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Pulpit Criticism:

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE.▷

A WEEKLY SHEET.

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ST. JAMES' CATHEDRAL.

On the morning of the 20th inst., the sermon at this sanctuary was preached by the bishop of Toronto. Persons whose business it is to be pious are but too apt to fail in business; and although there is no absolute incompatibility between the existence of piety and the donning of lawn sleeves, it is to be feared that "fine linen" of that quality, when it takes the form of sleeves is prone to "lust against the spirit, and the spirit against the" sleeves; the tendency of men to become professionally religious is as natural as it is for courtiers to be courteous, and the Rev. Mr. Spurgeon, among others, long ago acknowledged this fact; the writer, however, will address himself to the mode in which the bishop discharged the duty devolving on him, while inducting Dean Dumoulin to the rectory of St. James.* The usually unrelaxed service of the Episcopal Church, was in various ways modified in order to adapt it to this exceptional occasion, but the several

attempts at adaptation of Scripture to the induction of the Dean required the exercise of a lively imagination, if ludicrous contrasts were not to be provoked; the "proper psalms" for instance, were Psalms cxxii, cxxxii, and cxxxiii; we no sooner commenced the recitation of the first of these selected psalms than we found the institution with which we were temporarily connected, compared to "Jerusalem" and this Jerusalem is described as being "at unity in itself;" it would therefore appear that among the presumably manifold gifts of the Bishop, the gift "to see himself (and the establishment over which he presides) as 'ithers see him," is not included. There is however an unsuspected suitability of these psalms to the posi-

*In Great Britain, the rector of the Church in which is the *Cathedra* of the Bishop of the diocese, is uniformly styled the Dean, and as Episcopacy transplants itself to this hemisphere, shorn only of its "palaces" and "thrones," the title of Dean has been assumed to attach to the newly appointed Rector of St. James'.

tion of the personages who selected them, inasmuch as in the Syriac, these "songs of degrees" are styled *songs of ascent from Babylon*, and the same Hebrew word is used in Ezra vii. 9, with reference to the journey of the captives, as is used to express the title of these psalms; *as on their way from Babylon* therefore, which these ecclesiastics deem themselves to be, we will not dispute the suitability of the psalms to any occasion when they may think fit to use them. Whether the Bishop supposed there was any resemblance between the psalmist's inability to "give sleep to his eyes, or slumber to his eyelids till he found a place for the ark" (Ps. cxxxii. 4, 6, Bible version) and his Lordship's finding a place for the Dean, we will not presume to say, but we may as well observe that the oft-sung "skirts of Aaron's garments" (Ps. cxxxiii. 3.) instead of being "skirts," should be the mouth, or orifice of the garment, through which the head passed. Aaron did not present so greasy an aspect as "the skirts" would suggest. The selection of the gospel for the day from John x., could hardly be said to be more felicitous than were the selected psalms; the Dean, as the Bishop took care to intimate in the course of his sermon, was supposed to have "entered by the door into the sheepfold (the Bishop, of course, being the door) and not to have "climbed up some other way," the way of election by the people; his Lordship, when referring to *the non-election of Moses by the people*, appears to have overlooked the fact that *neither was Moses elected by the clergy and churchwardens*. It is obvious that the forsaken "sheep" of Montreal at least might put an interpretation on "the hireling fleeing because he is an hireling, and careth not for the sheep," which would not be gratifying to the new rector. The portion extending from v. 1, to 16 of Luke x., read as the second lesson, rendered the contrast between the circumstances of the seventy who went forth "two and two" and those

of the Dean simply ridiculous. Does "the Very Reverend, the Dean" contemplate "carrying neither purse, nor scrip, nor shoes, and saluting no man by the way?" Did the Lord Bishop himself ever say, "Peace be to this house" on entering any domicile? That the new "laborer is worthy of his hire," we entirely believe, but if the Bishop understood the scriptures, which, except in the most elementary fashion, he is wholly unlikely to do, he would be aware that such commands as "*Go not from house to house*," related to the heralding a kingdom which he now knows not of, and which, for the present is postponed. Is the Dean prepared to "heal the sick" in any house that he may enter, in attestation of the time having arrived for "the kingdom of God to come nigh." Although there will probably be no lack of dust in Toronto for the Dean to wipe off his feet, it would probably surprise any of his neighbors who may decline to receive him, to hear him say "Even the very dust of your city which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh to you." With every disposition to look kindly on the Dean, we are not inclined to believe that "it will be more tolerable for Sodom at the judgment" than for those Torontonians who "receive him not." "Mighty works" he has not as yet had time to do, but even if he be so far blessed in his labors as to be instrumental in changing the tenor of his neighbors' lives, he will yet be too modest to apply the concluding words of "the lesson" to himself; too modest so to appropriate the words of the Lord, as to maintain that he said *of him*, "He who heareth you, heareth me; and he who despiseth you, despiseth me; and he who despiseth me, despiseth him who sent me."

