

1 Chron. iii. 19, Zorobabel (ver. 13) was *grundson* of Salathiel. It is supposed that Abiud was also called Meshullam. Compare 1 Chron. iii. 19.

Ver. 16. *Joseph the husband of Mary.*] The strong impression among the Jews was that our Lord was the son of Joseph. To satisfy them that, even on this supposition, he was "the son of David"—the true Messiah—St. Matthew traces up Joseph's ancestry to David. Moreover, Mary was of the same house and lineage with Joseph. (See Luke i. 27; which might be thus read—"The angel Gabriel was sent to a virgin of the house of David, espoused to a man whose name was Joseph.") By proving Joseph's lineage, therefore, Mary's is proved. The usual genealogies of Jewish families were reckoned through the males.

Ver. 16. *Jesus who is called Christ.*] The expression "who is called," means often in the New Testament "who is called and actually is." For example: "called [to be] an Apostle" (Rom. i. 1), "called [to be] saints" (1 Cor. i. 2), respectively signify, "actually an Apostle"—"actually saints."

Ver. 17. *So all the generations from Abraham to David are fourteen generations.*] This division of the steps in the descent of our Lord (humanly contemplated) into classes of fourteen, is to assist the memory. The fourteen generations, or removes, from Abraham to David, are "all" the steps between those two points. In the fourteen between David and the carrying away into Babylon, three steps are omitted. The first fourteen generations constituted the era during which the Israelites were under Judges and prophets; the second fourteen embraced the time when they were governed by Kings; the third fourteen denote the period when the Asmonean priests were at the head of affair. Again: the first era extends from Abraham, who received the promise that the Messiah should be of his family, to David, who had the same promise given him more clearly: the second era begins with the building of the First Temple, and ends with the destruction of it: the third era includes the exile

of the Jewish people in Babylon, their return, the reconstruction of the Temple, and the visit of the Messiah, the Lord of the Temple, to it, to cleanse it, and to develop forth from it the Church, the new kingdom of heaven upon earth.—All the names of the ancestors of Joseph, from Jechonias downwards, are not recorded in the Old Testament.

SELECTED ARTICLES.

ON FORMS OF PRAYER.

(From the Churchman's Monthly Penny Magazine.)

"The saints in heaven appear as one,
In word, and deed, and mind.
When with the Father and his Son,
Their fellowship they find.

It is very well known that in the most ancient times, Liturgies, or forms of prayer, were in general use in the Christian Church. As early as the fifth century, we read of an improved and enlarged Liturgy, introduced by St. Germain into our own country; and we are informed of four distinct forms which existed previously in different Churches in Europe. This fact, derived from early Church History, at once recommends the propriety of forms of prayer and an established Ritual, for the orderly conducting of public worship, and the harmonious regulation of all Church services and ceremonies.

"Let all things be done decently and in order," is a wise apostolic injunction, and we cannot conceive anything more conducive to this godly order and propriety, than a book of devotions and a series of directions laid down, by which ministers and people are to be guided in the solemn services of the sanctuary; as, for instance, in the succession and interchange of exhortation and intercession, prayer and praise and thanksgiving, reading and hearing, preaching and expounding, communion and benediction, which are contained in our own scriptural form of public worship.

Our blessed Lord appears plainly to have encouraged, if not openly to have recommended, the use of forms of prayer, when he taught his disciples, in his authoritative sermon on the Mount, to pray after a certain manner; and then addressed to them the concise and sublime form which we call "The Lord's Prayer."

Some denominations of Christians are so adverse to set forms of every kind in their prayers, that even this excellent form laid down by our Lord himself is scrupulously shunned by them; as if the *spirit* of prayer were in danger of being destroyed by praying in our Saviour's own words, or in helping our understanding with words previously known.

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