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Pulpit Criticism:

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE.

A WEEKLY SHEET.

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OLD ST. ANDREW'S CHURCH.

CORNER OF CARLTON AND JARVIS STREETS.

The feathered tribes of the region above described flocked in considerable number to the ministrations of the Rev. G. M. Milligan, in the Church of St. Andrew, on the 9th inst. In the morning of that day the duty devolving on the reverend gentleman was exceptionally onerous; by way of commenting in order on the mode in which he performed the functions of his office, one can scarcely help observing how little divinity colleges do towards instructing their students in their relation to the Almighty; hence this gentleman assumed, in his prayer, what may be termed a cringing attitude towards the Lord; an attitude expressed by the application of such Old Testament phrases as "unclean," "our righteousnesses are as filthy rags," "be merciful," etc., to himself and those he represented in prayer; much of this is doubtless traceable to the translators of the Old Testament, who only "saw through a glass darkly," and have consequently put such words as "have mercy upon me" in the mouth of the Psalmist, instead of "be gracious to me" (marg. Ps. iv. 1), which is a more suitable petition for any one who approaches a throne of grace with "confidence." What kind of "blessing" might be expected "on the army" it were hard to say, in view of the distinct command to Peter, to "put up again thy sword into his place," enforced as it was by the declaration that "all they who take the sword shall perish" therewith. With the exhortation to "wait on the Lord," one is necessarily familiar, but that he should be invoked to "wait on us" was amongst nineteenth century novelties. Among other noticeable features of this service was an announcement of the advent of a student who had won golden opinions, as well as the first prize for an essay, the bearing of which was that Presbyterians "are the people, and wisdom will die with them." Estimable as many of them are, the practical defects of their system are such as can be seen without glasses, and one of the most patent and most sad is the neglect of the elucidation of scripture, in the interest of the comparatively contemptible, although more popular pul-

pit harangue. This practice was illustrated by Mr. Milligan on this occasion; the exposition of any other book which required exposition would be deemed a matter of course, but the Bible, which supremely needs it, and would become increasingly interesting in proportion as it might be intelligently expounded, is read in a spirit of superstitious, and unreal reverence for the letter of it, and passed with the formal aspiration — "May the Lord bless the reading of his word." The Lord would undeniably be far more likely to bless it if an honest endeavor were made to elucidate it, instead of all the force or the minister being concentrated on his hireling-harangue. Isa. xlv., was the former of the portions read on this occasion, on which portion it was not found possible to say a word; the writer will therefore venture to intimate that it might have been worth while to connect the name of Cyrus with the obvious reference to the then future conquest of Babylon, in the words of Ch. xliii. 27., "Who saith to the deep, 'Be dry,' and 'I will dry up thy rivers.'" The reference to Cyrus having been a shepherd boy in the words of the following verse, "He is *my* shepherd," one would suppose to be sufficiently manifest. See Rawlinson's Herodotus vol. 1., p. 201. For any but a professional minister, the connection between the declaration, "I will loose the loins of kings, to open before him the two-leaved gates," and the fulfilment, about 176 years subsequently, when "the joints of Belshazzar's loins were loosed, and his knees smote one against another." (Dan. v. 6.), for any but the average minister, such a "mating" of prophecy as the foregoing would have possessed some interest. The enumeration of passages, of which there are at least three examples in this chapter, as it is evidently a matter of purpose, is also worthy of notice—*eight* "I wills," extending from the first to the third verse, *seven* occurrences of "there is none else," extending from ver. 5, to 22., and characteristic of any reference to Persia, as witness Ezra. 1. 3, and Dan. vi. 26.

