

tion and ceremony. In fact, some pervert history as if no proper reformation had ever occurred in England at all. But these rough and superficial expressions no more represent the genuine Church of Scotland than the Jesuitical theories of Ritualists represent the historical Reformed Church of England.

ON SACRIFICE AND SUBSTITUTION.—The sacrificial and substitutionary nature of the death of Jesus Christ is specially to be thought on in connection with the ordinance of the Lord's Supper. Jesus was more than a martyr; laying down His life in the cause of truth. He offered Himself as a sacrifice for sin—He took our place and paid our debt by way of ransom or redemption. In this He did more than any mere man could have done. His being the Son of God as well as the Son of man gave a higher character to His death, so that it became expiatory, atoning, conciliatory. There were united in Jesus *two natures*—divine and human. When He is called "the Word" (John, i. 1), the reference is to His Godhead; but when it is said, "the Word was made flesh" (John, i. 14), the reference is to His manhood, or rather to the meeting of the two in the God-man, which is just the old name given in prophecy, "Immanuel" (Isa. vii. 14)—i. e., God with us. In one view He was the Babe of Bethlehem—the Son of David—the Seed of Abraham—the Seed of the woman—the *Son of man*. In the other view He was the Word—"Before Abraham was, I am"—the Bread that came down from Heaven—the Lamb of God—the Ancient of Days—the Maker of Worlds—the *Son of God*. His name, looking to His *humanity*, is *Jesus* (of Nazareth). His name, looking to His *great office* on earth, is *Christ*, or *Messiah*—both words meaning, when translated, *the Anointed* (to the threefold office of Prophet, Priest and King). His name, looking to His original and perpetual equality with the Father and the Holy Ghost, is *Lord*. How often are all the

three names gradually united in the New Testament in that rich style as in a doxology, "the Lord Jesus Christ;" as much as to say, the God-man—Mediator!

PREPARATION FOR COMMUNION BY SCRIPTURE READING.—Careful and devout reading of the Word of God is one of the best of all preparatory exercises in prospect of celebrating the Lord's Supper. While all Scripture is profitable, the following selection of passages has special reference to the main characteristics of the holy ordinance itself, or to what should be the belief, disposition, feelings, and conduct of the communicant;—

- An earnest confession of sin. Psalm li.
- A suffering Messiah foretold. Isa liii.
- The history of our Lord's death. Matt. xxvi. xxvii.
- Discourse on the Bread from heaven. } John vi.
- Our Lord's intercessory prayer. } John, xvii.
- The supreme grace of charity. 1. Cor. xiii.
- Carnal works and spiritual fruits. Gal v. 19-26.

On sacrifice and priesthood. Heb, 1x. x.

AS TO FIRST COMMUNION.—The first communion is a date of singular importance in the religious life of every member of the Christian Church. It is the earliest public solemn profession of Christianity on personal responsibility. It goes back to the dedication and vows, connected with Baptism—where the responsibility was on the parents, and, as it were, adopts and renews these. Accordingly, the first communion ought not to be too long deferred, it may take place with all propriety between the ages of fifteen and twenty. It is a step eminently fitted by God's blessing to give steadiness and decision of character to youth, to be a safeguard against many temptations, and to bespeak the freshest and most vigorous efforts of mind and heart for the work of Christ on earth,