

Pulpit Criticism.

A WEEKLY SHEET.

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"THE MEN BEFORE ADAM."

Inasmuch as a certain potentate whose deeds are dark, and whose aspect is reputed so to be, has been permitted to instruct the readers of the Bible as to the application of Ps. xc. 11, 12, ("He shall give His angels charge over thee, etc."), there would appear to be no reason why another dark personage, with "dark sayings" to match, should not instruct the writer of "Pulpit Criticism" in the science of advertising; hence he has taken his position at the feet of the prophet of Bond-St., in order to gain an introduction to "the men before Adam." On referring to the passage chosen by the occupant of the Bond-St. pulpit, on an occasion when "the church was crowded to its utmost capacity," we read "There were giants in the earth in those days; and also after that, when the sons of God came in to the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown."—Gen. vi. 4. No sooner had the preacher delivered his text, than he informed his hearers that "the age in which we live is a *critical age*." Whether, in this oracular utterance, we can credit him with having forecast the birth of "Pulpit Criticism" some ten months before that bantling saw the light, may be left to his admirers to determine;

but inasmuch as he acknowledged that the age is "justly" critical, "because it is progressive," he will doubtless accord us the privilege of treating "pulpit criticism" as one of the *applied sciences*. We will, therefore, avail ourselves of a group of sentiments expressed in somewhat bewildering succession by Dr. Wild, on the occasion of his descanting on "The men before Adam." (1.) "We need all the improvements (of the age) for religion." (2.) "The Church is now losing up and keeping pace with science." (3.) "The Bible and Christianity are equal to all true developments." (4.) "The pre-historic races and remains are *cognized* in the Bible." It would not be easy to determine the relation of any of the foregoing statements to the passage which immediately follows them—"There were giants in those days"), did not the learned gentleman, who tells us that "he excels in geology," leap at a bound from the mention of "the giants," to what he terms "*pre-historic races and remains*," in relation to which, he adds that "their fossil evidences had been put forward by sceptical geologists as an evidence of the falsity of the Bible." We have, therefore, no sooner had an historic passage brought to our notice, than we find our-

sever landed among the "fossil evidences" of the persons of whom the history treats. It might be instructive to learn more of the fossil remains of our possible progenitors, but no further information is vouchsafed by this (necessarily) eminent geologist than is afforded by the following passage—"the intermarriage between the Nephilim (Hebrew for 'giants') and the children of Adam produce a people called Gibborim, which means 'mighty men.' Geology has shown that everything had been on a gigantic scale in the pre-Adamite ages, and judging by the law of analogy and correspondence, men must have been gigantic too, as stated in Scripture. What use would a modern man be in harnessing a horse of say sixteen feet in height, such as *probably* existed in the pre-Adamite ages? Man, by the law of correspondence, would require to have been at least four times his present proportion." The reader will perhaps bear in mind that the author of the foregoing deliverances is described in what we will not style an *autobiography*, as "a finished logician," "and when a conclusion comes from his brain (we learn), it is stripped of all vulnerability, and supported by all the concomitants of demonstrative argument." The next link in the chain of *logical* deduction is that which follows: "In the museum at Rochester, you may see one of the two only entire mammoth skeletons in the world;" "imagine a beast with tusks sticking out like that eleven feet; think of an animal like that with the toothache." We then find the learned gentleman returning to the consideration of the Nephilim, whom he describes as "a peculiar class of persons who lived on the earth *long before the time of Adam*." This little anachronism we may pass without comment. Immediately after the word "Adam," occurs the following passage: "excepting the Gibborim," (a word suggestive of "gibberish"); "the Nephilim (we are told) were a race of creatures who had fallen away, *by violence,*

from some high estate; they are *probably* the angels which kept not their first estate, referred to by Jude in his general epistle, and also by Peter in his second epistle." These fallen and married angels, we learn, on the authority of the Prophet Wild, whose "miraculous power" is stated by himself to be equal to that of Moses, "are called *sons of God* in the Bible." "The *real meaning* of this passage is that the Nephilim took wives from among the descendants of Adam *by force and violence at first, etc.*" The assurance of receiving "the real meaning" from the lips of "a finished logician," whose conclusions are "stripped of all vulnerability," may contribute to account for the "crowded house" which may be presumed to afford encouragement to Dr. Wild in the prosecution of his little game. The Dr. has not, so far as the writer is aware, advanced any pretension to be "a medium," but it is manifest that he must be on terms of intimacy with Cain (whose name by the way, is properly * *Gain*), for he tells us that "Cain was afraid of the Nephilim;" he further informs us, without, as usual, vouchsafing the evidence, that "we have abundance of evidence in the department of archæology of a *pre-Adamite* civilization—a peculiar civilization just such as the Scriptures would warrant; a civilization that was not only pre-Adamic, but conterminous with the Adamic up to the flood." From archæology he leaps to electricity, and doubtless impresses his gaping crowd with a becoming sense of his profundity as he announces that "electricity is as old as Adam, but it was in the earth and air, silent and inoperative, *so far as being voluntarily controlled*, until man had grown able to recognize its presence, &c." Then he assures us, as of a collateral verity, that "the Bible awaits the growth of mind," and expresses his sorrow that "many professed Christians

* Eve therefore, on the birth of her firstborn, gave the child a name expressive of her gratitude for her supposed acquisition, and she said, "I have gotten a man, Jehovah." She thought the promise relating to her seed was fulfilled in the birth of this child.