eight occurrences of "who hath declared this?" or similar expressions, extending from xlii. 9. and discoverable at xliii. 9., xliv. 7, 8., xlv. 21., xlii. 10., and xlviii. 3, 5. Then we have the occurrence of "my servant," (ver. 4.), itself an illustration of twofold arrangement by sevens, as noticed in former papers; an allusion to Zabianism similar to Job xxxi, 26, 28., in ver. 7., "I form the light;" the connected, and one would think sufficiently remarkable statement, "I create evil," presumably in the sense of overruling, coupled with the parallel passage in Amos. iii. 6., "Is there calamity in the city, and Jehovah hath not done it?" These, and other features of the chapter, with suggestions, such as "I have raised him up to execute judgment," that being the sense in which Cyrus was "raised up in righteousness," (ver. 13.) "he created it (the earth) not *desolate*, he formed it *to be inhabited*" (ver. 18.) these points would at least have been more instructive to the supposed worshippers at St. Andrew's, but probably less interesting than the operation of sprinkling a baby with "sanctified water," which was one of the minister's performances, and less attractive than a torrent of words which were made to flow from a text, and which would probably be forgotten before another sunset. If the text and its torrent be noticed at all, in this periodical, the notice must be deferred to a more convenient season.

N.B.—As it will soon be necessary to reprint several of the numbers of the "Criticism," in order to supply new subscribers with complete sets of the numbers, and as this entails additional expense, Mr. Edwards will be greatly obliged to any of his readers who may without trouble commend this journal to their friends, if they will kindly do so.

THE CHINESE CLASS.

(SECOND NOTICE.)

It fell to the lot of the writer, on the 9th inst., to learn from a trustworthy policeman, that he had seen certain

Chinese residents of Adelaide Street prostrating themselves in adoration before the sun, at four o'clock in the morning, and it also fell to his lot to meet a gentleman who, for a period of ten months, has had the privilege of instructing these poor fellows in a Sunday School, in British Columbia; his testimony with regard to them is that in his fifty-five years' experience of life, he has never met with anything like the gratitude which has been exhibited by "the heathen Chinese," on account of the kindness extended to him. As a considerable amount of prejudice is entertained with regard to the said "Chinese," on the score of the supposition that he is exclusively bent on amassing money, and *that* with a view to transferring it to the Celestial Empire; on the assumption also that he spends next to nothing here, it may be well to state, on the authority of Mr. McLaren, who is thoroughly conversant with the details of their expenditure, that one who attends the class does not spend less than \$1000.00 per annum in this city. They who patronize the Chinese laundries will also know that they pay as much for the work done there, as they would pay elsewhere; so that in *this* line of labor, they cannot be said to reduce the rate of wages. The feminine teachers perseveringly keep to their post, whether their scholars attend or not, and on the occasion of the writer's second visit to the class, the number of teachers exceeded that of the scholars; this will probably produce the desirable effect of shaming the latter into regularity of attendance; one of the ladies gratified the writer by showing him a copy of the hymn, commencing with "All hail the power of Jesu's name," well written in English, by a pupil of hers, when in Chicago; the same pupil presented her with a copy of the hymn, in Chinese characters, and mounted on cotton; fans and *candies* were bestowed on herself and her colleagues in great profusion. The gentleman above referred to kindly placed the subjoined

letters from his former pupils in Victoria, at the writer's disposal, and with them he will conclude this notice.

"Dear teachers of our Sunday School,
 And wilt thou here no longer dwell,
 To share our toils and hopes and fears,
 And must we bid a sad farewell?
 Yes, you must fill your future lot,
 Far from these fond and cherished friends,
 But not to be by us forgot
 While life its beating pulses spends.
 May the good Lord your footsteps guide,
 His choicest blessings fill your heart,
 And crown you with his rich reward,
 When Christian friends no more shall part."

Dear Mr. —

I write this recitation for you. I am very sorry for you are going away. I am very thankful to you such a good Bible. we try read some ever day so that help me very much learn Jesus Christ.

Yours affectionately,

CHIN AH YOU.

