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THE CATHOLIC APOSTOLIC CHURCH.

ST. JAMES'S SQUARE.

A brood hen which clucks in vain to a batch of self-gratifying ducklings, in view of water, may serve to illustrate the relation in which "the Catholic Apostolic Church," stands to all but an infinitesimal minority of civilized persons; the hen ecclesiastical extends her wings from "6 a.m. to 5 p.m." throughout the year, and few indeed are the ducklings who do not prefer the unblest water without her pale, to the holy water within. It is quite possible that the church above designated, may by some be confounded with the Roman Church, owing to its preferring a similar claim to universality, hence the necessity of stating its distinctness, and its recent origin. The Catholic Apostolic Church in St James' square is the only institution of its kind in Toronto; there is a Church of this description at Kingston, one at Ottawa, and one at Port Perry. The influence of the character of a mother on her offspring is notorious, and in regard to more than one church, two of the characteristics of the mother of our race are branded on them as visibly as was the mark on Cain. The literal spouse of Adam (figure of the professing church, *spouse of "the second Man.") (1 added to the word of God, (2) and aspired to be something more than she was; Gen. iii. 3, 6. Whether the Church under consideration have or have not exposed itself to a similar accusation will be seen by the sequel. As in a secular sphere it would not be difficult to indicate great commercial houses, whose magnificence is traceable to days in which their representatives were wont to make descents from a tenement above the store, to certain pork barrels and herring tubs below, from which to supply their daily needs, (the barrels and tubs being still regarded as saleably full) so in the sphere Ecclesiastical, one need not travel far to perceive certain craft pirating extensively from others, in the latter case happily without detriment to those others. In plainer

* The writer is conscious of the objection that is made to this figure, but so long as "leaven," (1 Cor. v. 7.) remains in the professing church, needing to be purged away, he apprehends that the evil of Eve foreshadowed that evil.

words, the Church under consideration informs us in an authoritative document, that, in the compilation of its liturgy it has "made use of the best things to be found in all extant liturgies." and that consequently it has "produced a work which for beauty and completeness is acknowledged to be unsurpassed." Prior to glancing at these "best things," it is necessary to convey some idea of the claims of the community which has achieved so much. Some of these claims, as presented below, are extracted from a pamphlet entitled "The work of God in these days for preparing the church for the coming of Christ, as seen in the Catholic Apostolic Church." It will be well to explain that the assumption of the foregoing title is not intended to involve a claim on the part of this church to exclusive catholicity, but is designed in order to avoid any sectarian designation; the title is intended to express that the community so far represents the universal church as to constitute a city of refuge to which all who have discovered the "corruption of true doctrine, &c., which prevails more or less in all sections of the baptized," may repair. Such disquieted souls are invited to "exercise their faith and not their intellect," in regard to persons who style themselves apostles, and who are described as "men who are called of God, and are recognised as having the spiritual endowment to enable them to know the mind of the Lord, &c." The disquieted are assured that "in receiving truth from apostles they possess the advantage of receiving it from a living teacher and not from a dead book." "This (we are told) gives a vividness and reality to convictions which books can never impart." Happily for some of us, a book is within reach which, if dead, like Abel, yet speaketh, and which some three and thirty centuries ago anticipated the rising of persons unaccredited of God, and supplied his people with the means of testing their pretensions; these safeguards are found in Deut. 13, 1-3. and 18, 22. and 2 Cor. 12, 12. by means of the former of them, we are assured of the genuineness and authenticity of the books of the Old Testament, and the three combined accredit the New. Claims of so solemn a nature as those of "the Catholic Apostolic Church" necessarily throw us on our Divinely appointed tests wherewith to examine them. These claims are presented in connexion with what is designated "the work of God in these days"; of that work we read that its "especial feature is the restoration for the blessing of the whole body of the baptized, of the supernatural constitution that was given to the church at the beginning." With regard to its origin we learn that "early in the year 1830 some devout people in the west of Scotland became the subject of remarkable spiritual visitations, the Holy Ghost came upon them, and as in Pentecostal days, "they spake with tongues and prophesied": they spake in the power of the Spirit words not their own, but which were given to them by a power resting upon them, both in their own language, and in tongues which they did not understand, as was the case in Corinth (see i. Cor. ch. 14). These utterances were accompanied by some remarkable cases of healing from mortal sickness, which were plainly miraculous." Comparison is thus invited by the representatives of this Church, between the alleged Pentecostal outpouring of 1830, and that day which "fully came," fifty days after "Christ our Passover was sacrificed for us." We accept the comparison, and will proceed to indicate a few marks of contrast between the two visitations. (1) In regard to that Pentecost, which as the connected words "fully come," indicate, was the fulfilment of a type, annually foreshadowed from the days of the Israelites' entrance into Canaan, the presence of Parthians, Medes, Elamites, &c., on the occasion enables us to recognise the

