

and as our Church, and not as if they did not belong to it.

7. They would be very frequent and constant communicants at the Lord's Table.

8. They would value all the means of grace as being just this; and, without in the slightest degree resting upon them for salvation, they would frequently and reverently use them with a simple and strong faith in Jesus Christ to bless them, as the means whereby He gives His grace to His people.—*Irish Ecclesiastical Gazette.*

WORDS OF WARNING.

(From a Sermon by Rev. H. Y. Satterlee, D. D., Rector of Calvary Church, N. Y., on the "Remonstrance.")

The day has gone by, when more liberty was needed in the Church; more room for different schools of Churchmanship; more elasticity in doctrine and discipline, in worship and rituals.

The day has come when the pendulum has begun to swing as far in a new extreme as in days gone by it went in the old. The day has come when liberty is degenerating into license, when the authority of the Church herself is being put to defiance by a spirit of lawlessness, and when the well being of the whole Church is being sacrificed to individualism.

A generation has grown up under these influences who know no law but that of personal preference; and not in one direction, but in every direction, this spirit of lawlessness and contempt for the authority of the Church is manifesting itself.

It is visible in those who would sacrifice Apostolic order and organization from motives of Christian expediency and who would promote that interchange of pulpits, which has really had little or no effect in bringing about the reunion of Christendom. It is visible in those who would substitute new forms of worship for the Book of Common Prayer, with that administration of the sacraments and those rites and ceremonies that are according to the use of our Church. It is visible in those who would substitute some other faith for the Apostles' and Nicene Creeds. It is visible in those who would sacrifice Christ Himself and the Scriptures which testify of Him, and all that is supernatural in the history of Christianity rather than run counter to the spirit of the age. These are some of the dangers into which that spirit of lawlessness is insensibly dragging us, and, unless a stand is made at no distant day in behalf of Christian principle and Christian truth, we shall soon be brought to a condition in which our Christian teachers may call themselves authorized teachers of the Church, while they proclaim that there is no Apostolic order, no discipline, no rule of worship, no creeds, no punishment for those who reject Christ or crucify Him afresh, no inspired Scriptures of the Old and New Testament, no prophecies or miracles, no incarnation or resurrection of Christ Himself, no divine Saviour of the World—who by His cross and passion has redeemed us.

ROCK AND STONE.

Holy Scripture is its own best interpreter. Whenever doubt is raised concerning the true meaning of any word or phrase, the surest mode of arriving at truth is to search all through Scripture, and see how that word or phrase is used in other places. To do this will at once demonstrate the impossibility of the Romish interpretation, which applies to St. Peter the words, "Upon this Rock I will build my Church."

The word 'Rock' is never used elsewhere,

either in the Old Testament or the New, as a title, of any one but God, or of those who were regarded as gods. 'Oh, God, thou art my Rock;' 'Neither is there any Rock like our God,'—phrases like these abound. All these texts should be given in full. There is only one place that even seems to be an exception. It is where Isaiah is speaking of Abraham and Sarah, and says, 'Look to the rock from whence ye were hewn, and the hole of the pit from whence ye were digged.' But this is a simple comparison, and not a title. From it we should no more be justified in calling Abraham our 'Rock,' than in calling Sarah our 'Pit.' As the title 'Rock,' therefore, is synonymous with Deity, nothing could be more appropriate when St. Peter had just confessed the Deity of Christ 'the Son of the living God.' That is the Rock which is the true foundation. The house builded upon that Rock is safe among the storms and torrents. The house not founded upon that Rock shall be swept by the floods and tempests to destruction.

But Christ has two natures, the Divine and the human. As the first is proved by the clear application of the title 'Rock' to Him, so when His human nature is in question we find the careful use of the very different word 'Stone.' He is the stone cut out without hands, which grew till it filled the whole earth. He is the Corner-stone or Headstone of the corner. He is the stone upon which, if a man fall, he shall be broken; but if it shall fall upon him, it will grind him to powder. And so in many other places. And it is St. Peter himself who joins both titles together, showing that he understood the difference; for he shows how the Christ was both a Stone of stumbling and a Rock of offence to both the houses of Israel. Here the stone of His human nature comes first; for the Jews were scandalized first by the things concerning His human nature,—His being poor and unlearned, His coming from Galilee, His refusal to be made a king, or to realize their idea of a Messiah. And it was not until afterward, late in the period of His earthly ministry, that they were enraged at His Divine claims, and took up stones to cast at Him, because He 'made Himself equal with God.'

