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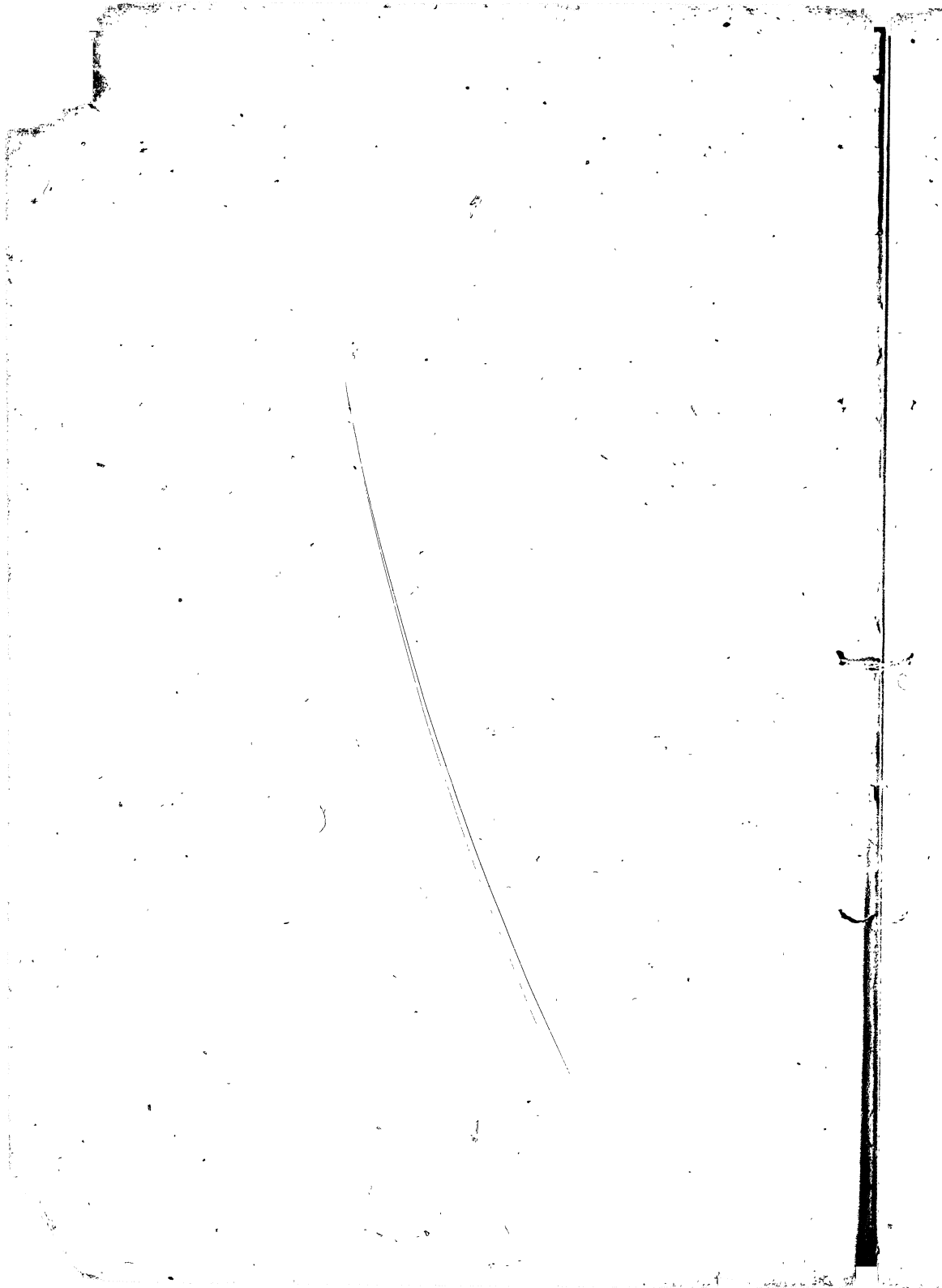
WITH THE EARNEST PRAYER THAT HE WILL TRY AND  
PERSUADE THE PATRIARCHS OF THE GREEK  
CHURCH, TO CALL A SYNOD WHOSE  
OBJECT SHALL BE THE UNITY  
OF THE CHRISTIAN  
CHURCH.



MONTREAL :

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1871.