bearing of a miracle which resulted in "the multitude coming together and being confounded because that every man heard them speaking in his own language." "In the west of Scotland," as the sphere of the alleged pentecost of 1830 is vaguely described, and in the Presbyterian Church of which the late Edward Irving was the minister, we do not hear of Medes, Parthians, and Elamites being present, or of any people answering thereto, and it is not the manner of the Most High to work a miracle in order to astonish. (2) The threefold appeal of the apostle Peter to prophecy, in relation to the Pentecost recorded in the 2nd of Acts, followed as it is by tender expostulation, and resulting in that pricking of the heart which ever accompanies the acceptance of the rejected Messiah, contrasts strikingly with the firstfruits of the Pentecost of 1830: these, to quote an authoritative description, may be summarized, (1) "in the celebration of the Holy Eucharist, or Lord's supper, every Lord's day &c., &c." (2) "Daily morning and evening services of prayer and praise at stated times &c." (3) Other services for special occasions. (3rd point of contrast) In the inspired narrative we read that "all who believed . . . had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." We do not learn that any such mark of veracity as the foregoing characterised the movement of 1830, or that any acts of unselfish generosity akin thereto have signalled the career of the Catholic Apostolic Church; virtue like vice, is prone to hide itself, it may therefore have relaxed its grasp of unnumbered dollars, and the remainder of the church be unaware of the circumstance. (4) The early Christians (Acts 2, 46) broke bread "at home," they whose Apostolic Catholicity hails from the church in Regent square have been occupied with what they term "the unbloody sacrifice," for some years

past, but not, we may safely affirm, while nestling beneath the wing of the London Presbytery. (5) In the inspired narrative, minute particulars are recorded of the nature of the miracles wrought in the name of the Crucified One, and wrought with every circumstance of publicity; they who look for the like in "the west of Scotland," will apparently look in vain. (6) It was "with great power," we read, that the "apostles witnessed of the resurrection of the Lord Jesus, and great grace was upon them all &c." Acts, 1, 33-37. The manifestation of power on the part of the apostles of the nineteenth century has hitherto been restricted to the arrangement of ecclesiastico-theatrical services, and the compilation of a liturgy, of some of "the best things," of which we subjoin two or three specimens. In "the prayer of oblation (after consecration)" occurs the following passage; "Almighty God, we thy servants. . . do present unto Thee this reasonable and unbloody sacrifice which Thou hast instituted in Thy church; the holy bread of everlasting life, and the cup of eternal salvation, whereupon do thou look and accept them upon thine altar &c." In "the form of benediction of holy water" occurs the following petition—"Let us pray . . . that the Almighty Lord God, from whom proceeds the grace of blessing and consecration, may vouchsafe through our ministry, to bless and set apart this water for holy use in the service of His church." A similar petition occurs in "the form of consecrating chrism in the Apostles' Chapel, in the celebration of the holy eucharist on the day after Pentecost." There is one feature of this church which others would do well to imitate; their ministers of all orders (of whom we counted thirteen engaged in public worship) are for the most part engaged in secular vocations. By way of supplement to the foregoing observations, it may be well to remark that there is a threefold ground of antece-

dent improbability of a second Pentecost being vouchsafed to men. (1) They who are sufficiently conversant with scripture to be aware that the 23rd chapter of Leviticus discloses, under the figure of successive feasts, a sort of ground plan of the Almighty's dealings with mankind, will know that the interval between the typical Passover and Pentecost represented precisely the corresponding interval between the real Passover and "the day of Pentecost fully come"; they will be aware that the ordinance relating to the harvest foreshadowed that "end of the age" which the Lord (Matt. 13, 39) declared "the harvest" to be, and that the consecutive feasts of the *seventh month* foreshadowed the successive events which will usher in the seventh thousand years; such persons will know that the Almighty did not indicate a Pentecost in 1830. (2) "Unlearned and ignorant," as the apostles of Christianity were alleged by their enemies to be, they were not so ignorant as to be unable to read the scriptures in the languages in which they were written, and it requires faith of a more robust character than we can boast, to assume that the living God would entrust apostolic power to men who are incompetent to rid the scriptures of the results of ages of corruption. (3) Everything in scripture, in the corrupt churches, in the career of the Jews, and of the nations, tends to indicate that we are approaching a climax of evil, that "the mystery of lawlessness is already working, (only there is at present one who restraineth) until it become developed out of the midst, and then shall the lawless one be revealed, whom the Lord shall slay with the breath of His mouth, and shall destroy by the manifestation of His presence." This climax of evil we take to be abetted by the antics of sacerdotalism, and albeit men must be allowed to give credence to as many "old wives' fables" as they please, that is no reason why their neighbours should pay for their delusions, in the way of extending to them such gratuities as are involved by granting them exemption from the payment of municipal rates. The sermon delivered in the above-named church will appear in the following number.