

not in seeking fashionable society, playing cards, and attending theatres, but in courting ease, profit, and reputation, and in encouraging evil emotions of the soul, the more will he delight in this apparently Spartan but really childish exercise. Let your own life be clean and true, in as well as out, and then go wherever you can take Christ with you. I do not say that Mr. Harper desires to teach anything different from this, but his words might bear misinterpretation by those who love to err along this line. The Puritan spirit was not the missionary spirit at home or abroad. The Christian Church already possesses far too many self-righteous exclusivists. Thank God for the spiritually poor and maimed and halt and blind that are gathered out of the highways and hedges of this world to partake of the Great Supper ! Thank God also for the kindly consistent Christian lives of noble men and women who, keeping themselves unspotted from the world, yet help it forward by self-denying acts of love to the great consummation !

The Plymouth Brother is not here, but I suspect the crank is, in Messrs. Drysdale's second book. This is *Christ in the Tabernacle*, by Mr. Frank H. White, a 270 page volume with twelve gorgeous coloured illustrations, published by Messrs. Partridge & Co., of London. The author has no fewer than six prefaces and an introduction to the kind of work Mr. Harper has condemned. Bunyan did this work long ago and more completely in his *Solomon's Temple Spiritualized*, or *Gospel Light* fetched out of the Temple at Jerusalem ; and the germ of it, without the Christianity, may be found in *A Treatise on the Life of Moses*, by Philo Judæus, an Alexandrian contemporary of our Saviour. Lawful examples of the allegorizing of Old Testament facts and ordinances are found in Galatians and in Hebrews, but on a scale quite incommensurate with Philo, Bunyan and White. It is the merest trifling, for instance, for the latter to say that the one gate to the Court, the one door to the Tabernacle, and the one vail by which to enter the Holiest of All, represent Christ as the only way to the Father. As a matter of fact, there were three gates to the court, with pillars between them, and four doors to the tabernacle with pillars between them. A Roman Catholic might allegorize and say, the three gates to the outer court represent faith in the Trinity, but if you want to get into the tabernacle itself, you must add faith in the Virgin Mary. There are some good things in *Christ in the Tabernacle* because it contains a great deal of Scripture, but it presents a very back-stairs sort of way of getting at the Gospel of Christ. It evidently suits some types of religious souls, since it is in its sixth edition, although the plates in gold and colours may help to draw the carnal eye. Some Sabbath-school teachers and a few ministers (not as a rule Presbyterians) indulge in this elaborate trifling, and by models of the tabernacle and the temple seek to make disciples of Christ. How can such peo-