MOST ILLUSTRIOUS PATRIARCH.

Having written three Christian letters, without having accomplished the end that I have had in writing them, I now appeal to you, in the hope that I will receive from you the assistance needed to bring the world to one united Faith and Practise. The greatest sin of the world in the present day seems to be a want of knowledge of the person and work of the Holy Spirit. How little is the creed of S. Athanasius understood ! men talk of the great advancement that this age has made in civilization, but, alas ! has either Synod or Council, lately met, produced anything in any way to compete with it ? A great part of mankind seems to understand the great work of God the Son, but few, very few, ever consider the patience, long suffering and ever active work of God the Holy Ghost ; but as S. Mark has warned us, that to blaspheme against the Holy Ghost has never forgiveness, it behoves us well to consider the work of the Spirit of God, which alone enables us to contend with the Evil Spirit ; God the Father made the world and man, and pronounced it a finished work ; God the Son redeemed the whole human race, with the price of blood—this is also a finished work—but God the Holy Ghost's work is a progressive work, it is to continue till at last man, through his influence, will become the pure and holy being he was made at first. As soon as man strives to be holy, those thousand years will begin which are spoken of in the 20th. chapter of Revelations, for it is evident, that the time spoken of there, is a time when goodness is to abound on the earth, and to restore it to its original beauty. David's prayer in Psalm LI. 11,

“And take not thy Holy Spirit from me,” shews us that David found himself unable to contend with the powers of darkness without the Divine aid. Isaiah says, “But they rebelled and vexed his Holy Spirit.” “Where is he that put his holy spirit within him?” —LXIII. 10–11. These passages shew that God’s Holy Spirit is a person engaged in a warfare with the Evil Spirit. Turning to the New Testament S. Luke tells us xi. 13, “How much more shall your Heavenly Father give the Holy Spirit to them that ask him.” Ephes. i. 13, “In whom also after that ye believed ye were sealed with that Holy Spirit of Promise.” Eph. iv. 30 warns us “Grieve not the Holy Spirit of God.” I Thes. iv–8. “Who hath also given us his Holy Spirit.” These passages, three from the Old, and four from the New Testament, prove the beautiful words of the creed, “the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the glory equal, the Majesty co-eternal.”

God the Holy Ghost is speaking to man now in fire, wind, earthquakes, pestilence and war, imploring them to worship and serve the great Creator and to become temples fit for the habitation of the Holy Spirit. God the Father gave man ten commandments, and sent priests and prophets to teach men how to keep them, but as these all failed to keep them themselves, God sent his own Son to shew the world, by a practical life, the beauty of holiness, and by his death to ransom the souls of those who, through the help of God’s Holy Spirit, overcome the world.

God has made seven promises to those that overcome the temptations of the Evil one in the world. 1. “To him that overcometh will I give to eat of the Tree of life, which is in the midst of the

Paradise of God.”—Rev. II. 2. The one that eats of that tree will never die, for we are told in Gen III. 22, that Adam was driven out of Paradise to prevent him from eating of this tree which would enable him to live for ever.” 2nd. “He that overcometh shall not be hurt of the second death.” He who has the privilege of living on this earth with a glorified body when the Holy Spirit reigns as King will also rise to glory when Christ comes as judge. 5rd. “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it.”—Rev. II. 17. 4th. “He that overcometh and keepeth my words unto the end to him will I give power over the nations.” *Ibid.* 26th. verse. 5th. “He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of Life, but I will confess his name before my Father, and his Angels”—Rev. III. 5. 6th. “Him that overcometh will I make a pillar in the Temple of my God: and he shall go no more out: and I will write upon him the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” Rev III. 12. 7th. “Him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” III. 21. And besides all this the 21st. Rev., 7th verse, says, “He that overcometh shall inherit all things, and I will be his God and he shall be my Son.”

O, could man but recognize the blessings which are in store for those that resist the Devil, and his temptations, the state to which they would restore the world, if there was one united effort to become practically good, not as it is now, to be very careful

to keep one or two of the commandments because man's laws would expose and punish them if they brake them, but to keep God's day holy out of love, reverence and fear to the Great and Almighty God, and then to act towards man after the example of our blessed Saviour, would make this earth a heaven below. God never gave commandments that man had not the power to obey ; with these commands God gave man his Holy Spirit to keep him in the path of peace and holiness. Baruch says in his Epistle to Jeremy, 6 ch. 60 verse, that sun, moon, and stars being bright and sent to do their offices are obedient, and man alone defies and disobeys his Maker and Creator.

