

Pulpit Criticism.

A WEEKLY SHEET.

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THE "NEW JERUSALEM TEMPLE."

That "the oracles" of God were originally communicated to the people of God, and that in the Christian era, the several portions of the New Testament were successively committed to the keeping of the Church is undeniable; that the professing Church as it increased in corruption, found it to its interest to withhold the Scriptures from the people will as little be denied; but few will have the boldness to represent that the unrestricted dissemination of the Scriptures has been an unmixed benefit; if any should be disposed to maintain that to be the case, they need not travel far to ascertain the evil consequences of treating the Bible as a text-book in schools; the surest way to make a child hate any book is to compel him to learn it, and to punish him for not learning it. The portion of the Old Testament read in the Morning service of the above named "temple," Numb. xv, 1-29, and read without any attempt at exposition, might as well have been read backwards, so far as the understanding of it on the part of the congregation was concerned, and the same remark, in the writer's judgment, would apply to almost the whole of the service. There is a class of persons whose admiration for a sermon

is proportioned to their lack of apprehension of its meaning; such persons would probably meet with a perpetual feast, by betaking themselves to the "New Jerusalem Temple." The writer was kindly informed that he could be furnished with a key to the understanding of the mysteries of this Church's teaching, if he desired it, but as the liturgy and the sermon to which he endeavored to listen, were considerably handed to him at the close of the service, he concluded that when ignorance is happiness, 'tis unwise to be wise. Few indeed are the sects which do not traditionally treat the Bible as if it were a kaleidoscope; in all but every case however they look into it, so to speak, *at the broad end*, they consequently present us with pictures of utter confusion and contradiction; in this respect, "the New Jerusalem Church" stands preeminent; they manifestly are not possessed of the remotest shadow of a notion of "rightly dividing." They appeal from our "outer sense" to a supposed "inner sense," but even a cursory glance at any of their teachings will suffice to satisfy any ordinary Christian that they are lacking as to "the root of the matter." In order to illustrate the mode of worship of what may