

FEBRUARY 24, 1883.

No. 7—SECOND SERIES.

Pulpit Criticism.

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE,
A WEEKLY SHEET,
BY DAVID EDWARDS.

Published on Saturday Morning, and sold at No. 4 Adelaide St. West, Toronto.

Price, \$1.50 Per Annum.

Copies of any single number can be had, in quantities, at 15 cents per dozen.

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

We repaired to Jackson's Hall on the 11th inst., by way of obtaining a little refreshment among the Northern lights, and although we did not meet with the kind of refreshment, of which we went in quest, we certainly had no reason to complain. The position assumed by the Church which assembles in this building is so exceptional, that it may be well briefly to dilate on it; the pastor and people concluded at the outset of their undertaking to meet for worship, that if their so doing were according to the will of God, he would enable them to sustain the burden of it; they did not therefore, like some of their more pretentious neighbours, deem it necessary to placard the city with announcements of the sale of "a large assortment of lovely dolls," neither did they send pert girls round with collecting cards, nor resort to any of the faithless and fashionable modes of furnishing supplies; they have on the contrary decided that the principles enunciated in the New Testament are principles intended by Him who propounded them to endure to "the end of the age;" they have put them to the test, and have not found that themselves lack any good thing. The pastor set his flock the example of "not seeking his own;" there has therefore in this case been no stipulation on the part of the pastor to deliver six and twenty essays, at so much per quarter; on the contrary, there has been an endeavour on the part of all concerned with this assembly, to square themselves with the teaching of a Book they believe to be inspired; they consequently "owe no man anything," they do not as a Church appeal to the senses, by any tawdry display; but the leading thought with them all is to gain an increasing acquaintance with the Scriptures, and of course to reduce their knowledge to practice, so far as in them lies; the outcome of this can hardly fail to strike anyone who may enter this place of worship; the ser-

vice commences with a brief act of silent (praise or) prayer, and then a hymn is sung ; the difference in the character of the hymns, of those in use here, and the ordinary style, may be gathered from that we subjoin ; we must add however, that we by no means admire the title of the book—
 “ Sweet songs about Jesus.”

“ I know that my Redeemer lives ! ”
 What comfort this assurance gives !
 He lives, who once was dead ;
 He lives, all-glorious in the sky ;
 He lives, exalted there on high,
 My everlasting Head !

He lives, to bless me with his love ;
 He lives to plead for me above,
 My hungry soul to feed ;
 He lives, to grant me rich supply ;
 He lives, to guide me with His Eye,
 To help in time of need !

He lives, triumphant from the grave ;
 He lives, eternally to save ;
 And while He lives, I'll sing ;
 He lives, my ever-faithful Friend ;
 He lives, and loves me to the end,
 My Prophet, Priest, and King !

He lives, my mansion to prepare ;
 He lives, to bring me safely there ;
 Christ Jesus ; still the same !
 What joy this blest assurance gives—
 “ I know that my Redeemer lives ; ”
 All glory to his name !

In our first visit to this “ upper room,” we were somewhat taken aback at finding a missionary partially occupying the place of the pastor, but the address of this gentleman was so unexceptionable, that we certainly had no reason to complain of it, and we learned incidentally from the address, that this little Church had found the means not only to sustain its local burdens, but to contribute to the interesting work of heralding the truth in the Lower Provinces. It appears to be the practice of Mr. Brookman to repeat a few comprehensive passages of Scripture, at the commencement of the services, passages which are intended to apply to the two classes into which Christianity divides the race ; it is highly satisfactory also to perceive that instead of reading the Bible, as a matter of form, and without bringing a particle of intelligence to bear on it, the usual order of things is reversed in this assembly, and from what we have been able to gather from two attendances at this meeting, we need not hesitate to affirm that Mr. B. teaches more in one exposition than most ministers learn in a lifetime ; this, when one happens to know somewhat of his habitual mode of studying Scripture, is not so extraordinary as it may appear ; Mr. Brookman has, for many years left the shibboleths of sects to those who like them, and has availed himself of the writings of *self-sacrificing* scholars in England ; he would doubtless acknowledge his indebtedness to these instrumentalities, while maintaining the posture toward the Great Author of light which every

devout student necessarily would. We have used the word self-sacrificing in the foregoing sentence, because we have observed that Biblical knowledge has been chiefly vouchsafed to men who have made great sacrifices for conscience sake, and this, to our thinking, is what would be expected by those who have any understanding of the ways of God.