Before giving these commandments God gave to Abraham two sacraments, as means through which spiritual life should be planted, and cherished as it were in the heart of man ; " and Melchizedech, king of Salem, brought forth bread and wine : and he was the priest of the most High God, and he blessed Abraham," Gen. xiv. 18. S. Paul tells us in Hebrews vii. that this priest had three names, King of Righteousness, King of Salem and King of Peace, thus teaching Abraham that the God that made, would redeem and glorify a people for himself, who after living on this earth with a glorified body, will become Angels, filling the place of those who had fallen from their first estate. Three chapters after we read of the Lord appearing to Abraham and saying, " I am the Almighty God ; walk before me and be thou perfect." Then God established his covenant of circumcision with his faithful Abraham. Thus we see the first thing God gave man after the flood was two sacraments, renewing, as it were, the seed of goodness in the heart of man and preparing it for the law which he afterwards gave by the hands of his servant Moses.

Now let us look at the practical way in which our

Saviour fulfilled the will of God. When eight days of his life were accomplished Luke tells us in II. 21. that he was circumcised, and his name Jesus given. Matthew mentions the names, but seems to think it unnecessary to speak of the act of circumcision, thinking, perhaps, that none could doubt it, but gives us instead two names, one for his divine nature, which is Emanuel, or "God with us," and one for his human nature, which is Jesus, by being circumcised after the law and humbly submitting to all things necessary to our salvation. He fulfilled the prophecy in Isaiah XLII. 21. "He will magnify the law and make it honorable." Could he have magnified it unless he had submitted to it? No; in being circumcised he did magnify it. But as Christ took all our sins upon him, and bore all our pains, so he instituted in place of circumcision, baptism, which is as binding on the Christian as circumcision was on the Jew. A Jew was not a Jew unless he was circumcised. A Christian is not a Christian till he is baptized. No stranger could keep the passover unless he had been circumcised—Ex. XII. 48—so no Christian can go to the Lord's table unless he has been baptized, for as soon as the Jews believed on Christ they were baptized. John was circumcised before Christ, Luke I. 59. His baptism is not mentioned, but he is called the Baptist, which evidently means more than is expressed. John seems to have expected that Christ's Baptism would have had a much more powerful effect, and been altogether different from his; but Christ, to make it plain to John that he was only going to fulfil the law not to change it, submits at once to John's Baptism, shewing us, by this act, how necessary it was to salvation, and that the power that he would give his ministers would enable them to make men Christians, to enlist them, as it were, under his banner, just as



circumcision made them Jews. As a general rule Christians do not appreciate because they do not know the great privilege of being made a member of Christ, of having the seed of a power planted within them which will enable them successfully to contend with the Spirit of Evil, which daily attacks the souls of men.

To illustrate the subject, without making light of the ordinance of baptism, suppose there was any way in which people might become members of the Royal Family of England, and so be made heirs of their privileges if they strictly obeyed certain laws. How eager all would be to learn the way! no trouble would be spared, no sacrifice thought too great to obtain it. But because Christ's kingdom at present is spiritual, and so not outwardly visible, our faith is cold and dead. There is no doubt that the good rule of baptising children when they are eight days old is the one the Christian Church should begin to try and enforce, then one who really believes in the ordinance and the benefits to be received thereby would not be pained by seeing children die without being enrolled among Christ's lambs, and people would not be satisfied to live a great part of their lives, without availing themselves of so glorious a privilege. In Matt. xx. 23, Christ seems to say to the mother of Zebedee's children, while on earth you may have the great privilege of being baptized and partaking of my Holy Supper, but when I come as King, I will place those on my right hand who have loved and obeyed me, but of that you can know nothing now. Matt. xix. 13, shews that Christ blessed little children and put his hands on them. It was not needful that Christ should use water, he could give the spirit, without the water; but the water, like the Church, is the channel through which his grace must flow. When Jesus was baptized the Holy Spirit

descended in a visible manner, and a voice from heaven declared him to be the Son of God. When we are baptised the Holy Spirit descends in an invisible manner, seen only through the eye of faith. Adam's first act was disobedience; Christ's first act was obedience. Every act of Christ's life shewed forth the glory of God, and every act of men's lives is to glorify themselves.

