

temple of God, if he wishes to make his heart a sanctuary for the Holy Spirit of God. Moses took the Tabernacle and put it without the camp, when he came from the Mount and found the people guilty of idolatry in making a golden calf. Exodus xxxiii. 7. But when the great Tabernacle was finished it stood within a large space of ground which was called the Court of the Tabernacle. Exodus xxvii. 9.

The word synagogue occurs but once in the Old Testament, that is in Psalm lxxiv, where it says, "They have burnt up all the synagogues in the land." But Christ tells us he taught in the Synagogues, and in Acts xiii. we are told that Barnabas and others did the same. The word Church first occurs in Mat. xvi. 18, when Christ tells Peter "that upon this rock will I build my Church, and the gates of hell shall not prevail against it." The Devil has divided Christians, but not destroyed Christianity. Christ, by his almighty power, foresaw the fierce warfare that the Devil would wage against it; how he would sow discord and even hatred among Christians; how some would lean on Peter, some on Paul and some on James, but the writer believes that the Greek, Roman and Protestant Churches (for all Protestant Churches that believe in the Trinity are one body, though some of them may have a diseased limb or a joint out of place, causing them to be irritable and divided) will yet be re-united by the Holy Spirit of God, and then they will become one in faith and practise. Then tabernacles, temples synagogues and churches will all send forth one united song of prayer and praise, and the hearts of the worshippers will be the sanctuary of our God.

Before concluding, let us look at the vestments about which there has been so much discussion lately. The common priests had a vest called an ephod and som