

brated on this day, had also come through the sacrament of penance, so that, as probably the Reverend Father himself would admit, there must have been some remarkable developments in the dealings of God with man, since the Pentecost "fully came," as recorded in the second chapter of the Acts, if these things be indeed so. We were told that this heavenly visitant occupied a similar relation to the Church, to that which a captain holds towards his ship, guiding her through heresies, etc., etc., that her ministers received graces and gifts on this day, wherewith to guide the faithful, etc. The reverend gentleman concluded by kindly expressing his desire that we might be spiritually enriched through this priestly medium.

The prominence given by the Church of Rome to the celebration of "the mass," in her public worship, affords the strongest historical confirmation of the correctness of the view, as to what ought to be the leading feature of Christian worship, expressed in No. 14 of this publication, in an article entitled "No-pulpit Criticism."

"EARNESTLY CONTEND FOR THE FAITH  
WHICH WAS ONCE DELIVERED TO THE  
SAINTS."—*Jude* 3.

In the course of the editor's somewhat recent experience, he has met with a former deacon of a Baptist church, and a former superintendent of a Sunday School, in a state of utter unbelief; indeed, this condition of mind, or that of entire indifference to the claims of the Bible, on the part of the vast majority of the citizens of Toronto, has led him to devote one page, or more, when practicable, of this little sheet, to the admission of objections to portions of the Bible, which will be answered in the same number, but as this will probably involve a considerable addition to the literary labour connected with the paper, he will exercise his discretion as to the selection of any such objections, and as to the time when he may endeavour to answer them. One objection raised by

the former deacon above referred to, was "that God commanded David to number Israel, and then slew seventy thousand because they had been numbered;" the margin at the passage cited, 2 Sam. xxiv. 1-15, indicates that it was Satan who *persuaded* David, and not the Almighty; and the text of the corresponding passage in 1 Chron. xxi. 1., embodies *the name* of Satan. That David himself anticipated objectors, on the score of the supposed injustice of this judicial punishment, is manifest from his own plea—"Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." Ver. 17. Jehovah, who "gives no account of any of his matters," (or "answereth not," marg. Job. xxxiii. 13.,) did not reply to this inquiry, but we gather both from the first, and from the concluding verse of the chapter, that "the anger of Jehovah was kindled against Israel;" they who have studied scripture reverently and adequately, will be prepared to expect that a narrative of this character constitutes a connecting link with events which preceded it, and with others which will follow it; such persons will have observed "that the threshing-floor of Araunah the Jebusite" is on the same site as that of Abraham's sacrifice, (see Gen. xxii. 2, 14, and 2 Chron. iii. 1,) and if Gen. xxii. 14, be read as follows, the connexion between these incidents and the subsequent erection of Solomon's temple on the same spot will be manifest—"And Abraham called the name of that place Jehovah Jireh, because it shall be said, there is a day in which Jehovah shall be *seen* in the mount." This passage necessarily connects itself with 1 Kgs. ix. 3, "I have hallowed this house, which thou hast built, to place my *name*\* there for ever; and my eyes and my heart shall be there perpetually." The threshing-floor of Araunah is probably typical of that future action of the

\*A name of Christ, as demonstrable from Philo.