How simple the means that Christ employs for a test of our faith! the Spirit, the water, and the blood, the three parts of which man is made, thus teaching us that we must give ourselves to God, and live for the glory of the One, who is our Creator, Redeemer and Sanctifier. The work is his own, he will finish it; he will never leave man as he is, degraded by sin and selfishness, but as soon as man puts forth his energies to please and serve him, at the same time trying to subdue himself, he will become one with Christ, and the Holy Spirit will come in person and will reign, and "the Kingdoms of this world will become the Kingdoms of our Lord and of his Christ." Rev. xi. 15.

The Jews had a mercy seat, an altar of incense and a table made of wood and covered with gold, on which stood twelve cakes of bread with golden dishes and spoons, but none but the Priests were allowed to eat of it, Exodus xxv. Christ having shed his blood for all, commands all to shew their faith in him by eating of this bread "Take, eat, this is my body." It was no longer to remain in the hands of the priests. The twelve apostles were to take it and dispense it to the people together with the wine. "Drink ye all of it, for this is my blood of the New Testament." The Jews had been forbidden to touch blood by God himself, Gen. ix. 4, so that by this command alone he shewed the Jews that Divine wrath was satis-

fied. The Lamb was slain, the world was redeemed, now priests and people had but to believe and to obey. Then there was a candlestick made of pure gold, like a pillar with three branches on each side, so that it held one lamp on the top, and six lamps on the branches, making altogether seven lights, Ex. xxv. And in Rev. iv. it says, "There were seven lamps of fire burning before the throne, which are the seven spirits of God." Besides these four things which belonged to the most Holy place, there was the altar of burnt offerings, made of wood, and overlaid with brass, with shovels, fire-pans, basins and other vessels belonging to it, Ex. xxvii. 1-5 This Altar, like the table of shewbread, is now quite useless. "He taketh away the first that he may establish the second." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x. 9, 10. Then there was the laver, a vessel of brass containing a large quantity of water for the priests to wash their hands and feet in, when they went to do service in the Tabernacle; these two things were kept in the court of the Tabernacle in the open sky. The water and burnt offering represent to my mind the outward form or thing signified in the two sacraments which Christ ordained, and the fire and light which were within the Holy Place are the types of the inward and spiritual grace which is poured out on those who partake of these sacraments in faith.

One thing mankind would do well to consider: the devil did not by his treachery to Adam and Eve succeed in destroying the spirit of man. The beautiful body with which Adam was clothed received within it a poison which caused its death, but the soul, if lost, is lost through the pride and self-will of each individual, for before he had time to finish his work, God said, "I will put enmity

between thee and the woman, between thy seed and her seed," interposing, as it were, God's Holy Spirit, in the heart of man, to be a sword by which each creature has a power within himself, a conscience which warns us when we are allowing any temptation to soil our spirit with an impure thought or word or action. Well might S. Paul exclaim, "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out," but man must never forget, that though he may overcome all the trials and temptations of the world he yet needs to be washed in his Saviour's blood. And to keep this always in our minds, God gave us another sacrament, to nourish and cherish the seed of spiritual life sown in the heart at baptism. By the careful and constant use of this sacrament, goodness grows as it were in the heart of man until he becomes a tree planted by the rivers of waters that bringeth forth his fruit in his season, Psalm i. And this tree, after it has *blossomed* here, will be translated to another and brighter sphere, never again to shed its leaves, but to be arrayed in fine linen, pure and white, for the fine linen is the righteousness of the Saints. Rev. xix. 6.

