

having before baked for them half-a-boll of meal for bread, bought 4s. 10d. sterling worth of wheat bread, and killed three lambs, &c., made thirty beds, and I believe their neighbor, Robert Biggar, Isabel's brother, would be found the same. This I record once for all, for a swatch of the hospitality of the parish, for God hath given his people a largeness of heart, to communicate of their substance, on these and other occasions also."

(To be continued.)

#### TRANSLATION OF CALVIN'S COMMENTARY ON I. PETER.

##### CHAPTER I.

- VERSE 10. *Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you;*
11. *Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*
12. *Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.*

The Apostle sets forth the value of this salvation, on the ground that the prophets investigated it with all eagerness. For that must be a great subject, and one of peculiar excellency which has so aroused prophets to the investigation of it. Indeed, the great goodness of God towards us now shines forth more clearly in this subject; because in the present day there is much more revealed to us, than all the prophets of old obtained by long and anxious enquiry. In the meantime, he establishes the certainty of salvation from its antiquity; since from the beginning of the world it has received legal testimony from the Holy Spirit. These two things should be distinctly observed,—first, he declares that more has been given to us than to the ancient fathers; that by this comparison he may magnify the grace of the Gospel; and, second, the announcement of salvation is so made to us, that it cannot be suspected of any novelty; for the Holy Spirit has now, for a long time, testified by the prophets concerning it. When he says, then, that the prophets enquired and searched diligently, he refers not to their writings or teaching, but to the individual desire which burned within each of them. The words which follow these have reference to the discharge of their public duties. And that the meaning of each word may be the more plain, we shall resolve this passage into a number of particulars. In the *first* place, it is plain, that the prophets, who prophesied of the grace which Christ at his coming should reveal to us, were exceedingly anxious to know the time of its full revelation: In the *second* place, it is plain, that the Spirit of Christ, through them, foretold the future condition of Christ's kingdom; partly as it now appears, and partly as we hope it will yet appear,—especially that to Christ and to his whole body, the Church, there has been appointed an entrance into glory through a variety of sufferings. In the *third* place, it is plain, that to us the prophets ministered more abundantly than to their own age; and that to them it was revealed of God, that the actual exhibition of those things, the dim likeness of which he was then delineating, is now at length given to us in Christ. In the *fourth* place, it is plain, that in the Gospel, in which it is the same Spirit that speaks, there is contained not only a clear confirmation of prophetic doctrine, but also a far fuller and more familiar development of it; for the Spirit now points out openly, and, as it were, to our very eyes, that salvation which he formerly disclosed by the prophets only in the distance. In the *last* place, it is then sufficiently plain, how wonderful is the glory of that salvation promised to us in the Gospel; since even the angels themselves, though they enjoy the presence of God in heaven, yet burn with an ardent desire to behold it. Now, all these particulars tend to this one end, that Christians when exalted to the height of their own happiness, surmount all the obstacles of the world. For, what obstacle is there that this inestimable blessing will not perfectly remove?

10. *Of which salvation.* Is not salvation one and the same to the fathers and to us?—Why then does he say, that the fathers sought after, as if they did not obtain, that which in the present day is offered to us? The explanation is easy. The salvation, which came to us at the coming of Christ, is here taken for its visible manifestation. Indeed,

these words of Peter are the same in meaning as those of Christ (Matt. 13, 17.) *Verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them; blessed therefore are your eyes for they see, and your ears for they hear.* When, therefore, the prophets had only a slight taste of the grace brought by Christ, as much as belonged to the manner of the revelation, they deservely aimed beyond it in their wishes. When Simon, after beholding Christ, prepares himself with a calm and peaceful mind to die, he shews that, before that, he had been restless and anxious. Such was the feeling of all the pious. And he marks out the mode of their search, when he says, *what or what manner of time.* For the difference between the law and the Gospel was as it were an intervening veil, lest those under the law should behold too nearly those things which are revealed to us. Nor, indeed, was it right, that in the absence of Christ the Sun of Righteousness, full light, as If at noonday, should shine forth. But, although it was necessary for them to confine themselves within the limits prescribed, yet they scrupled not to sigh with a longing desire after a nearer view. For, neither, when they desired their redemption to be hastened, and prayed daily to see it, did that prayer prevent their enduring patiently, so long as it pleased God to delay it. Moreover, it seems to me superfluous, to seek for a description of times and seasons in the prophecies, when in them is set forth, not what the prophets taught, but what they desired. Where the vulgate has translated, "of the grace that will come unto you," the literal rendering is, "of the grace that has come unto you." But, as the meaning remains the same, I would make no change. This rather is worthy of observation, that he does not say that the prophets searched with their own understanding alone, at what particular time the kingdom of Christ should come; but only that they applied their studies to the revelation of the Spirit. Thus they taught us by their example the prudent method of learning, for they never went farther than the Spirit led them. And, assuredly, there would be no limit to the curiosity of men, unless the Spirit of God directed their understandings, that they might not seek to learn from any other, except from Him. And the Spiritual kingdom of Christ is a subject too lofty for the human mind to make any progress in its investigation, unless it have the Spirit of God as its guide. Wherefore it becomes us also to submit to the regulation of this restraint:

#### REVIEW.

THE LORD'S PRAYER. Nine Sermons, preached in the Chapel of Lincoln's Inn. By FREDERICK DENISON MAURICE, M. A. Philadelphia: H. Hooker. Toronto: A. H. Armour & Co.

Various opinions have been entertained as to the place which the Lord's Prayer was intended to occupy in the Christian Church. Some have contended, for the use of this Prayer, almost to the exclusion of every other; and it has been urged that it is arrogance to use any other form than that which Christ has appointed; that the Father graciously recognises the words of his Son; and that, in confessing our sins, we ought to use the very words of him who is our advocate with the Father. Others, while admitting the value of this Prayer for the Church and the individual, argue that Christ and his apostles employed other prayers than that which he here taught his disciples; that he commanded them to pray "after this manner," and not after these words; that Justin Martyr, when describing public worship among the early Christians, says, "The President likewise pours forth prayers and thanks according to his ability;" and that the way in which the Lord's Prayer is used in the English service, very much resembles a vain repetition. Besides, the time between our Lord's birth and death, was a transition period between the past and present dispensation; and this accounts for the fact, that no direct reference is made in this prayer to the death of Christ, as the corner stone of Christianity. Our author, in accordance with the principles of the Episcopal Church, views the Lord's Prayer in the first of these two lights. "After this manner," says he, "and therefore, any manner but this is a wrong manner; a prayer which has any other principle or method than this, is not the Lord's Prayer."

This exposition of the Lord's Prayer is exceedingly suggestive. The author thinks for himself, and, therefore, his work is not a mere repro-