Both of these two great points are brought out with the utmost clearness when we consider the Spiritual imagery of the Church, as an edifice founded upon a Rock. For here the Rock is the Deity of Christ, as we have already shown. 'Other foundation can no man lay than that is laid, Jesus Christ, the same yesterday and to day and forever.' This is the Rock, the Rock of Ages, on which the Church is built. But there is another sense of the word 'foundation,' in which it means, not the Rock upon which rests the whole house, but the foundation-wall or the first part of the house built upon that Rock. And of this we read that the Church is founded upon the Apostles and Prophets, 'Jesus Christ Himself being the chief Corner-stone.' Here again we have the clear and beautiful distinctness between His Divine and His human natures. And so in the description of the New Jerusalem with its twelve foundation stones, the first—or corner stone—is jasper. St. John has already told us, in his vision of the glory of the Throne, that He that sat on the Throne was like 'jasper,' so that here we have Christ Himself in His proper place as the Corner stone. We are told also that the whole wall, above the foundation stones, was of jasper. This beautifully represents the great body of the Church, every soul of which is made, by baptism, a member of Christ,—but not of St. Peter. And the jasper is generally red, of the color of blood, the Blood of His Atonement, into which all Christians are baptized. Moreover, it is the jeweller's touchstone, by which he ascertains the true composition of various metals. So the true touchstone in Christianity is, 'What think ye of Christ?'—not 'What think ye of St. Peter?'

There is therefore a perfect harmony of all

Holy Scripture, Old Testament as well as New, if we interpret the words, 'On this Rock I will build my Church,' of the Deity of Christ Himself. If we interpret them of St. Peter, we go against the entire analogy of Holy Scripture, Old Testament as well as New, including St. Peter himself in his Epistles. We apply a higher title to St. Peter, who on one occasion was a 'Satan,' than Holy Scripture gives even to the spotless human nature of Christ Himself!

In the work which I contemplated on this subject, I meant to give an exhaustive examination of every passage in the Old and New Testaments bearing on the spiritual meaning of the words 'Rock' and 'Stone,' and then follow it up by copious extracts from the Fathers. But I must leave this to others. I would only specify one point, showing the wonderful microscopic depth of language as used in Holy Scripture.

When Joshua circumcised all Israel at Gilgal before beginning the conquest of Canaan, it is natural that it should be regarded as a type of Christian baptism, by which we are made 'partakers of the Divine nature.' Now, in the Hebrew, the stone knives with which the circumcision was performed, are called *tsurim*, literally rocks. This is striking enough, as expressing the Divine grace given in holy baptism! But in the Septuagint a peculiar verse is retained which seems to have dropped out of the Hebrew; and it asserts that these 'rocks' with which the children of Israel were circumcised at Gilgal were preserved, and when Joshua died those knives were buried in his tomb with him. Now, Joshua being the type of Christ, this means, 'Your life is hid with Christ, in God.' We are buried by baptism into His death that we may also have part in His resurrection from the dead. As the microscope continually reveals fresh wonders and beauties in God's world, so does it also in God's Word; and he who does not realize this, does not thoroughly accept the Bible as Divine.—*Rev. H. Hopkins, D.D., in The Church Review.*

OUR CONFIRMATION CLASSES.—THE MEMORIAL OF THE SACRIFICE OF THE DEATH OF CHRIST.

There can be no adequate interpretation of the Sacrament of the Lord's Supper apart from a consideration of that feast upon a sacrifice which preceded it, and on which it was founded, namely, the Paschal Supper. It will be desirable for the pastor to draw the attention of his Confirmation class to the circumstances under which our Lord instituted this memorial of His death, because it is only in this way that they will gain a proper conception of the mystery. It was in the upper room in Jerusalem that the Sacrament was instituted immediately after our Lord and His disciples had partaken of the Passover Lamb—that is to say, fed on the sacrifice. "With desire (said our Lord) have I desired to eat this passover with you before I suffer." The desire arose from an intense longing to consummate His own sacrifice on the cross, of which this was an appointed type. It was then at the close of a sacrificial meal, after blood had been shed and the victim had been eaten, that our Lord from those elements of the feast, the unleavened bread and the wine-cup before Him on the table, fashioned the outward materials to set forth the mystery of His own passion—the Bread which He blessed and gave to them, saying it was His Body broken for them, and the cup which He blessed and gave to them, saying it was His Blood of the new covenant shed for them and for many for the remission of sins. Thus it was that as the Paschal Supper was a divinely appointed feast upon the Sacrifice yet to be, the Lord's Supper was instituted to be a feast upon the same Sacrifice now about to be immediately consum-