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No. 43.

Pulpit Criticism.

THE DISCIPLES' MEETING,
CORNER JAMES AND LOUISA STREETS.

(Continued from No. 41.)

It is not what one would desire, to be obliged to say of a personal friend, that one cannot believe in the healthy amalgamation of politics and piety, but the attempted blending of these antagonistic elements, on the part of the oracle of this institution, serves, in the writer's judgment, to account for the hallucinations which characterize this gentleman's attempts to expound so obscure a book, as (in view of thirteen different interpretations of it) he may venture to designate the book of Revelation. The writer regrets this the more, as he happens to know that the gentleman referred to is at least *the possessor* of a superb book on the subject of the book of Revelation, which, were he to study it with the attention it merits, might, one would suppose, be instrumental in removing much dust from his organs of vision. Our friend treated the communications of the Lord to John as a fulfilment of the promise to Peter, in Matt. xvi, 18, "On this rock I will build my Church, and the gates of hades shall not prevail against it," and he represented it as a direct and exclusive personal communication of the Lord to the Apostle, apparently with the object of excluding all reference to the Holy Spirit, for the community to which he belongs, ignore the personality of the Spirit. The salutation of Ch.

i, 4, the sevenfold exhortation, "He who hath an ear, let him hear what the Spirit is saying to the churches," and such a passage as that contained in John xv, 26, will lead most Christians to a widely different conclusion. The "angels" of the seven churches are, by this gentleman, represented to be running messengers, of the order of our electric despatch company's boys, so that, according to that interpretation, if the angel stopped to play on his way from Ephesus to Smyrna, himself and the church he represented were to be "removed," etc.; very remarkable communications, these epistles, if addressed to an expressman! We are satisfied our friend has not the remotest idea of rendering that which is sacred, ridiculous, but when the "seals" are represented as unfolding the history of the world from the beginning of the Christian era, to the return of the Lord, when the gospel of Christ is said to be the chief theme of the book, when the white horse is supposed to symbolize the gospel, the red horse, the opposition to it, etc., we can only observe that the *general* advice given by the speaker to "leave the study of the Book of Revelation till they learn better," might, with advantage, to our thinking, have a *particular* application. Of the particular chapter, which was supposed to be the subject of this