For the use of these sacraments and for the keeping of the Law God gave man a Priesthood. As I said before the first mention of the word priest is in Gen. xiv. 18. This priest was both a King and Priest, and instituted spiritually the Lord's Supper. The blessing of Abraham seems to have been a type of our ordination service. S. Paul tells us in Heb. vii. 3. that this priest was made like the Son of God, that he had neither beginning of days nor end of life, thus proving himself to be the Holy Spirit of God; he thus appeared spiritually to teach man that a

holy man with a good family was a blessing to mankind, that such holy living made him fit to teach the world that it is God's pleasure that the world should worship him first, individually; secondly, that divided into families, they should worship him collectively; and thirdly, that these families should form a church and worship him in a body in spirit and in truth. Now, if you call a synod it must be your object to submit every doctrine of your own faith to Scripture proof, and then to try and persuade the other Christian Churches to unite and become branches of one candlestick, when united Christian Churches will emit a light so powerful, that it will attract the Jew, Turk, and Heathen, to the knowledge and love of our dear Saviour, and the temple which was rent in twain at his death will be cemented by the cords of love. Peace and holiness will dwell in every heart, and this world will become a Paradise such as Eden was when Adam was placed in it to dress it and keep it.

Let us examine and trace the genealogy of the earthly Priesthood. The Priest of Midian, whose name was Reuel, was the son of Bashemath, the wife of Esau. Gen. xxxvi. 10. Bashemath was one of the daughters of Heth, Gen. xxvii. 46, and Heth, we know, was the son of Canaan, x. 15. So the first priest was descended from the Canaanites. The next thing we know of the Priesthood is that the Levites were set apart for that office. Levi had three sons, Gershom, Kohath, and Merari; Amram was Kohath's eldest son, and he married his father's sister, who was the mother of Moses and Aaron, so that they were Levites, and Moses married the daughter of Reuel, the priest of Midian, who, I have shewn you, was a Canaanite. Aaron the High Priest married Elisheba, whose genealogy is not given, except that she was the daughter of Aminadab. Ex. vi. 23.

Aaron had four sons, who were all priests : two of these offered strange fire before the Lord, and they were killed by fire from Heaven, Lev. x. 2. These four priests are now represented in the world by four religions, all of whom have priests. Do none of them offer strange fire before the Lord ? it certainly behoves us to see what sort of fire we are offering. Had it been a purifying fire, the result would be such as God requires. Instead of that, when we review the subject, it is evident that God's first great design which was frustrated by the poison inserted by the devil, was that man should live on this earth, and rule over every living creature and thing which God created in an innocent and happy state. Has this end yet been attained ? Has this earth yet become the kingdom of our Lord ? Has God's promise to Abraham that " all nations of the earth shall be blessed " yet been fulfilled ? if not, may we not hope that God's Holy Spirit will fulfil all this ? I have shewn you that as soon as the poison was inserted God gave man a conscience to teach him how he could recover his happy state. When men failed to listen to this still small voice, the flood swept them away. Then the patriarchal age commenced, and with it, faith in the coming Saviour ; the Jews were certainly God's chosen people, but why ? because they alone, of all the dwellers upon earth, knew the Lord. In the family of Abraham the priesthood had its origin. Abraham, Isaac and Jacob are types, as it were, of the three orders of ministers, but in those days people worshipped the Sun, for we read of Joseph marrying Asenath, the daughter of Potipherah, the priest of On, Gen. xli. 45, so that it is clear that the reason why God loved the Jews was because in the midst of idolatry they loved and worshipped him alone. Then God gave man a written law which is

called the beginning of the Levitical age, which had its beginning at Mount Sinai, and was entrusted to the High Priest, Priest and Levite; and which ended in the awful crucifixion and death of the Son of God; and we, having had the benefit of all these privileges, now live under the dispensation of Grace.

The redemption and glorification of this world was the ground work of the Faith of all the Old Testament Saints. Adam beheld it like a star over his dark future. Abraham looked for a "city which hath foundation whose builder and maker is God." Job says "yet in my flesh shall I see God," and looked for the time when "His flesh shall be fresher than a child, he shall return to the days of his youth." David and the four great Prophets describe its future glory. Our blessed Lord and his Apostles shewed by their lives and doctrines the character of those which would realize their fulfilment. How is it that though nineteen centuries have nearly passed since the world was redeemed, it has not yet become glorified? It must be the want of unity among Christians which prevents mankind from having on the whole armour of God, which alone enables him to fight with the devil and prevail against him, which he can do, for Christ has said, "If a man keep my sayings he shall never see death." "A little while and ye shall not see me, and again a little while and ye shall see me." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Observe that the serpent has appeared to man in three forms, first as the serpent when he poisoned the beautiful creature God made; then as Satan, under which name he is said to have resisted David, Job, and Joshua, and to stand at the right hand of all who do wickedly. Psalm cix. But it was as the devil that he

