

He resided so much, that in Matthew ix. 1, the place is called "His own city."—Capernaum was situated on the north-western shore of the Sea of Galilee; and its name signifies the "Village of Nahum."

—*Repent.*] This was also the burden of the teaching of John the Baptist the harbinger of our Lord.—"Repent?"—"the whole habit of your thoughts, ideas, and principles must undergo a revolution.—Those that comprehended what the work intended to be accomplished by the Divine Messiah really was, were very few.—The mass of men in the world were, at that time, in a state of debasement, in mind and morals, beyond anything that we can well conceive.

—*The kingdom of heaven is at hand.*] This kingdom was even then in the act of being introduced into their midst.—The kingdom of heaven signifies the visible society of men, who join themselves to Christ in the way which Christ has commanded, viz., by Baptism.—This society is a kingdom, organized together, with commissioned officers and agents, throughout all the world, appointed to carry out the will of the King, Christ Jesus.—This kingdom would exist in integrity, were the kingdoms of the earth abolished. It is continually growing and absorbing into itself all tribes and tongues. It was this kingdom which was symbolized to the prophet Daniel by the stone which was "cut out of the mountain without hands," and which "brake in pieces the iron, the brass, the clay, the silver, and the gold:"—by such expressions was represented beforehand the miraculous way in which "the kingdom" should grow and spread and fill the world, evidently proving that it was the institution of God. Thus indeed Daniel himself (ii. 44) interprets the figure. "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—We have seen the fulfilment of this prediction from the time of our Lord's advent until now: we may be sure that it will continue to be fulfilled, "even unto the end of the world." This kingdom is what we call the

Church.—In every nation of Christendom, there is one branch of the Church founded by our Saviour—and this all the Christians of that nation ought to join. Wherever there is, in any nation, the appearance of more branches of this Church, existing together at one and the same time, all of them must be schismatical except one; because Christ is not divided, and it is not His will that in any nation His Body, or Kingdom, should seem divided.—Within the limits of the British Empire, the English Church is the legitimate, antient, unbrokenly-descended branch, of the Church founded by our Lord Jesus Christ.—From this central and original organization, the Christian denominational bodies within this empire have, at different dates, and for different causes, separated themselves. Reunion should be the earnest desire and effort of those who long to see the fulfilment of that prayer of our Lord—"that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us."—John xvii. 21.

Ver. 18. *Simon called Peter.*] Simon, afterwards surnamed by our Lord, Peter; i. e. "of the Rock,"—on the occasion of his energetic declaration, "Thou art the Christ, the Son of God!"—This was the great truth which constituted the Rock on which the Church founded by our Lord, was built.—Simon's earnest confession of it, on the behalf of all the Apostles, when our Lord asked them, "Whom say ye that I am?" caused him to be surnamed "of the Rock."—We should look upon the word "Peter," as an epithet, rather than as a proper name: thus St. John and St. James were in a similar manner styled by our Lord, "Boanerges,"—"Sons of Thunder"—from their impetuosity, possibly on the particular occasion referred to Luke ix. 54.

Ver. 19. *Fishers of men.*] "The kingdom of heaven [i. e. the Church founded by our Lord] is like unto a net that was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." Matthew xiii. 47, 48.—All who bear the Apostolic Commission received by our Lord, are those who are to