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# Pulpit Criticism:

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE.

A WEEKLY SHEET.

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ST. PAUL'S CHURCH,

POWER STREET.

On the evening of the 10th inst., we wended our way to Power street, with the expectation of hearing the Bishop of that region, but were doomed to the infliction of a second edition of the Rev. Father Sheehan. Prior to commenting on the effusion of the Reverend Father, we will venture to communicate an idea, which the perpetual genuflections *in front* of "the altar" suggested, while waiting for the oracular utterances of the pulpit. Every one may be supposed to know that the bending of the knee on the part of all Roman Catholics, *in front* of what is termed "the host," constitutes the most prominent feature of their worship, and that this is done on the assumption of the consecrated wafer having become the body and blood of the ascended Redeemer. It is obvious that if that be the case, the same reverence should be bestowed in passing *behind* "the altar," where man cannot see, as where he can. To judge of the rapidity of the steps behind, which

could be heard, the reverence paid *behind* the altar, is of a widely different character to that which is visible in front thereof; but that is a question one may be content to leave to the reflection of those whom it specially concerns. "The gospel for the day" was selected by the officiating priest, as the subject for his sermon; the gospel extended from Luke vii, 11, to ver. 16. The subject of the sermon was therefore supposed to be the restoration to life of the son of the widow of Nain; it may be well to give a few words in description of what remains of Nain, as recorded by the late Dean Stanley: "On the Northern slope of the rugged and barren ridge of little Hermon," says the Dean, "immediately west of Endor, which lies in a further recess of the same range, is the ruined village of Nain. One entrance alone it could have had, that which opens on the rough hill side in its downward slope to the plain." The priest relieved himself of a remarkable series of senti

ments, which one may presume he considered to be calculated to edify the faithful; the first was that the widow was unworthy of compassion; ordinary persons who may have observed that the evangelist described the deceased young man as "The only son of his mother," and adds that "she was a widow," will venture to differ with the reverend Father on this subject; according to the ethics of this gentleman, the frequent consideration of death leads to a virtuous and religious life in this sublunary sphere, and to "an eternity of happiness" on the other side the grave; he deprecated "carelessness with regard to sacrifices, and especially with respect to the sacrifice of the mass;" such carelessness, we learned, would "awaken the disappointments" of the Almighty; the cross was represented to be "the uncomfortable sign of man's redemption;" "the just," we were told, "have not transgressed through malice," but they were represented as "having repented, and cleansed themselves in the sacrifice of penance;" "death therefore" was said to be in their case, "the gate of eternal happiness," and we were assured that meditation on this subject, "if we were faithful to the law," would result in our being "raised to a never ending eternity." The only redeeming feature of this lucubration, recognizable by the writer, was the reverential mention of "our Divine Lord," and he would rejoice if any missionary agency such as that of which he was hearing in another church, on the morning of the 10th, could reach and enlighten this poor blind man. That some twenty thousand persons should be willing to bear a share of the pecuniary burden involved by extending immunity from rate-paying to this and other teachers, in the name of religion, in this city, is one of the marvels of the present era.

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## THE FRIENDS' MEETING-HOUSE.

SOUTH PEMBROKE STREET.

A body of Christians, which from the time of the second Charles, has been characterized by unobtrusive, and practical wisdom and goodness, is a body so exceptional, that it is impossible not to approach them with corresponding interest. Anyone who had been accustomed to see the same Ecclesiastical body, on the other side the world would, at first sight, be surprised by the lack of external resemblance between the two; he would look in vain for broad-brimmed hats, drab coats, and coal-skuttle bonnets, and in lieu of the latter, he would perceive the usual array of feathers, and "come-kiss-mes;" he would also see Bibles and hymn-books, neither of which are ever seen in a "friends'" meeting in Great Britain; he would moreover find himself confronted by a minister with the conventional white tie, and he would perceive that waiting until the Spirit moved the said minister was a thing of the past; the only relic indeed of the characteristic of the body which, for centuries, has distinguished them from all others, was a brief period of silence requested to be maintained, immediately before the close of the service. The first noticeable feature of the service consisted in the reading of Psalm cxvi, and as the minister was silent as to the history of the psalm, and as to its relation to the Messiah, it behoves the writer to state that it is one of the group extending from Psalm cxiii to cxviii, which constitute the Paschal hymn, and which derives a special interest from the consideration that as it has been sung by the Jews from the time it was composed, to the present day, at the celebration of the Passover, there can be no reasonable doubt that this is the "hymn," or psalm which the Lord is recorded, in Matt. xxvi, 30, to have sung with his disciples, immediately before proceeding to the Mount of Olives. Such portions of