tempted our Saviour. It seems as if it was then that he first came on earth as a man, and though we are told that he is to leave the earth for a time, that is, that he is to be chained, for in Rev. xx. it says that the serpent, the devil, and Satan, the three in one, will be bound and cast into the bottomless pit for a thousand years. Yet the wickedness of the world at present makes it evident that the tempter, the accuser and the deceiver are still here.—“As a roaring lion walketh about seeking whom he may devour.—1st. Peter v-8, and will continue till the Holy Spirit comes to reign on earth. Three times in the Old Testament the people are said to sacrifice to devils, Lev. xvii. 7, Deut. xxxii. 17, Psalm cvi. 37, and in Chronicles xi. we are told that Jeroboam ordained him Priests for the high places and for the devils. Thus we see that every thing that God has done for the salvation of man, the devil has done to destroy him. God gave Priests, the devil did so too; when Christ appeared spiritually, the devil did so too; when Christ came as a man, the devil clothed himself as a man and appeared on earth. But Christ ascended up to heaven and desired his followers to shew their faith by their works. The devil sets up an idol, the world falls down and worships it. Man was never made to spend his whole life in the pursuit of gold, and yet from youth to age the one thought of men's lives is how shall I make money? When made, how invest it; when invested, how shall I spend it to the most advantage for this perishing body. They hoard it, they worship it, it is the idol of men's hearts. Like the image that Nebuchadnezzar set up, it must be shattered when the stone becomes a great mountain, and fills the whole earth, it will break it to pieces.

Let us look now into the ancient names in the Bible



for places set apart for the worship of God. In Exodus xxv. 8, we are told God said to Moses, "let them make me a sanctuary, that I may dwell among them according to all that I shew thee after the pattern of the Tabernacles." Before this God seemed to have made a place for himself, for in Ex. xv. 17, "In the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established," and Hebrews viii. 2, says "A minister of the sanctuary and tabernacle which the Lord pitched and not man." Joshua, just before his death, wrote "in the book of the law of God, and took a great stone and set it up there under an oak, that was by the sanctuary of the Lord," xxiv. 26. God promised Moses that "the tabernacle shall be sanctified by my glory. I will sanctify the tabernacle of the congregation and the altar. I will sanctify also both Aaron and his sons, to minister to me in the Priest's office." Samuel is the first that calls the tabernacle a temple, 1st Saml. i. 9, so that, with prophecy, the name temple seems to have originated. But Solomon was the one chosen to build a temple for the sanctuary, "Take heed now, for the Lord hath chosen thee to build an house for the Sanctuary, be strong and do it." 1 Chroncles xxviii. 10. The tabernacle was moveable; the temple was immoveable. But, when we read of the nineteen wicked kings that reigned over Israel, after they were separated from Judah, and of the idols they set up, we are not surprised that God allowed the temple to be destroyed. Of the twenty kings that reigned over Judah, a few were very religious, some very wicked, and others of an indifferent and mixed character, but so little effect had Solomon's teaching had that in the fifth year of Rehoboam's reign, Shishak, king of Egypt, plundered the temple and the king's house, so soon

was it necessary to punish them for their idolatry, which sin seems to have gradually increased among them. Once, indeed, in Hezekiah's reign, we read that many out of several tribes came to the Passover, so that "there was great joy in Jerusalem, for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem." 11 Chro. xxx. 26. Then the good king Josiah repaired the temple and restored the worship of God, and finding a book of the law of the Lord by Moses, he rent his clothes to think how little the law had been observed, 11 Chron. xxxiv. 19. In Chapter xxxv. 18, we are told the Passover that Josiah kept in his reign was even better than king Solomon's, because it was more in conformity to all the rules appointed by Moses. In the words of Scripture, "There was no Passover like to that kept in Israel from the days of Samuel the prophet, neither did all the kings of Israel keep such a Passover as Josiah kept and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem." But sad to say, he met his death from disobedience, he went to fight with the king of Israel without the direction of God, and was slain.

After his death, the Jews grew more and more wicked till at last the king of Babylon burnt the temple of the Lord, the palace of the king, and all the houses in Jerusalem carrying away all the vessels of gold, silver and brass, that belonged to the temple. Then, according to the prophecy of Jeremiah, the land was, in some measure, desolate seventy years. (Jer. xxv. 11-12), until Cyrus, after he took Babylon, gave them leave to rebuild the temple, and restored the vessels of gold and silver to Sheshbazzar, the Prince of Judah, to the number of five thousand four hundred.

