

wickedness ; not to steal, nor to rob, not to commit adultery nor break their plighted faith, nor to refuse to restore the deposits placed within their hands, when called on to do so : which done, it was their custom to depart, and meet again to take food together, of any innocent kind without distinction.”

These feasts were what were called by the Christian writers *agapæ* : * in them the richer members of the community brought food and wine, and shared it with their poorer brethren. At a later period, Clement of Alexandria complains that these feasts were made luxurious, and temptations to excess. Probably such abuses led to their final disuse, which took place rather early.

CHRIST CRUCIFIED.

BY REV. J. F. BROWN.

IN order fully to appreciate and to reach the peculiar significance of Christ's death, we are to begin our inquiries impressed with the fact that we have before us the Son of God, him who spake as never man spake, lived as never man lived. No common martyr is thus nailed to the cross. His broken body, his bleeding side, and his agonized spirit, are not for the satisfaction of the vindictive and malicious hopes of his accusers and his foes, but they are offerings to the truth. The truth needed this vindication of its rights and its powers : — that truth which in Christ was to break the bars of the tomb, and

* *Agapai* from *agapē*, charity or christian benevolence. The *Agapæ* have been sometimes called *love feasts* by later writers, but this is hardly a correct translation of the word.