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Pulpit Criticism.

WITH

◀ ANSWERS TO OBJECTIONS TO THE BIBLE ▶

A WEEKLY SHEET.

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BAPTIST CHURCH.

PARLIAMENT ST.

The service of this church was conducted by the Rev. Wm. Tapscott on the morning of the 22nd inst. The Reverend gentleman is understood to have received "a call" from this church, "to an enlarged sphere of usefulness." As the writer is not aware if the so-styled "call" will be accepted, he will not be regarded as personal in making the following observations on the subject of such calls. Inasmuch as the professing church has so far departed from the fundamental principle enunciated by the Lord, and enforced by precept and example, by the Apostle Paul, in Acts xx. 34, 35,—has so far departed from the blessedness of giving, as to have adopted the ordinary principles of merchandize, we feel inclined to suggest that the churches should go a little further, and adopt the language of commerce as well as the principles; a warehouseman instead of saying he had had "a call" for a bale of "dry

goods," would speak of having had an "order" for such articles, and in our judgment, gentlemen who have not learned better than to "hire" themselves and their essays to the highest bidder, should speak of *fulfilling* an order for that article of commerce styled "a minister." If it would afford them satisfaction to designate such communications "holy orders," there would not probably be many to trouble themselves about such a designation. We need not hesitate to affirm that if the genuine section of the ministerial body were aware of the evil effect which the acceptance of these "calls to enlarged spheres of usefulness" produces, they would be slow to accept them; if their immediate friends (and themselves) would lay the farewell address of the Apostle Paul to the Ephesians to heart, it could not be difficult to increase a minister's means, when requisite, by putting educational or other secular work in his way,

and that could not fail to be beneficial in every way, to all parties concerned; the essays might be less lengthy, and if the minister's "hands were so laboring" as the apostle Paul's did, the said essay would probably be less flowery, and would accordingly savour more of reality than does the present ornate and empty style. In the writer's judgment also, if the supper, instead of being dragged in as a religious necessity (where it is observed at all) were to re-occupy its original place of prominence, the attention of *real worshippers* would be concentrated on the suited object and ground of their worship, and ministers and their essays would necessarily take a subordinate position, but the majority even of Christian persons prefer enslaving themselves to systems of their fellow-men's making, to endeavoring to conform their practice to that which is strictly Biblical; hence they find themselves feeding on husks in preference to "the old corn of the land." It is worthy of note that the Church of Rome has handed down this practice through the vista of eighteen centuries, *all developments notwithstanding*, and so far, her historical testimony confirms the view above stated. Our friend Mr. Tapscott, read (from the revised version) from Mark xiv, 27-42. As in verse 26, we read of their having sung "a psalm" previously to "going out into the Mount of Olives," and that psalm consisted no doubt of the historical and prophetic group—the great Hallel, extending from Ps. cxiii to cxviii—which would be sung with all the "pomp and circumstance" of Temple worship, while the "cornerstone" (Ps. cxviii, 22) was tenanting the tomb, it might have been expected that the reading of such a portion as that above-named,

would have commenced with v. 26. As it fell to the lot of the writer to prove (in the columns of the *Globe*) that the Revisers had blundered with regard to the manuscripts, according to which they have altered the New Testament, he cannot pretend to approve of the public reading of their unhappy production. Mr. Tapscott, in his prayer, showed us that he cherishes the common delusion that the Lord is "to ride prosperously through the world, until the whole race be brought into subjection to his sceptre;" judgment has to enter first, for "as it was in the days of Noe, so shall it be also in the days of the Son of Man; they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and took them all away." Luke xvii, 26-7. As our friend, the pastor of this Church, has not yet had time to disenthral himself from the kind of tuition he will be likely to have received at McMaster Hall, we are afraid he must be told that he was caught tripping again in his reference to Is. lxxiii, 3. If he will refer to that portion, and to the latter three verses of the previous chapter, he will perceive that we have there a crisis corresponding with that just adverted to,—the deliverance of "the daughter of Zion" "prepared" by a most unmistakeable scene of judgment.—The words our friend quoted, "I have trodden the winepress alone" are an answer to the enquiry, "Wherefore art thou *red* in thine apparel, and thy garments like him that treadeth in the wine-fat?" The concluding portion of the verse proves to demonstration that the whole passage relates to the execution of judgment, and not to the personal suffering of the Lord. It may be well to add that

