

Every book of the Bible is thus found to confirm the rest, despite some errors of scribes and some mistakes of expounders, which should not be ignored. But is it not ludicrous to see the same Critics who reject as "an interpolation" every text that crosses their theory, yet greedily grasping at every straw of doubt or difficulty, with no doubt of its genuineness! As if some explanatory note never got into the text by mistake of some copyist; or as if no "Dan" existed but Jacob's son; or as if Jordan itself were not named after an earlier "Dan" or "Judgment;" or as if Moses himself were not "King in Jeshurun" while he wrote of the earlier Dukes and Kings of Elam; or as if no Jew could speak of himself in the third person, although they constantly did so by the forms "thy servant" and "my lord;" as also Moses did, and his Divine Saviour too who habitually calls Himself "the Son of Man;" or as if every ANCIENT PARABLE must be a DEAD LITERALISM!

But the Bible properly understood is supremely true and consistent. The seepies may impeach Moses and Joshua as a Hexateuch, but it avails them nothing. On the same principle they must impeach Judges too, in a Heptateuch; then add Samuel, in an Octateuch; then add Kings in an Enneateuch; then the later Prophets in a Dekateuch; then the Psalms in a Hendekateuch; then the closing annals in a Dodekateuch! Then they must do likewise with every book of the New Testament; and what then? Why? they will have proved the very thing they dread most of all! namely, that the whole Bible has one Spirit and one Author, whoever its writers may be; and that its twofold style of Jehovah Elohim is nothing else than the eternal marriage of Grace and Truth in the Living Word, whether revealed in "the Word made flesh" or in the Word spoken and written unto the fathers by the prophets!

With utmost reverence, then, let us turn to this most mysterious Name. We have seen that JEHOVAH is the memorial name of God in covenant with man as "the God of Salvation," viz., the Divine Saviour. He declares: "I even I am JEHOVAH, and besides Me there is no SAVIOUR." (Is. 43: 11.) The mystery of God and His Revelation is hidden in this

name; and here we may now seek and find it, so far as we are able to receive it. (Rev. 10: 7.) What then is the true meaning of that most awful Name! and what is its history?

GOSPEL STUDIES.

By JUDGE YOUNG, LL.D.

(39.) THE LORD'S SUPPER: Mark 14: 22-31. (See Matthew 26: 26; Luke 22: 19; 1 Cor. 10: 4-17; and 11: 23-29.)

The Lord's supper bears the same relation to the Passover, as the Christian Sabbath does to the Jewish Sabbath. Each Christian Institution is founded on the Jewish; only there is a sufficient change to show, that a new dispensation has followed the old typical one.

The Holy Communion as some churches designate it, was instituted immediately after the Passover had been taken.

1. And as they did eat, Jesus took bread: which was unleavened, being emblematic of sincerity, purity, truth, &c.

2. "He blessed," that is. He gave thanks, or said grace, or blessed God.

3. He brake it;—not cut it:—breaking it, to represent the wounding, or piercing and breaking of his body upon the cross.

4. And he gave it to them,—distributed to them or to each one. Saying "Take eat" this is my body. See John 6: 58-59.

5. Our Roman Catholic brethren, in the partaking of the Communion, receive the consecrated wafer, which the priest takes from the chalice of wine, and places it on the tongue of each communicant who is taught not to masticate it; nor touch it with the hand; but to swallow it whole, at least, so Protestants hear. Transubstantiation, or, the real presence in the Eucharist, is an article of belief of the Romish, the Greek, and other Eastern Churches; also of some others, (not Protestant however,) who hold that under the appearance of the Eucharistic bread and wine, after consecration, "Christ himself is really and substantially present," body and blood, soul and divinity.

Consubstantiation, according to the Lutheran Church, is the union of the body of our blessed Saviour, with the sacramental elements;