

MARCH 3, 1883.

No. 8—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.

WEATHER PROBABILITIES—*ECCLESIASTICAL*.

The direction of the ecclesiastical wind will be indicated by the relation in which the minister's back may stand to the *Cardinal* points:—

MARCH 11th, 1883.

ST. JAMES' CATHEDRAL.—Minister's back *to the north* (of the table); that gentleman's *face* consequently is set against Ritualism.

ST. GEORGE'S, ST. MATTHIAS', ETC.—Ministers' backs *toward the West*; heavy ritualistic gales may be expected from the direction of the Asylum.

GRACE CHURCH.—Ministers' backs *West Nor'-West*; clouds somewhat portentous just now; the backs may be expected to veer temporarily to the North.

TRINITY COLLEGE.—Ministers being entirely innocent of *Cardinal* points, will be found wheeling Southwards, at the same time *imagining they are facing the East*; "lost wind" (sailors say) "is always found in the South;" incubated, rather than demonstrative ritualism will be found in this locality.

ALL SAINTS' CHURCH.—Minister's *heart* toward the quarter in which the ready-made choristers' surplices will be found; said surplices biding the time when wealth and ritualism may out-weigh evangelicism among the members or the community.

We know a Sunday-School teacher—"an *honest* Methodist" doubtless—whose class has been edified by disquisitions on the subject of "The *Mammoth* of Unrighteousness"—a more extensive animal, it is to be feared, than that which vegetates in King Street.

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

Hebrews in this Epistle. From the latter verses, Mr. B. took occasion to remind his flock of that "confidence" to which they are entitled as believers in the Great High Priest, who has entered into the holiest on their account. The typical *bathing* of the Israelitish priest, which would necessarily connect itself with the idea of spotless purity, and in so doing, would point to *the spotless One*, Mr. B. was understood to connect with the immersion of baptism; the linen garments of the priest, as we learn from the book of Revelation, were intended to symbolize righteousness; the word "house" in v. 6, Mr. B. explained to comprehend the whole tribe of Levi, a tribe which may be regarded as representing the believing body—the Church; the sacrifices offered for the priestly house would therefore represent the sacrifice of Christ, as apprehended by the Church; the same sacrifices, as represented by sprinkled blood upon the mercy-seat, indicated the judicial requirements of the moral ruler of the world; and the burning of the skins, flesh, etc., of the slain animals, without the camp, depicted the estimate of Him by the world as one "despised and rejected of men, a man of sorrows and acquainted with grief." The scape-goat, or goat of departure, Mr. B. considers to represent that aspect of the sufferings of Christ which each believer realizes in his own experience, an experience foreshadowed by such an enquiry as that of the Lord in Matt. xx. 22, "Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" an experience which is further illustrated by such passages as Rom. vi. 3, Phil. iii. 10, Heb. xiii. 13, and Col. i. 24 (that which is lacking of the afflictions of Christ). The injunction that there should be "no man in the tent of the congregation (or tent of the meeting)" when the High Priest entered, receives an illustration from Rev. v. 4, 5, "And I wept much, because no man was found worthy to open and to read the book, neither to look therein; and one of the elders saith to me, 'weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.'" It is a noticeable feature, in connection with this assembly, that one or more of the elders are from time to time requested to take part, either in prayer, or in addressing the little Church; they thus reduce the teaching of the Apostle Paul (1 Cor. xiv. 3) to practice. The money collected in connection with the Lord's supper is habitually reserved for those members who may need it. That portion of the service which occupied the place of "the sermon," might rather be described as an exposition of 1 Thess. iv. 15.

In expatiating on the promised return of the Lord, as announced in this passage, Mr. Brookman connected the promise with Christ's present position, as our "great high priest, who is passed into the heavens," and explained that the "shout" of the authorized version, with which his advent will be heralded, should rather be *the word of command*; and as all the great acts recorded in Scripture are more or less related to each other, Mr. B. connected the sounding of *this* trumpet—in the first place with the trumpet-sounds of Sinai (Ex. xix, 16,) with Is. xxx. 30, with 2 Thes. ii. 8, and with the *last* trumpet of 1 Cor. xv. 52. Mr. Brookman's measure of familiarity with the beauties of the Bible enabled him also to point to Isaac, as he went out to meditate * in the field *at the eventide*—to point to him as prefiguring the Lord who, by and bye will return to meet his waiting Bride, the Church; † Mr. B. also adverted to an ulterior consequence of

this conclusion of the period of the Church's militancy—that final conquest over evil which such passages as Eph. ii, 2, vi, 12, and Rev. xii, 7, 8 lead us to anticipate † ; he glanced also at the unbelief of that class of persons who are largely occupied in physical researches ; a state of unbelief which had been illustrated by a friend of his own, who had been so much occupied with astronomical pursuits, as to have concluded that heaven *is not a locality* ; Mr. B. answered this gentleman by citing the narrative of Elisha's servant (2 Kings vi, 17), who, *when his eyes were opened*, "saw, and behold, the mountain was full of horses and chariots of fire round about Elisha."—"There are more things in Heaven and Earth Horatio, than are dreamt of in your philosophy."

* Or, to pray ; a slight difference in the pointing of the Hebrew, will convey the idea of depression to this word, and that would appear to be confirmed by the statement that "Isaac was comforted after his mother's death."

† As Rebekah took a veil when preparing to meet Isaac, so the Church will be veiled in clouds when she meets the Lord in the heavenly places prefigured by Canaan.

‡ A conquest foreshadowed by that of Joshua, who so soon as he had crossed the symbolic waters of Jordan, warred with the Canaanites.

DISSOLVING VIEW OF A LIBEL SUIT.

There were features of a libel-suit, instituted by the Rev. Dr. Hunter about a twelvemonth ago ; which are probably not generally known ; shortly after the suit was commenced, the Rev. gentleman called on the defendant, and proposed to stay proceedings, if that gentleman would apologize, and pay the costs ; the (distant) follower of "the meek and lowly," called a second time, and on this occasion, graciously waived his demand for an apology, if the defendant would pay costs ; this ungrateful gentleman, strange as such hardihood may appear, declined the privilege ; the dauntless Dr. Hunter, undeterred by former rebuffs, put in an appearance for the third time, and this with a view to *divide* the costs ; unrelenting as heretofore, the defendant maintained his unbending attitude ; the rev. prosecutor presented himself yet once more, and this time to grant a plenary indulgence to his libeller *provided said libeller would refrain from prosecuting him*.

Narrative of one of the Australian Aborigines, to which we respectfully invite the attention of the Rev. Mr. Lewis and his friends—"Adam," the Australian had been baptized by a priest of the Church of Rome, and notwithstanding the privileges attaching to the rite, was found guilty of eating meat on a Friday ; remonstrance on the part of the priest was a matter of course, but Adam, being a born logician, set up the following defence—"That no beef, massa ! you wash me, and Christ me, and cross me, and give me noder name : you call me Adam. Me wash him, and Christ him, and cross him, and call him fish. Him no beef, him fish."

☞ In the event of any irregularity occurring in the delivery of this publication, the Editor requests that he may be addressed respecting it.

"MEDICAL CRITICISM," by the same author, may be procured at No. 4 Adelaide St. West. Price \$1.50 per annum.