this group, as the following, will necessarily derive an increased interest from these considerations. "The sorrows of death compassed me, the pains of the grave got hold on me; I found trouble and sorrow," ver. 3. (Matt xxvi, 39; John xii, 27.) "Then called I on the name of Jehovah; O, Jehovah, I beseech thee, deliver my life," ver. 4. "Return to thy rest, O my heart; for Jehovah hath dealt bountifully with thee, for thou hast delivered my life from death," etc., vs. 7, 8. "I shall walk before Jehovah in the land of the glory," (the land of Canaan,) ver. 9. "I said in my haste, all men are liars—apostates from God," ver. 11. "I will take the cup of deliverance," ver. 13. (Matt. xxvi, 29, 39, 42.) "I will pay my vows to Jehovah, now, in the presence of all his nation; precious in the sight of Jehovah is the death of his saints. O Jehovah, truly I am thy servant; I am thy servant, *the son of thine handmaid*; thou hast loosed my bonds," vs. 14, 15, 16. It is only possible to glance at Psalm cxviii, in this connexion, in order to read, "The stone the builders refused is become the head of the corner," ver. 22. In ver. 25 we have the "hosannahs" with which the Lord was greeted on his official entry into Jerusalem, and the petition, "*deliver us now*," all lost to the English reader, through the stupidity of men who knew more about translation to a bishopric, than about translating the Scriptures. A reference to Ex. iii, 15, will show that the title "Jehovah" is one involving *deliverance*. The twenty-sixth verse is one which, if any approach to an adequate attention were paid to it, as fulfilled, together with the previous verse, in the triumphant entry of the Lord into Jerusalem, Mat. xxi, 9, and as *awaiting fulfilment*, according to Ch. xxiii, 39, much of the ignorance, confusion, and contradiction which at present is characteristic of most of our pulpits, would be dissipated. No sooner had the Lord uttered the denun-

ciation, which announced the impending fulfilment of Psalm lxxix, 25, "*Their palace shall be desolate*," in the words, "your house is left to you desolate," then he adds, "For I say to you, Ye (addressing that wicked race) shall not see me henceforth, *till ye say*, Blessed is he who cometh in the name of the Lord."\* Israel will indeed have reason to say "Blessed is he who cometh," when after their final travail, "he will send forth his angels with a great sound of a trumpet, and they will gather them together from the four winds, from one end of heaven to the other." Matt. xxiv, 31. Of all this, our friend, "the friend" did not of course, utter one word, but expressed a few pious sentiments, while reading the psalm, of much the same nature as might be heard in any domestic reading, where the teaching of the Puritans only is known. Persons who may avail themselves of this place of worship will enjoy a happy immunity from those horrors styled anthems, immunity also from such conveniences as *pencils and envelopes*, so considerably supplied by the opulence of Jarvis-street, when appealing for another College, etc. The "friend" is too well instructed in Scripture to address the Almighty as "great and terrible," after the fashion of the principal of McMaster Hall, and he probably will not talk about "the delightful services of that lower sanctuary," in the same breath. The gentleman preached from 2 Tim. i, 12. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day;" he enlarged on the consideration that the apos-

\*It is well to observe that this prediction of desolation of the temple (Ps. lxxix, 25) stands in close connection with ver. 20, and the following verses, "Reproach hath broken my heart, and I am full of heaviness; and I looked for some to lament with me, but there were none, and for comforters, but I found none; they gave me also gall for my meat, and in my thirst they gave me vinegar to drink. Their table shall become a snare before the n," etc.

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tle's personal knowledge of the Lord, his confidence, and full assurance in him were involved in that declaration, and he illustrated the subject by referring to himself as having come amongst strangers, and possibly needing medical aid; he would necessarily, in such circumstances, apply to some of his friends who were personally acquainted with a physician, or *knew* his reputation; it must suffice to observe that the discourse of this gentleman was doctrinally sound, solid, and calculated to impress those present that it expressed the conviction of his heart; that "grace and peace may be multiplied to himself and his little flock, in the knowledge of God, and of Jesus our Lord," is a desire that he appears entitled to elicit, and which, no doubt is the aspiration of many who united with him in worship for the first time on the first day of the present week.

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### THE WAITING ROOM,

GRAND TRUNK STATION.

One is entitled to expect something genuine, in connection with a service which involves so literal a going out into the highways, as does that which is held at three o'clock, each Lord's day afternoon at the above named Railway Station; the persons who assemble there do not go

because it is genteel, because it brings custom to their stores, or because of resulting bread and coals: they go, or at least there is a strong presumption in favor of their going, either with a view to worship, or to hear the Word of God intelligently expounded, and earnestly commended; to judge in part from what he heard, and partly from what he knows of the guiding spirit of these meetings, he cannot say less than that they who frequent the meetings with either of the objects in view which have just been assumed, will find something there far more in accordance with Scripture, than they are likely to hear in most of the churches of the city. A gentleman of the name of Salmon, who, although he has occupied a pulpit in this city, has not been spoiled by the circumstance, addressed us on this occasion; happily there is not the remotest taint of the professional pulpit-slang attaching to him; but he spoke with a simplicity, clearness, sincerity and power which are characteristic of earnest and intelligent laymen, but are lamentably rare in a pulpit. Neither purple nor fine linen were here, but it is to be hoped "the ornament of a meek and quiet spirit" was, in several instances, and *that* ornament, we know, "is, in the sight of God, of great price." As we lack space this week, we will endeavour to give some particulars of this service in the next issue.

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