

Rev. W. Bookman 123

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# Pulpit Criticism:

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE.

A WEEKLY SHEET.

BY AVIDD EDWARDS.

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COOK'S PRESBYTERIAN CHURCH.

QUEEN STREET, EAST.

(SECOND NOTICE.)

It is but little that the writer feels disposed to comment on the sermon preached by the Rev. Mr. Kirkpatrick in the Church above-named, on the 27th ult., and that little must necessarily take the form of an objection to it. The reverend gentleman selected his text from Psalm lxxx, 8—11, 14. "Thou hast brought a vine out of Egypt; thou hast cast out the Gentiles, and planted it, etc." No sooner was the text delivered, than we were told that the people of God, figured by the vine, were to be treated in "a spiritual aspect," so that all that is definite in the psalmist's description, such as "it filled the land," "she sent out her boughs to the (Mediterranean) sea, and her branches to the river (Euphrates)," the plea to the Almighty to "return, . . . to visit this vine," in consequence of "the wild beast of the field" having devoured it, all this we are coolly informed applies to the Church!! that is supposed to be the "spiritual aspect" of it. The only argument for this Puritanical mode of dealing with Scripture, known to the writer, is that the Apostle Paul *applies* a promise primarily made to Israel, to the believers of the new dispensation, 2 Cor. vi, 16, "I will dwell among them, and walk among them, etc.;" the Apostle also *applies* the first verse of the 54th chapter of Isaiah to believers of the Christian dispensation, and observes that "we, brethren, as Isaac was, are the children of promise," but he does not say that God had forfeited his promise to Isaac, which such a mode of treating the scriptures as that above-described involves. It was manifest that the reverend gentleman who addressed us, cherished the most rose-colored views of the condition of professing Christendom; he had not apparently seen one of those maps which, in depicting the relative proportion of the unchristianized section of

the race, and of the *nominally* Christian, represents the latter as less than a third, neither had he paid much attention to the apostolical declaration that matters should "wax worse and worse," 1 Tim. iii, 13, or to the "grievous wolves" which the same Apostle foresaw, Acts xx, 29, or to the statement of the Lord—"when the Son of Man cometh, shall he find faith on the earth?" Luke xviii, 8, or to the first two of the unexplained parables of Matt. xiii, which depict the corruption of the Church in two aspects; had the reverend gentleman done this, he could not have deluded himself by a wholesale application of the grand promises to Israel, to that exceedingly corrupt institution which *bears the name of the Church*. This institution, instead of being what all thoughtful persons, including the advocates of "free-thought" consider it—the most powerful instrument for abetting unbelief—was represented by Mr. K. to be in so prosperous a condition that "all nations are feeling the power of it," "the kingdoms of this world have (already) become the kingdoms of our Lord and of his Christ," "the mountain of the Lord's house is established on the top of the mountains, and all nations are flowing into it," etc.; whether Cook's Church, which figures before us all as "for sale" at this moment, and which was about three-fourths empty, be a portion of the mountain of the Lord's house, we will leave Mr. K. and his "little flock" to decide; for our part, we had arrived at the conclusion that "the mystery (secret) of lawlessness (2 Thess. ii, 7) doth already work," and that it will so continue until "the lawless one be revealed, whom the Lord will consume with the breath of his mouth, and will destroy with the manifestation of his presence," ver. 8. Apart from the condition of the commercial Church, on which we do not care to enlarge, and apart from such considerations as those just presented from the New Testament, there are facts of modern

history which are, or ought to be regarded as of the utmost moment, and which if viewed in the light of literal prophecy, cannot fail to interest and to enlighten those who meditate on them; such are the tyrannical acts of Russia, which have resulted in driving vast numbers of the Jews to the land of their forefathers, the edicts of Turkey, which on the one hand, have for the first time since the destruction of Jerusalem, granted the Jews the privilege of purchasing land in Palestine, and on the other, have, (as recorded in No. 8 of this journal,) ceded to them land on Mount Zion, for the express purpose of erecting their temple thereon; with this object in view, they have for several years been collecting funds throughout the world. Looking therefore, as many do, at the corruption of the Church as paving the way for a crisis of evil, referred to above, in connection with 2 Thess. ii, 7, 8, the same persons take to heart the words of the apostle, recorded in ver. 3, 4, of the same chapter—"Let no man deceive you by any means, for that day (the day of the return of the Lord) shall not come, *except there come the falling away first*, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; *so that he as God, sitteth in the temple of God, shewing himself that he is God.*" Persons who thus read Scripture, aided by the light of current events, are aware of the many agencies at work in Europeanizing Palestine, and are conscious of the tendency of the powers that be, to regard all forms of religion as *equally worthy of respect*; they do not therefore require to be told that the next aspect of the said powers will be manifested by their treating all religions as *equally unworthy*, and that, in such a manner, the way for the lawless one, the man of sin, will be prepared; such persons must beg to be excused if they demur to Mr. Kirkpatrick's assertion that

the Church "is driving out the heathen from the world as Israel did the Amorites;" it is at least a happy circumstance that the Church of to-day is more merciful in its treatment of surrounding heathendom, than was Israel towards the Amorites. The minister of Cook's Church will probably continue to dream that "superstitions are falling," that "darkness is being dissipated," that "idols are being cast to the moles and to the bats," including, no doubt, that idol styled the dollar; he tells us that our land is to become "holiness to the Lord," that "the earth is to be filled with the knowledge of the Lord," as the result of those essays which cost so many dollars per quarter, and that we are on the eve of that bright era when men will say to each other, "Come and let us go up to the mountain of the Lord." Mic. iv, 2, *this there can be no doubt is to the Cook's Presbyterian Church, Queen Street, East.*

**ALL SAINTS' CHURCH.**

WILTON AVENUE.

