

## JACKSON'S HALL, COR. YONGE AND BLOOR STREETS.

*Second Notice.*

A Bible, figuring as it does, like a literary armadillo, in the domestic show-rooms of a certain class of civilized communities; reposing not infrequently on what "idle hands have found to do"—on a separate table, with a broad expanse of unsullied gilt-edge, and the said gilt edge for the most part facing the window; a Bible which is opened whenever a birth, a marriage, or a death takes place in the family, and which in the intervals of these occurrences, finds itself dusted once a week—a Bible which occupies a similar relation to practical piety which the gilt edges do to the contents of the book—such a Bible may serve to illustrate negatively the acquaintance with its contents possessed by the great bulk of church-goers; such is the practical outcome of nearly nineteen centuries of public teaching in the name of Christ; few indeed comparatively are they who can be said to know much more of the book, than they did when they first rooted their way to their mother's breast; were it not so, they could not tolerate the twaddle which is weekly presented for their acceptance in the name of the Book; were it not so, the burlesques of one set of men, and the contemptible essays of another would be equally insufferable; matters being as they are however, small discrimination is exercised, and indeed small discrimination is needed, for notoriously there is but little choice among rotten apples; taking the sects all round, with but rare exceptions, their principal bearing (and we don't think it is generally intentional), is to keep the people in a state of the most profound ignorance; *they* at the same time cherishing the innocent delusion that they "*are* the people, and wisdom will die with them;" under such circumstances, it cannot be a matter of vital moment whether they listen to Presbyterian essays, Methodist essays, Baptist or Congregational essays, for they all have the same tendency to feed with chaff instead of with wheat, and one of the practical results is that the ladies, as they leave the several churches, exclaim—"What a 'full volume of rejoicing waters' dear Mr. Claptrap's mind must be!" "How 'pellucid' are the views of the Rev. Dr. Veneering," etc., etc.; another practical result of the pulpit-chaff which has been blowing about the world throughout this era is, that the bulk of even Christian people are so ill-instructed as to be unable to recognize the difference between wheat and chaff, when they meet with them; hence the more crafty of the ministerial order go in for the vocation of chaff-dealer, and find it decidedly lucrative, while men who have the pure grain to offer, live on a crust.

We listened to an exposition of Lev. xvi. from Mr. Brookman, on the 18th ult., a portion of Scripture which, with the exception of three or four of the ministers of this city, might as well, we should say, have been written in the Ojibbeway tongue for the remainder; Mr. B. explained the chapter in its relation to Him, who declared with regard to his life, that He "laid it down, that he might take it again"—that "no man took it from him, but that he laid it down of himself"—that "he had power to lay it down, and had power to take it again, etc.;" this was verified by reference to Heb. ix. 7, and x. 19, 22; it is of interest to notice in regard to the former of these verses, that the writer uses the present tense—"offers"—intimating thereby that the temple was standing when he addressed the