the fifth verse should be in a parenthesis, and the portion relating to judgment concludes with the sixth. Prophecy characteristically passes abruptly from judgment to blessing, because both are in the womb of the future; but of this they are as innocent at McMaster Hall as they are of the hatching of cockatrice eggs; the stone and mortar of that institution are no doubt imposing as a structure, but they enclose, it is to be feared much untempered mortar in their lecture-rooms. The interest the writer takes in this young pastor (for he possesses attractions apart from the question of attainment) leads him to observe that there are ministers of the pastor's own community, young and advanced in years, within the environs of Toronto, qualified to help him in the important matter of "rightly dividing," far more effectually than he is likely to be helped in any college known to the writer. Money, howsoever obtained, may enable a man to erect a church, or a college, or to buy up a bookstore; it may surround him with flunkys ministerial and lay, but it cannot purchase spiritual light; "thy money perish with thee" is inscribed, as it were, over the portals of light. It is to be feared that our friend the pastor has not been a diligent student of "Pulpit Criticism," otherwise he would hardly be found praying to the Holy Spirit; to ask to be "filled with the Spirit" is according to the teaching of the Apostle Paul, but not to pray to the Spirit. Mr. Tapscott preached from Luke xii, 50, "But I have a baptism to be baptized with; and how am I straitened (or pained) till it be accomplished;" this passage, although not connected by the preacher with the previous verse, is strictly inseparable from it; the Lord came, as

he says, "to cast fire into the earth (a figure of judgment) and what would I (he continues to say) but that it were" already kindled; he then speaks of that baptism of suffering which it was necessary that he should undergo, before the purpose of ultimate blessing could be accomplished; and announces that period of strife and "division" in which we are now living, saying "from henceforth there shall be five (the number of Egypt) in one house divided, three against two and two against three," etc. We observed an aptitude for applying Scripture, on the part of our ministerial friend, which, when he has had more time to acquaint himself with it, will be of great importance to him; inasmuch as the Biblical narrative is silent as to "streams of holy blood having flowed from the Redeemer's back," although we know "he gave his back to the smiters," it would be well to avoid making any statement that cannot be substantiated from the sacred volume; one of the evils of the essay system, as it appears to us, is that persons become needlessly excited, in the delivery of their harangues, and consequently exceed the bounds of literality; we observed this in a prominent Presbyterian pulpit recently. Our friend's sermon, may be described as a meditation on the passion of the Lord, and although we cannot pretend to follow him in this, we must chronicle a point or two which struck us as possessing special interest; the first referred to the symbol of "baptism" as used by the Lord to describe his suffering; Mr. T. correctly observed that no such idea as sprinkling or pouring would express that overwhelming of suffering, which it was the Lord's intention to convey; in reference to the supper which was about to be celebrated, we under-

stood him to remark that it might be compared to the stones of the mosque of St. Sophia, which was built by the Emperor Justinian as a Christian Church; the stones of the church, it appears, were saturated with musk, and the aroma of the musk remains to the present day; the reference to the supper may serve as a fitting opportunity to supply an omission in the past week's number; when dilating on the elements, the editor should have pointed out that the "fruit of the vine" has to be crushed, (trodden under foot) as well as the corn. Although in critical faithfulness, it has been necessary to indicate the more prominent of this young pastor's shortcomings, the writer is so favorably impressed with his ministrations as a whole, that he hopes *he will decline to execute that order from Aylmer*, and on the contrary will stay here, and divide his time between study and ministering according to his light.

CONNECT THE SUBJOINED "CORRESPONDENCES" WITH THOSE GIVEN
IN No. 31.

Dan. 8, 11.—He shall take away the daily sacrifice.

Dan. 9, 27.—He shall cause sacrifice and ob-

lation to cease.

The above quotations identify "the King of fierce countenance" (ch. 8, 23.) with "the Prince who shall come." (ch. 9, 26.)

Dan. 8, 19.—He shall prosper in the last end of the indignation.

Dan. 9, 27.—Till that determined is poured on the desolater.

Thus "the King of Assyria" (Is. 10, 5 and 14, 25.) "The Prince who shall come." (Dan. 9, 26.), and "the King of fierce countenance" (Dan. 8, 23.) are identified. See also "*the Lion of Jeremiah* 4, 7.

Dan. 8, 9.—He waxes great toward the pleasant land.

Dan. 11, 16, 41, 45.—He enters into the glorious land.

Dan. 8, 17.—At the time of the end shall be the vision.

Dan. 11, 40, 41.—At the time of the end shall he enter.

Dan. 8, 19, 24.—He prospers in the last end of the indignation.

Dan. 11, 36.—He shall prosper till the indignation be accomplished.

"The Prince who shall come" (Dan. 9, 26.) "The King of fierce countenance" (Dan. 8, 23.) "The King who shall do according to his will." (Dan. 11, 36.), are, by the foregoing passages, shown to be identical with "The King of Assyria" (Is. 10, 5, and 14, 25.)