The service at this church was conducted by the Reverend Arthur Baldwin, on the 3rd inst. Without commenting on that mode of treating the Psalms, and other portions of Scripture which was doubtless highly satisfactory to Henry the eighth, "of happy memory," or otherwise, we will be so indecorous as to comment on clerical digits, and this, because we have observed that whether the said digits pertain to "Reverend" gentlemen, "Right Reverend," or "Most Reverend" gentlemen, these several personages who are eager to connect themselves with apostolical "succession" and authority, appear to be less eager to reflect apostolic teaching and practice; possibly they are themselves so untaught as not to know that an apostle of the name of Peter has written—"whose adorning, let it not be that outward adorning of wearing gold, but let it be the hidden man of the heart, in that

which is not corruptible, the ornament of a meek and quiet spirit, which is in the sight of God, of great price," 1 Peter iii. 3, 4. An apostle of the name of Paul also, when descanting on the subject of attire, expressly prohibits the use of "gold, or pearls, or costly array," 1 Tim. ii. 9. It is quite possible that the circumstance of these prohibitions having been addressed primarily to women may be set up by Ecclesiastical wearers of gold as a defence for themselves, in which case, the reply would be obvious that the prohibition was addressed to "the weaker vessels;" such mental feebleness on the part of men as is exhibited in the display of rings, &c., was not apparently contemplated by the apostles, but their departing from the usual course of inspiration (that of enunciating general principles) to dilate on such details as "gold, pearls, and costly array," is eminently instructive, as indicating that peacock-weakness which is characteristic of the feeblest sections of the race; it is worthy of note that this mania is apt to display itself increasingly when the sufferers become inmates of asylums of a certain class. Had His Grace, the Archbishop, His Lordship the Bishop, and His Reverence the Rector walked, like Adam, before Eve was presented to him, among the beasts of the earth, the fowls of the air, and everything that creepeth on the earth after his kind, we cannot suppose that they would have thought it worth while to dazzle the beasts, &c., with any display of gold, so that we are driven to the conclusion that when a professed minister of God puts on his rings, he thinks he is surrounded by persons so puerile as to be dazed in admiration at the glitter of the same; the lack of congruity involved by becoming excited on the theme of the love of one's neighbor, and flourishing the costly ring, or displaying it on the outstretched hand, upon the breast, does not appear to occur to such persons; possibly on the next occasion of the rector of All Saints visiting the hospital, he may

have an opportunity of testing his own love for his neighbor, as there must needs be many a score of inmates of that institution leaving it without a cent to bless themselves with, and who would doubtless gladly see the ring in any other form than that of a circlet of gold around their spiritual adviser's finger; they would probably moreover conclude that the gentleman himself (as well as his godfathers and godmothers) was endeavoring to "renounce the pomps and vanities of this wicked world," and might contemplate following so judicious an example. The reverend gentleman's sermon was supposed to relate to the parable of the good Samaritan (Luke x, 25); it was decidedly crude, and as might be expected, taught nothing; one remarkable exhortation, which was reiterated in connexion with it, was that we were to worship God with our bodies; the gist of the parable would probably rarely be given from any pulpit, the drift of the lawyer's enquiry, "who is my neighbor?" may be gathered from the laws of the Jews, as found in the Talmud—the commentary on the scriptures, which was written during the Babylonish captivity; three of these laws are subjoined, and it will be obvious from a perusal of them, that the Lord delivered the parable of the good Samaritan in direct relation to them. "An Israelite who kills a sojourning proselyte, is not put to death

on his account by the tribunal, for it is said, 'But if a man come presumptuously upon his neighbor,' EX. XXI, 14. A sojourning proselyte was not regarded as a neighbor, hence an Israelite was not put to death for killing him, and thus the *pentateuchal law* was frustrated by Jewish interpretations of it. "An Israelite who unintentionally kills a slave, or a sojourning proselyte, is imprisoned (in one of the cities of refuge)." "And so a sojourning proselyte who unintentionally kills a sojourning proselyte, or a slave, is imprisoned." A sojourning proselyte who unintentionally kills an Israelite although he did it unintentionally, is to be put to death." (Hilchoth Rotzeach, c.v, 3) Numb. xxxv, 15. "If a Gentile, and idolater, be seen perishing, or drowning in a river, he is not to be helped out. If he be seen near to death, he is not to be delivered. But to destroy him by active means, or to push him into a pit, or such like thing, is forbidden, as he is not at war with us." Hilchoth Accum, c. x, 1. See Lev. xix, 16, the latter part of which should be translated thus, "Thou shalt not remain inactive when thy neighbor's life is in danger." It is needless to comment further on the effusion of the Rev. Mr. Baldwin, than to observe that the word "lastly" was the most interesting part thereof.

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