

know, and where are we to find the true Church? If it be an acknowledged fact that God has a Church on the earth, it must have some Divine marks by which it is known to be of God. It has, and the Apostle sets before us in the text the distinguishing marks, "One Lord, one Faith, one Baptism." Now, who is this "one Lord?" About Him Scripture is clear. He is none other than the Lord Jesus, "who loved the Church, and gave himself for it." He alone is the King and Head of the true Church. As the Son of God revealed in the flesh to atone for the sins of the world, "He purchased His Church with His own blood," and pledged His word to be with it till the end of time. Christ, and not Peter, is the Rock on which the true Church is built, and against which the gates of hell shall not prevail. Let us look at this passage: Matt. xvi., 15, Christ has just asked Peter, "But whom say ye that I am?" Peter answers, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona," says Christ, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." What rock? Upon what rock does Christ say He will build his Church? Upon Peter, no; but upon the rock in Peter's confession—"Thou art the Christ, the Son of the living God." This truth is further evident from the circumstances mentioned in verses 22 and 23, where Peter is found to be altogether mistaken as to the great object of Christ's mission, and where, instead of being acknowledged by Christ as the newly appointed Head and Foundation of the Church, he is declared to be an adversary: "Get thee behind Me, Satan, thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." Verse 19—"And I will give unto thee the keys of the kingdom of heaven." The kingdom of heaven is used generally in the New Testament to express the Gospel dispensation. Matt. xxiii., 13—"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, nor suffer ye them that are entering to go in." Luke xi., 52—"Woe unto you, lawyers! for ye have taken away the key of knowledge, ye entered not in yourselves, and them that are entering in ye hindered." The keys of the kingdom of heaven which Christ said He would give unto Peter, meant no more than that Peter should throw open the Gospel dispensation to the Jews and others, just as Paul was to open the kingdom to the Gentile or heathen world. The remaining part of the verse about binding and loosing, is repeated to all the disciples in the xviii. chap. and 18th verse, meaning, that whatever rules or regulations they made in connection with the Church, would have the approval, sanction, and confirmation of God. Long after this, and shortly before the crucifixion, there was a strife among the disciples, as to who should be the greatest, and the rebuke Christ gave them shows that there was to be no such thing as superiority among His followers: "He that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve. I am among you as he that serveth." "One is your Master, even Christ, and all ye are brethren." Hear what Peter himself says, long after our Saviour's death, about the rock of the Church's foundation: "This," meaning Christ, "This is the stone which was set at nought of you builders, which is become the head of the corner, neither is there salvation in any other." I need not go farther to prove to you that the disciple who, through want of faith, be-