

June 24th. 1862.

40
No. 124
St. M

Pulpit Criticism.

ST. MATTHIAS CHURCH.
STRACHAN STREET.

The service at this Church was conducted by two clergymen on the 18th inst., the Rev. Richard Harrison, and the Rev. Charles Darling. A medical man, when dealing with lurking physical malady, is wont to aspire to throw it out to the surface, and the patient—Toronto is perhaps to be congratulated that in some degree at least the Ecclesiastical disorder styled ritualism has found its way to her extremities; in the East, the disease appears in a comparatively mild form, and its principal practical issue consists in distressing nervous mothers who have been bereft of unsprinkled babes, by assuring them that the luckless infants are consigned to limitless torment; in the West however, and happily sufficiently near the Asylum to be amenable to its benign control, the malady appears in its most aggravated form; a stranger, on entering the building dedicated to St. Matthias, would be apt to be reminded of that lenient mode of treating persons of unsound mind which, instead of galling them with shackles as was the case in more barbarous days, has granted them the utmost liberty consistent with the personal safety of their neighbors: the said stranger would find himself presented with a view of *the backs* of these officating gentlemen, and by a stretch of imagination, he might suppose that himself was addressed, as he hears one of them, with his back still toward him, express the pious aspiration—"The Lord be with you." he would perceive that these patients were so far convalescent as to be intrusted with toys which, in violent hands, might prove dangerous; one of them is a cruciform piece of brass, which during the service, is fixed at an elevation of about eight feet, and which is carried before a procession of choristers, on entering and leaving the church; small lamps of crimson glass, a credence-table, with phials, and playthings of a similar nature

served to intimate that no danger to the person need be apprehended by anyone visiting this institution. The "performance of divine worship" was divided into two acts, on the occasion now described: act the second being ushered in by the tolling of a bell; the imitateness of imbecility characterized the whole, so far as the writer stayed to witness it. One could but reflect on the impotence of a bishop who either connives at it, or is powerless to prevent it, as powerless apparently as the English branch of the same church has been, to inflict any penalty on a mitred member of the community who published his ignorance to the world in the form of the most hostile attack on the authenticity of Scripture which has appeared since the commencement of the Christian era. Mr. Harrison selected the text of his sermon from the first epistle of John; "We know we have passed from death to life, because we love the brethren," ch. iii, 14. The reverend gentleman thought fit to assume that "the brethren" included the departed, and endeavoured to make himself and his hearers believe that they should cultivate a vast amount of affection for these worthies of another world, for the like in the Church of Rome, in the Greek Church, and no doubt in the Presbyterian, Baptist, and Methodist Churches, though the latter were not designated. By way of assisting frail humanity to fix its affections on some definite object, the reverend gentleman fished up St. Alban from oblivion, informed us that he was one of the earliest martyrs, that we were assembled on the day dedicated to him, and yet, sad to say, he was only "a black-letter saint," not a saint therefore whose name can be found in the calendar of the Anglican prayer-book; when we should find ourselves cherishing a becoming amount of affection for St. Alban, (St. Napoleon,) and the rest of that goodly company, we