Dear Sir,—

It is now one year since I left you, and the time seems very long indeed because I often feel sorry about those who are good Christian friends. I must say I am sure that I never forget of you and your family also. I hope your of all still be well. alway may God bless you. I suppose you never come back Victoria again, and I am afraid to see you again on earth, but if I am not able to do so I must try to do God will, and trust in him that I shall meet you together in that happy shore. I shall tell you what are good thing is, I hope the day will not far off that I may be able to preaching the gospel amongs Chinese people. I study with Rev. W. Pollard and Miss Pollard; it is very kind help to me, and I should think I would not like to leave them any days, and I cannot do without them because so love. I must learn the only way through Jesus Christ that I may be able to carry the great work from day to day, and week to week, and month to month, and year to year, and from generation to generation. I must tell all things to you. I feel no differ people in the world because God says thy people shall be my people, thy

God shall be my God, that is we all come from God. I ought to write to you before this time, but I find no time to do so. I close now with my love. I am child in God.

Your true friend in Christ,
SAM SING

OBJECTIONS TO THE BIBLE.

A correspondent has forwarded a huge list of what purport to be objections, one of the first of which discloses the fact that he *objects* to what he has misunderstood; the objection takes the following form—"Gen. xxxviii. 1., Judah's marriage recorded;" the twelfth verse of the chapter informs us that a daughter of Shuah the Canaanite was *the wife*, of whom we read in the second verse, as distinct from the concubinage recorded in the first, and in the twelfth verse; of Judah's moral laxity we have a further record in the subsequent portion of the chapter. Ezekiel (ch. xvi. 2, 3.) refers to this, in his reprobation of Jerusalem; "Son of Man, cause Jerusalem to know her abominations, and say, Thus saith the Lord Jehovah to Jerusalem; thy birth, even thy nativity is of the land of Canaan (merchant);* thy father was an Amorite, and thy mother an Hittite." That there is something far deeper than is apprehended by a corrupt church in such records as those of Judah, is manifest from the fact of Phares, Judah's son, *by Tamar*, appearing in the genealogy of the Lord (Matt. i. 3. and Luke iii. 33). Chrysostom remarks with regard to this—"It is worth enquiry, wherefore it can be, that when tracing the genealogy through the men, Matthew hath mentioned women also; and why, since he determined to do so, he hath yet not mentioned them all, but passing over the more eminent, such as Sarah, and Rebekah, and as many as are

* This chapter is full of references to fornication, as English readers may perceive, from ver. 15 to the end, and they who are conversant with Hebrew will know that "an eminent place," and "an high place," as the margin indicates at ver. 24, should be rendered "a brothel." That "an imperious woman," ver. 30., ought to be "an impudent woman," etc.

like them, has brought forward those that are famed for some bad thing, as for instance a harlot, an adulteress, a mother by incest, and a stranger."—Hom. i. § 14. An eminent modern writer remarks on this subject—"Each of these women, in her life and course, is an appointed figure of the mystery of the kingdom," by which expression he intends to convey the idea of the professing church.

This view of the case would appear to derive confirmation from the meaning of the names in the narrative of Genesis xxxviii. "Adullam" means "justice of the people," which, in its way, would point to that period celebrated in the forty-fifth Psalm—which relates "to the things appointed touching the king," ver. 1. in which we read, or should read, "Thy throne, O God, is for ever and ever; a sceptre of equity is the sceptre of thy kingdom."* The writer of the Epistle to the Hebrews teaches us (chap. i. 8.) to whom the passage from the Psalm applies. The kingdom referred to in the Psalm is, no doubt, that future kingdom, with the promise of which the whole Bible is replete—in witness whereof, see such passages as the following—"As truly as I live, the whole earth shall be filled with the glory of Jehovah." Numb. xiv. 21.; Isa. vi. 3. and xi. 9.; Hab. ii. 14.; Zech. xiv. 9. Meanwhile we have what may be termed a kingdom, with an absent king—a considerable portion of the race professing allegiance, but not practising it; from this kingdom the Lord will by and bye cast out "all stumbling-blocks and those who do iniquity;" (Matt. xiii. 41.) "Judah's wife" (representing the Jewish people) having died, "Judah," (or the lion of the tribe thereof,) "went to Timnath," ("portion,") "he and his friend Hiran" ("dweller in caverns.") Matt. xxiv. 16. Heb. xi. 38. The reputation of Hiran cannot be said to be flattering to the professing Church.

* The writer heard the present Cardinal Manning apply this to the Pope, on the occasion of the jubilee of Pio Nono.