one who considers that, on digging into the earth, such quantities of shells, and, in some places, bones and horns of animals, are found sound and entire after having lain in all probability some thousands of years; it should seem probable, that gems, medals, and implements in metal or stone, might have lasted entire, buried under ground forty or fifty thousand years, if the world had been so old. How comes it then to pass that no remains are found, no antiquities of those numerous ages preceding the Scripture accounts of time; no fragments of buildings, no public monuments, no antagias, cammeos, statues, basso-relievos, inscriptions, utensils, or artificial works of any kind, are ever discovered, which may bear testimony to the existence of those mighty empires, those successions of monarchs, heroes, and demi-gods, for so many thousand years? Let us look forward and suppose ten or twenty thousand years to come, during which time we will suppose, that plagues, famines, wars, and earthquakes, shall have made great havoc in the world; is it not highly probable, that at the end of such a period, pillars, vases, and statues now in being of granite, porphyry, or jasper (stones of such hardness, as we know them to have lasted two thousand years above ground, without any considerable alteration,) would bear record of these and past ages? or that some of our current coins might then be dug up, or old walls, and the foundations of buildings, show themselves, as well as the shells and stones of the primeval world are preserved down to our times. To me it seems to follow, from these considerations, which common sense and experience make all men judges of, that we may see good reason to conclude, the world was created about the time recorded in Holy Scripture. And if we admit a thing so extraordinary as the creation of this world, it should seem that we admit something strange, and odd, and new to human apprehension, beyond any other miracle whatsoever.—Bishop Berkeley.

THE CLERGYMAN AND HIS PARISHIONERS.

It becomes essential therefore to the success of a christian ministry, that public teaching be followed up with private and individual inquiry—"Understandest thou what thou readest?" After our Lord had washed the disciples' feet he put this question to them—"Know ye what I have done to you?" Such must be the pastor's question to his flock. He must not suffer the daily worshipper to become a formalist. He must remind his people of the inward and spiritual grace, conveyed in the outward and visible sign. He must see that they receive the instruction of the Church in an intelligent spirit, and are able to give a reason for the hope that is in them. This cannot be, in ordinary parochial charges, except through the medium of systematic pastoral visitings, quite independent of, and supplemental to the public offices of the Sanctuary. And here again our Lord has set the example. He did not confine his teaching to the ministrations of the synagogue, or the seat in Moses' chair; but resorted to interlucory discourses on every opportunity when two or three were gathered together; whether on the shore, on the mountain, or in the city; in the midst of friends or of foes; at Jacob's well, in the house of Zachaeus or Levi, at the supper with his disciples, or in the way going up to Jerusalem or Emmaus. In St. Paul's charge to the elders of Ephesus, he twice reminds them how he taught "from house to house, and ceased not for the space of three years to warn every one, night and day, with tears." And in writing to the Corinthians, he appeals to their knowledge of his personal sympathy with the feelings of every private Christian among their whole body, notwithstanding the multiplicity of his ordinary duties. "Who is weak, and I am not weak? who is offended, and I burn not?" Does this imply an identification of interest at which a successor of the apostles cannot aim? Does it involve too burdensome an exaction of his time and strength? Where should the shepherd be but with his flock? What avail public instructions, if the detail be not filled up in private? Where is the Christianity we profess, if he is exhausted in a few formal and brief exhibitions, and do not descend into the daily life? How little do the body of the people understand of our elaborate compositions, however by catechetical instructions, by private expositions, by application of truth to the individual conscience, we make them intelligible!—Dr. Sumner, Bishop of Winchester.

ON THE PEDIGREES OF ST. MATTHEW AND ST. LUKE.

There is no subject more abounding in difficulties, or beset by controversial webs than the genealogies; and, as usual, most of these difficulties appear made by ourselves, partly from insisting on interpreting it according to our present ideas, partly from a love that appears inherent in raising difficulties. There are evidently two pedigrees; it is probable, therefore, they are those of Mary and Joseph, although in conformity with Jewish custom, the husband is mentioned. From Abraham to David they agree; they then branch off in two lines, Solomon and Nathan, which meet again in Salathiel and Zerobabel. They then again branch off in Abiud and Rhesa, and meet again in Mary and Joseph. Now comes the controversy—which gives the line of Mary? It is the general opinion, St. Luke; but Grotius, Hammond, and Le Clerc think St. Matthew. It is argued that St. Matthew, writing to the Jews, would give the legal descent, and according to the Jewish custom, through Joseph; but when it is considered that St. Matthew first wrote his Gospel, and that he points out the fulfilment of Isaiah's prophecy of a Virgin of the house of David, it is probable that he would give a pedigree which in no manner shows the fulfilment of that prophecy? St. Luke, writing after St. Matthew, and to the Gentiles, would say every thing additional that was known respecting the descent or family of Messiah, and would accordingly (mixed up as it was with that of Mary, and except in a few generations the same) give that of Joseph. This appears, in the first consideration, the most probable, and further enquiry appears to bear it out. The key to the whole is the law and customs of the Jews, which betrothed an heiress to the next of kin. The supposition that Mary was the last of her line, and of the elder line, appears to give a reason why she also, as well as Joseph, should go to Bethlehem to be enrolled, which it does not appear that the custom would generally require. In this manner she may be considered emphatically as the Virgin of the house of David and Judah. The Virgin in whom his line ended at the critical moment when the fulness of time was come. The idea that St. Luke, in writing to the Gentiles, would not so express himself is gratuitous. St. Luke did not write exclusively to the Gentiles, or if he did, he wrote of Jews and Jewish customs, and may not possibly have thought any explanation necessary, as the same law