

and the translation so exact, that no knowledge of Greek, or of Canon Law is required to understand it. They (the disciples generally, not the apostles) appointed two; they gave forth their lots, &c." I can well understand why no stress was laid upon the election of St. Matthias. It was an election referred partly to a human, and partly to a Divine direction. The Church in its capacity as a spiritual corporation was not as yet founded. The Holy Ghost had not yet been given. I consider, therefore, that such an election is no precedent for times subsequent to Pentecost. Moreover, I cannot agree with Mr. Dawson in considering "the passage clear or the translation exact." He has no authority for asserting that "*they*, the disciples generally, not the apostles, appointed two." There were about one hundred and twenty persons, men and *women* present, and the whole question resolves itself into this: to whom did St. Peter address himself? To the hundred and twenty, or to the ten Apostles? Surely he could not in addressing a hundred and twenty men and women, say truthfully, "He was numbered with *us*, and had obtained a part of this Ministry," that is, the Apostolic Ministry. Was Judas then numbered with all the Brethren present, as a partaker with them of that Apostolic function? Or with St. Peter only, and the other ten Apostles in the midst of whom he spake? Certainly, this latter sense is the utmost the words can bear when he says, "He was numbered *with us*," and consequently, they were his Apostolic Brethren only to whom he addressed them. St. Peter seems to have restricted the choice of the ten Apostles to some one of the disciples present, pointing at them, as it were, by that natural expression, "out of these persons that have accompanied with us." I cannot help thinking that, notwithstanding Mr. Dawson's statement, that "the translation is exact," the unwarranted insertion of the particle "*and*" in St. Peter's address, has had a great deal to do with the usual misconception of the passage. What St. Peter *did* say was, "Men, Brethren," that is, Men who are my Brethren, and not, "Men *and* Brethren." The former mode of address emphasizes his speech as one to the Apostles. But Mr. Dawson to the contrary, the learned Grotius draws this conclusion from the whole narrative, "It is a wonder to me how some men have persuaded themselves that Matthias was chosen