The portion of Scripture on which Mr. Brookman commented commenced at Luke xxii. 66; he drew our attention to the circumstance of the Greek presenting the question addressed to the Lord in v. 67, thus—"If thou art the Messiah, tell us?" and again at v. 70, the elders, the chief priests and the scribes are related to have said—"Thou art then the Son of God," to which the Lord replied—"You say that I am." The robe in which Herod, in mockery, arrayed the Lord, was a *glittering robe*, the word for which in the Greek, is the root of that which is used to describe the shining of the Lord's face, when he was seen by the privileged three in the glory of his future kingdom, on the mount of transfiguration. Mr. B. commented on the fact that Herod was an Edomite—one of the race which had gloried in the destruction of Jerusalem—a fact which involved the Jews being reduced at the time to the lowest state of degradation. It may be of interest to observe in relation to Herod being "at Jerusalem, at that time," that we learn from Josephus (*Antiq.* 19, 7, §. 3.) that "he took pleasure in constantly living at Jerusalem, and strictly observed all the customs of his nation." In reference to the Lord's attitude towards Herod—"he answered him nothing"—Mr. B. cited Ps. xxxviii. 11-13, the latter of which verses is—"and I as a deaf man will not hear; and as a dumb man (who) will not open his mouth;" the comment of the Apostle Peter, on the Lord's characteristic meekness, was likewise referred to—"When he was reviled, reviled not again, etc." On the delivering up of the Lord by Pilate (v. 25), Mr. B. observed that he was first delivered by Judas, next by the Roman Governor, and as the result of "counsel," by the Almighty himself. When v. 31 was reached, Mr. B. remarked, on the words—"For if they do these things in a green tree," that the early translators rendered the passage "to a green tree," and added that the Jews habitually speak of good men as *green trees*." Ps. lii. 8 may be cited in confirmation of this—"I am like a green olive tree, etc.," as also Eze. xvii. 22-24, and xx. 47.

A simple and highly interesting address was delivered on this occasion by Mons. A. L. Therrien, Pastor and Missionary at Grande Ligne, P.Q. Of this Mission, we learn that—

"Henrietta Feller, a refined and cultivated young woman, left her home in the beautiful city of Lausanne, Switzerland, and came to Grande Ligne, Canada, to devote her life to the work of evangelization among the French Catholics. She began her work in the garret of a little log-house, teaching both children and adults reading, writing, and especially the truths of the Gospel.

"To the little log-house have succeeded two large and substantial buildings, the Feller and Grande Ligne Institutes, where from sixty to seventy young people are admitted every year, and taught in the common branches of education, while they are trained also in moral and religious principles, under the best evangelical influences. Two thousand of them have gone from this school to fill responsible, and, in many instances, eminent positions, both at home and abroad. A large proportion of these young people were converted to Christ while in the school, and about thirty have become pastors or evangelists.

"Upwards of four thousand French Canadians were brought from Romanism to the truth as it is in Jesus, by the direct work of this mission, and as many more through its indirect influence."

‘Thirty preaching stations have been opened and twelve churches organized.

“Through the faithful efforts of its Missionaries, family after family is brought to the truth, and education and spiritual light are spread among the people.

“Hundreds of copies of God’s Word were circulated among Catholics last year, most of which were sold to them. The spirit of inquiry is increasing every year, and the masses are becoming more and more accessible.

“They who look into the financial management of the Mission marvel at the strict economy practised, and the inexpensive way in which its work is carried on.

“THE CONVERTS are increasing their contributions every year for the support of the cause, but a much larger sum than they can give is required for the prosecution of the work.”

Mons. Therrien selected John xvii. 17, as the portion on which to base his remarks—“Sanctify them through thy truth, thy word is truth.” He observed that this was the central petition of five, and proceeded to dwell on the enquiry—“What is Truth?” and on certain opinions as to what mode of proceeding should be adopted towards those who know not God; he drew a contrast between those who “preach what the Church teaches,” and those who like himself endeavour to preach what the Bible teaches; Mons. T. gave us an anecdote of Sir Walter Scott, which was probably known to some of those present; it related to a request made by Sir Walter, on his death-bed, to his son-in-law, that he should read to him; the son enquired—“From what book?” to which the author of so many replied—“There is but One Book.”

Mons. Therrien also spoke of a case which had come under his own notice, which originated in the illness of the person, whose experience he described; this was the case of a person who for twenty years had rejected the story of the Cross, so far as related to any application of it to her own case; she however was overtaken by a dangerous illness, and when she supposed she was dying she begged for a lengthening of her days, and promised her Maker that in the event of her life being spared, she would “feel after the truth if haply she might find it;” when partially recovered, and quite unfit to undertake such an expedition, she made known her desire to her husband, to visit some relatives who lived at a distance of sixteen miles; the husband suspected that this contemplated visit would be made in quest of light; he therefore stoutly and repeatedly resisted it; he lived however to realize something of the force of “when she will, she will,” as the good woman undertook to walk sixteen miles, in order to accomplish her object; this she managed to effect in two days; on arriving at the home of her astonished friends, she informed them that her object was to seek the truth; she sought it thus, and according to the testimony of Mons. Therrien who baptized her, she sought it not in vain; her husband, who for many years had been kind to her, was exasperated at the change in her views, refused her admittance to her home on her return, threw her clothes out of the window and bade her be gone, etc.; he however ultimately relented, after having repeatedly rejected his wife’s entreaties, and he lived to discover that the good angel of his earlier days, had become a brighter and a better angel, as a consequence of being a Christian. We heard of hundreds of copies of the Scriptures being sold through the agency of M. Therrien, and sold to persons who were beginning to consider that if the Bible were a good book, it was remarkable that their Church should prohibit the purchase of it.

It appeared to the writer to be a great improvement on the ordinary practice, that no collection was made in connection with M. T.’s address.