

# Pulpit Criticism:

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE.

A WEEKLY SHEET.

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ST. PAUL'S CHURCH.

POWER STREET.

The pulpit of this Church was occupied by the Reverend Father Shean, on the 28th ult. Shakespeare reminded us of the desirability of finding "sermons in stones," but that we should ever find stones in sermons—that when we should "ask for bread," the ministerial order should deliver us "a stone," was not dream't of in the philosophy of our great dramatist. Although the editor has listened, "marked, learned," and endeavoured "inwardly to digest" the particular stone to which he bent his attention on the morning of the 28th, it is to be feared that he left the church of St. Paul a confirmed dyspeptic. He is glad, however, to be able to say that what are technically styled "the epistle" and "gospel," were read in English from the pulpit; the former was taken from Acts ii. 1-11, the latter from John xiv. 23-31.

The subject of the Pentecostal descent, as recorded in "the gospel for the day," was that which was supposed to be the

subject of the sermon. The Reverend Father stated that the Jews celebrate the giving of the law on the day of Pentecost, the day on which the foundation of the Church was laid; that the Apostles on that day became new men; fifty days previously they had fled, in view of danger; from that day forward they were strengthened and emboldened to preach Christ crucified. The preacher proceeded to inform us that the faithful could still receive the Holy Ghost if in a state of grace; that they who had discharged certain duties prescribed by the priests, and had partaken of the holy eucharist would be recipients of this heavenly gift, and all this in addition to what they had been supposed to receive in baptism, which was said to have been regeneration, or purification from original and actual sin. (The writer gathered from this statement that the merits of "infant baptism," are said to be increasing.) We were informed that the Divine person whose descent was cele-