Ezra 1. 1. Thus fulfilling the prophecy made by Isaiah above a hundred years before that saith of Cyrus, "He is my shepherd and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

When they commenced to build the second temple we are told by Ezra "that some of the Jews offered freely for the house of the Lord 61000 drams of gold, 5000 pounds of silver, and one hundred priests' garments, Ezra 11. 69; but still they never expected to build a temple in any way equal to Solomon's: There were five things wanting to make it as perfect as Solomon's: 1st, the tables of stone on which the law was written, which were in the ark when it was brought into his temple; 2nd the \*Shekinah or divine presence in a cloud of glory on the mercy seat. 3rd, the Urim and Thummin, whence the oracle came, or divine answers to their inquiries; 4th, the holy fire upon the altar, which came from heaven, and 5th, the spirit of prophecy, for though Haggai, Zachariah, and Malachi lived while the second temple was building, and prophesied after it was built, yet on their death, the prophetic spirit ceased from among them. After many hindrances, and twenty years of toil, the Jews again worshipped God in a temple in Jerusalem; and then Nehemiah the Jew built again the city of Jerusalem. S. Paul speaks of the tabernacle and sanctuary as things past, and tells us that the bodies of beasts for sacrifice were burnt without the camp, but the blood was brought into the sanctuary. Now, Jesus having shed his blood for the sins of the whole world, there seems no further need of a sanctuary; the Holy Spirit now reigns in every heart that is washed in Christ's blood. But as the sanctuaries were all attached to a temple, so every Christian must be a living member of the church or

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

peculiar garments of fine linen, which they used when they ministered in the tabernacle. 1 Sam. xxii. 18. But Aaron's garments, we are told in the Exodus xxxix., were of blue, purple and scarlet, besides the fine linen, verses 1-27-41. Indeed the High Priest's garments seem to consist of seven things, viz: the ephod, breast plate, girdle of curious work, robe of the ephod, the embroidered linen coat, and the mitre, with the golden plate. Exodus xxviii. The ephod, which was worn by all the priests, was a sort of short vest without sleeves, made of fine linen with blue, purple and scarlet, interwoven with plates and wires of gold—Exodus xxxix. 2-3, and worn over every thing. The breast plate was made of the same work as the ephod, of a span square, with twelve jewels set in gold ranked in four rows of three each, and fastened to the ephod. As God used to make his will known to the High Priest by the Urim and Thummim in the breast plate, this cannot be necessary now, when God has sent his Son to be our High Priest, "For there is one Mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5. But Christ left apostles, disciples and deacons to christianize the world; so that, though the High Priest's garments may be dispensed with, there is still need of a priestly garment, and as it is certain that no black garment was ever worn by a Jewish priest, does not the beautiful white robe seem the most appropriate, seeing that white is the emblem of purity, and that to be clothed in white is the privilege of those that overcome? Rev. iii. "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the Saints." Rev. xix. 8. S. Paul tells us that Jesus is the High Priest over the house of God. Heb. x. 21. In Mark xiv. 49, Christ says, "I was daily with you

in the temple teaching." Christ's example is sufficient to prove the necessity of worshipping God in a temple made with hands, though in Acts VII. 47 it says that "Solomon built him an house; howbeit the Most High dwelleth not in temples made with hands," which certainly means that, though it is pleasing to God that he should be worshipped in a church or temple, still that it is in the sanctuary of the heart where he wishes to dwell, and the heart that loves his heavenly Father will seek him in his holy temple like a faithful, loving child.

"So shall his walk be close with God,  
 "Calm and serene his frame,  
 "So purer light shall mark the road  
 "That leads him to the Lamb."

And when the time is come that the earth shall be glorified, he will return and have his part in the first resurrection. To live on this earth for a thousand years without sickness, disease, or death, is a privilege only to be enjoyed by those who are Christ's at his coming. Those who have resisted the temptations of the Devil through faith in Jesus; those who have been made perfect through suffering. Ephesians iv: 13.

