

desecration of His goodness, to manifest Himself to our faith (for our assistance in the practical worship of Him) in such edifices as our love prompts us to dedicate to His honour and glory.

While, however, we maintain the correctness of this narrower application of the word Church, we do not limit it to this; for we remember that God is a Spirit and not bound by material laws of place and time. The term House of God implies more than the mere structure. It looks within and sees the inmates, and suggests the idea of a *family*—a family bound together under a head; a family acting under definite laws, and on fixed principles; a family with marked features and with similar manners and customs; and, moreover, a family ever increasing and spreading. This *family* also we call “the Church,” and we say further, that, where there is a true representation of this one family—where there is a branch still attached to its divine genealogical tree, there is God manifested to our faith; for the Church—the House of the Lord—is God’s abode, where He is ever present,

- (1) *To reveal Himself to man as a FATHER;*
- (2) *To conform His children to His image.*

This brings us to the second part of our introduction, and we say that God’s two-fold design, in the use of the Church, is to have on earth a visible society in which the Blessed Trinity might dwell invisibly, in order,

- (1) To reveal to man GOD the Creator as “Our FATHER;”

- (2) To conform man to the image of CHRIST, who is Himself the “express image” of GOD.

While we are endeavouring to develop this idea of God’s two-fold design, we must bear in mind that what the Church is to-day in her more fully developed state, such she was in the germ, and throughout the whole course of her development. To consider the Jewish Church is merely to consider “the Church” in one stage of her development, therefore it is better to speak of “the Church during the Jewish dispensation” rather than use the term “Jewish Church,” which seems to suggest arbitrary and unnecessary breaks, where a course of development is more in accordance with God’s *unchangeable* nature as set forth in His name “I AM.”

For about 1900 years of the world’s history God seems to have been pleased to extend the revelation of Himself for the benefit of a *single nation*, specially chosen for the purpose; and to have engaged Himself in the work of conforming *the people of that nation only* to His image. To Abraham, the Father of the family and nation, called “the Faithful,” God revealed Himself, by

the vision of the consuming fire, as one *who tries men in order to enlighten them*. Later He extended *this* revelation to Jacob and further revealed Himself as “*God Almighty*,” at the same time developing Jacob’s character from “Jacob,” “the supplanter,” to “Israel,” the “*Prince of God*.” Moses from tradition would know God as the “Trier” and “God Almighty,” but he received a further revelation of Him (1) as “*Jehovah*,” which sets forth His *eternal oneness*; (2) as “*I am*,” which reveals His *perpetual existence* and *unchangeableness*, and (3) as The LORD, the LORD GOD merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children’s children unto the third and to the fourth generation.” This was the fullest revelation yet made, nevertheless GOD declares to Moses that it is merely His “back parts” which he has seen. Moses looked for still further developments in revelation, and, therefore, we hear him saying to the chosen nation, “The LORD thy GOD will raise up unto thee a *Prophet from the midst of thee*, of thy brethren, like unto me, unto Him ye shall hearken.” Here is a reference to the Incarnation, when God (who bit by bit, and in various ways, had revealed Himself unto the Patriarchs and the Church by visions, by symbolic worship, and by the Prophets) reveals Himself at last by His Son our LORD, who is the express image of His Person, and whose special object and work is to conform all men to His own likeness and pattern.

Here then we have the key to a satisfactory study of the Church during the Jewish dispensation, and it is only by bearing in mind this two-fold design that we can ever expect to pursue such a study with real pleasure. With this key we shall find the Church’s rites and ceremonies and Priesthood, in her moral, ceremonial and civil laws, in the teaching of her Prophets, and in her prosperity and sore afflictions, more and more of GOD as *Love*, especially love as suggested by His name “*Our FATHER*,” and bit by bit shall we see man’s nature developed until the world is prepared for the sublimest event of the world’s history, “THE INCARNATION OF GOD.”

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Mr. G. R. Parkin, an energetic Churchman of Fredericton, is shortly about to leave for Australia on a mission connected with the proposed Federation of the Colonies. He will be much missed at the Cathedral City as well as throughout the Diocese.