

Pulpit Criticism.

A WEEKLY SHEET.

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(REFORMED EPISCOPAL.)

The service at this church was conducted by the Rev. R. A. Bilkey, "the Rector," on the 16th inst. Prior to commenting on it, it may be permissible to observe that in whatever position, secular or ecclesiastical, man has been placed on the earth, his career has been such as to culminate in evil, and hence to need *reform*; it may be presumed that the promoters of "the reformed episcopal" movement were of opinion that a crisis of evil had been attained by the episcopal church, and that the time for a new departure had arrived, hence the Church of Rome is presented with another grandchild in the *person* of this bantling. One is confronted with a wholesome principle on entering the building, which finds expression in the following announcement—"As the revenue of the Church is entirely derived from the free-will offerings of the congregation, from which all expenses have to be paid, it is earnestly requested that they be made as liberal as possible," &c. It would be more satisfactory to the writer, if he could speak in terms of commendation of what met his ears, when the service commenced. Although we are informed by a card intended for distribution, that the congrega-

tion "uses a purified and honest liturgy, a liturgy brought back to the true meaning of the Protestant reformers, and in which will be found not even a suggestion of sacerdotalism or sacramentarianism, nor yet one slumbering seed of possible Romanism,"—the sentence which follows would appear to suggest that a "slumbering seed" of that character is at no great distance, for we are assured therein that "the reformed" is "*a truly Episcopal Church, with orders as valid as any,*" &c. The opening words of this "purified and honest liturgy" disclosed the need of the further application of the pruning knife: there are passages of Scripture which when severed from their context can be made to convey an untruth, and the painfully familiar verse contained in Eze xviii. is one of them; does anyone believe that "when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive"? If such a person can be found, he believes what the whole Bible controverts. This passage was addressed to Israel under the law, and in its use by Christians illustrates their lack of that knowledge which would