It does not appear in Scripture that the wicked receive any glorified body—they have no part in the first resurrection. This body will be the same as the one in which Christ appeared to his disciples after he rose from the dead, he was then so changed that Mary did not know him till he spoke to her, till he called her by name "Mary." Will he call us all by name? Then, when the disciples were assembled with closed doors, Christ appeared before them suddenly without opening the doors; this he never did before his death, and with this glorified body he ascended into Heaven: "while they beheld he was taken up." Acts i. 9.

The voice said he would come again, but when he comes, it will be as king, to reign over his kingdom, to reign supreme over the hearts of all the dwellers on the earth. When Christ came before, it was as a son under obedience. And at the end of all things he will appear as judge, when all who have ever lived on this earth, the wicked with their soil-stained garments, and the righteous in their glorified bodies, will receive their righteous sentence. The last enemy to be destroyed is death, so that death can have no power over these glorified bodies. Christ tells us in Mat. xxiii. 39, "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord." What a glorious time it will be to feel secured from the snares and temptations of the evil one, to feel free from this constant warfare, to feel that we are day by day becoming holier and better, more fitted to be angels in Heaven, learning day by day to know God, and to love him, and to feel that the time is approaching when we shall no longer see through a glass darkly, but face to face, striving constantly to make others happy instead of living for ourselves.

Money, the idol of the world, will then be shattered; there will be no banks in which to hoard it; each person will work so many hours a day and all will have a living faith that God will provide, for he has said: "All the earth is mine." Ex. xix. 5. "All the earth shall be filled with the glory of the Lord." Num. xiv. 21. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself." Mat. vi. 34. May all Christians look at the signs of the times; all things are teaching us that a change is coming; we know not how soon we may hear the voice, saying: "Praise our God, all ye his servants, and ye that fear Him, both small and great; and I

heard as it were the voice of great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Alleluia : for the Lord God omnipotent reigneth." Rev. xx. 5-6. "Even so, come, Lord Jesus. The Grace of our Lord Jesus Christ be with you all. Amen." Rev. xxii. 2.

Considering the following worth of notice, I insert it here :—

\* The word Shekinah means, as used in Jewish history, that miraculous light or visible glory which was a symbol of the Divine presence ; it comes from *shaken*, to inhabit. The covering of the Ark was called the Mercy Seat, because God dwelt between the Cherubs in a body of light, Ex. xxv. 22. I will commune with thee from above the Mercy Seat, Lev. xvi. 2. For I will appear in the cloud upon the Mercy Seat. We heard the voice of one speaking to him from off the Mercy Seat, Num. vii. 89.

In reading a book the other day, I was struck with the following remarks :—"As God was both the Jewish God and King, the Tabernacle and the Temple may be considered not only as the residence of their God, but also as the palace of their King ; also the Court of the Tabernacle was the Court of the Palace ; the Holy of Holies was the Presence Chamber, the Mercy Seat was his throne. The Cherubs represented his attendants as God, and the Priests were his Ministers of State as King ; the Levites his Officers dispersed through his Kingdom. The table of Show Bread, together with the sacrifices which were given to the Priest, represented the provision for his household."

And in Josephus, that the two parts of the Tabernacle which were accessible to the Priests, denoted the Land and the Sea. But the third part, which was for God alone, represented Heaven, which is inaccessible to men. The twelve loaves on the Table stood for our twelve months ; the seven lamps, the seven planets ; the four vials, the four elements ; the plain linen, the earth, because flax grows in the earth. The purple signified the sea, because that colour is dyed by the blood of a sea shell fish ; the blue, the air ; the scarlet, fire ; the ephod shewed that God had made the universe of four elements, and the gold related to the splendour by which all are enlightened. Breast plate in the middle of the ephod resembled the earth, for that has the middle place in the world. The two buttons on the priests' shoulder, stood for the sun and moon.



Through this year that's just begun  
Let us every Idol shun.  
The Holy Spirit comes to reign,  
To wipe away all tears and pain.

May women in one bond unite  
To crush the wrong and do the right.  
Then men and angels soon will sing  
Praise to God our Heavenly King.

When love in every household dwells  
Then gaily ring the marriage bells ;  
The sword will in its scabbard rust,  
And all will in the Saviour trust.

The tree of life we then shall taste  
No more our emergies shall waste ;  
But goodness, truth and love alone  
Will raise men to a Heavenly Throne.