wilfully set themselves against this law of Bible expansion," expansion of the unicorn into the tribe of Manasseh, probably. Our illuminator proceeds to take a flight among the stars, and tells us, on the way, that the language of Job is "beautifully astronomical;" from thence he descends to the ordinary ideas of "the pit," in order to ridicule which, he draws a picture too horrible for reproduction. We find him subsequently meandering through conflicting modes of interpreting Scripture, and then arriving at the subject of the flood, in relation to which he decides that "God will not run a probationary world," when the lost exceed the saved. Persons of a mercantile turn of mind will appreciate the idea of the Almighty "running a probationary world." Once more we are plunged into the obscurities of the past, for we learn that "geology teaches that at least six greater catastrophes than the flood have taken place in and on this earth," we are therefore in a position to assent to the sentiment which follows—"a man *wants* faith, great faith, and much faith in the miraculous if he would be a good geologist;" we have already learned that Dr. Wild "excels in geology." By the aid of the illumination just extended to us we are said to "see that the Noahic visitation is a simple and small event in comparison to some brought to our notice by geology." The second-sight of our Seer enables him to declare that "the Nephilim and the Nephilim Gibborim were entirely destroyed by the flood. *They survived as spiritual beings only*, and as such they wandered about the earth till Christ conquered them, &c." Trading as this man habitually does on the ignorance of his dupes, he tells them that "the use of this word *replenish* implies that the earth had been populated before; even the frequenters of the Bond-St. Congregational are probably aware that the Bible was not written in English. This "finished logician" also finds it convenient to use the word "doubtless" as a foundation on which to erect his card-castles; "it is doubtless a correct supposition to

suppose that the Nephilim tempted Eve, &c." There are other illustrations of his falsification of Scripture in this production, which is supposed to relate to "the men before Adam," but it would be a waste of time to dilate further on them; suffice it to observe that "engineering" among sloughs of popular credulity will sooner or later be found by Joseph the Second to be a dangerous game to play, as it was discovered to be by the prophet Joe Smith, and by that other aspirant for distinction, the Tichborne claimant.

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[The lady who has produced the subjoined poem will contribute thereby to impress those who read it with the desirability of removing all restraints on feminine culture. It is probably beyond the power of any living preacher to proclaim truth so effectively.]

THE NAME.

BY MRS. S. M. I. HENRY.

God's name is Love!
He wrote His name in stars; and from the
shining throng,
And from the heavens, there rolled a swelling
tide of song.
The earth, which from the Hand Divine to
motion sprung,
And quivering 'mid' the hosts of heaven, in
floods of glory hung,
Had not an eye to read the name; for
praises had not tongue.

God's name is Love!
He wrote His name again in every changing
hue,
And set it high upon the clouds, a promise
great as true;
Men saw the ensign, but forgot the wondrous
name it bore;
The earth beneath the archway swept, forgetful
as before,
And yet God kept the hues, and wrote that
one name o'er and o'er.

God's name is Love!
He wrote it yet again o'er all the meadows
fair,
In grass, and rose, and lily-bells, that man
might read it there.

His sweetest, tenderest, dearest name He
 beaded with the dew,
 And called the winds to publish it, each
 breaking morn anew.
 Man saw and heard, but in his heart the
 name he never knew.

God's name is Love!
 And when each chosen sign of earth, or sea,
 or sky,
 Had been employed to fix and hold man's
 restless eye,
 From out His heart of love God drew a
 wondrous plan,
 By which to seize the wandering gaze, and
 touch the heart of man.
 He wrote His name in blood, on Calvary's
 rugged hill,
 And heaven was veiled and all the earth with
 awe grew still.
 The dead stepped from their graves to see
 and read the wondrous sign,
 And man, with heart grown tender, owned
 the Signature Divine.*

The writer of the above verses, in a biographical notice, which accompanies them in an American journal styled *Our Union*, favours us with the following glimpse of her experience. When speaking of a period of scepticism through which she passed, she observes, "Had not my father been the judicious man he was, I should doubtless have gone down; but he was a wise man; he never dogmatically stated anything to me, but placing himself at my side, in the work of seeking truth, so directed my mind in its processes, that I came out on the bright side of an undimmed faith, that shines like a great sun in a cloudless

heaven to-day and always; no mists have ever been able to hide its beauty from my eyes."

The human race, from Adam downwards, has been divided into two companies—believers and unbelievers in the "wondrous plan" referred to in *Mrs. Henry's* concluding verse. Adam's erroneous conclusion on the subject is indicated by the substitution of the skins for the fig leaves. Cain's disbelief of the promise of deliverance by means of the woman's seed; his repudiation of the malediction denounced against the earth, "Cursed is the ground for thy sake"; his ignoring the fact that his parents and himself were involved in the curse; and his bringing "of the fruit of the (cursed) ground, an offering unto Jehovah"—is all expressed by his bringing an offering which failed to recognize the fact of the fall, and the antidote which was in store through the mercy of God. The philosophy of the present age, whether it crop up under various guises in the professing church, or in the non-professing world, instead of resulting from profound reflection or erudition, is simply a reflex of the philosophy of Cain, who "was of the evil one."

The common practice of misquoting Scripture received a fresh illustration at the hands of the gentleman who recently lectured in Toronto, on the subject of Manitoba. He informed his hearers that "money is the root of all evil," whereas the Apostle Paul says that "*The love of money is a root of all kinds of evil.*" 1 Tim. xi., 10. Greek.

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1. *God wrote His name of Love in stars
 And from the shining spheres
 And from the heavens above them rolled
 A sparkling tide of stars!*

2. *He wrote His name of Love again
 In light's sweet seven-fold hue,
 And set it high upon the clouds
 A promise great and true—
 And yet 'neath that archway swept
 The serpent as before
 And yet 'neath that archway swept
 The serpent as before*

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* I threw them into the following form *slightly altered on subsequent writing*
 C. M. D.

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