Ecclesiastical jackdaws, when in England they are nominated by the prime minister for preferment to a Bishop's See, and when in Canada, birds of a feather

elect them to the same, are accustomed to receive that peacock's feather, styled "D. D.," as an honorary degree from an University, so that the degree possesses somewhat less intrinsic value than do the wooden watches which, in this hemisphere indicate to the public the nature of the contents of the stores over which they hang; the scarlet hood, therefore, which is "the outward and visible sign" of the degree, although when blended with the snow-white surplice, it produces a pretty stage effect, is as entire a deceiver as the wearers of the hood are prone to represent "the scarlet lady" to be; but this is precisely the style of gew-gaw to attract that class of persons who act as the dress-makers' walking advertisements, hence each actor on the stage Ecclesiastical plays his little part, while some of us content ourselves with quoting "*merely* players." The Bishop preached from a written sermon, and in so doing suggested the idea that when persons, in ordinary communications with their fellow men—communications which may be dictated by head or heart, desire to give expression to them, they, as the Apostle did, speak out of the fulness of the head or heart; fulness alas! in these days of husks, it is to be feared, is largely confined to sleeves. Be that as it may, however, the Bishop sought to find a parallel between the circumstance of the succession of Joshua to Moses, and that of Deaſn Dumoulin to his lamented predecessor. His Lordship therefore hung his sermon on a passage from Joshua i. 5. "As I was with Moses, so will I be with thee." In the course of his address, the Bishop referred to the "strong will of the Israelites," and to their supposed "readiness to yield to the dictates of Moses;" most persons who happen to be conversant with the history of that people, will probably consider that their relation to Moses was characterized by *unreadiness* to yield to the commands of their leader; stress was laid on Moses' commission

coming from God, and we were invited to believe that the gentleman from Montreal was "called of God as was Aaron." The awkward difference between the credentials of the seer of Israel, and those of the newly appointed rector was evidently felt by the gentleman in black satin, who was so ill at ease as to talk of "the healing of the brazen serpent." The Bishop moreover impaired his own case when he stated that there was "nothing to attest the verity of a Christian minister." Not a few of those to whom His Lordship may deign to accord "street recognition" can doubtless produce men and women whose whole aims in life have been changed through their ministrations—"seals to their ministry"—to quote an apostolical phrase; it would be interesting to ascertain how many of these seals the Lord Bishop can produce. His Lordship referred to a supposed order of ministers as deduced from the New Testament but if he will refer to a Greek concordance, he will find that his orders vanish into thin air. When the Bishop referred to "the cure of souls" devolving on the new Dean he would necessarily suggest to those who are aware of the moral maladies with which not a few of the flock of St. James' are afflicted, that the Dean would have some eminently chronic cases to deal with. Let us hope that the Dean will treat them more tenderly than did Joshua the guilty Canaanites.

Albeit the Bishop furnished ample evidence of lack of spiritual discernment throughout the service, we will give him credit for having made a judicious selection, in the appointment of a successor to the late Dean. So far as could be gathered from both the matter and the manner of that gentleman's first sermon, it was all but unexceptionable; it evinced a much more than ordinary appropriation of the fundamental truth of the Bible, was delivered extempore, or perhaps with the aid of notes, was characterized by a becoming and but too rare exhibition of diffidence,

and by a tender reference to the forty years' unblemished labours of the preacher's beloved predecessor. The text was selected from Gen. xxii. 14. "And Abraham called the name of that place Jehovah-jireh, (Jehovah will see to it, or provide)." The latter part of the verse, as it stands in the English, is perfectly unintelligible, but assumes an entirely different aspect, when read thus, "Because it shall be said, there is a day in which Jehovah shall be seen in the Mount."

In the twenty-first number of this journal, the writer traced the successive stages of prominence of this "mount of Jehovah," from the incident of Abraham's sacrifice thereon to that of David, on the threshing floor of Araunah, and thence to the erection of Solomon's temple on the same site. The Dean observed that man's sense of the need of his Maker's intervention in his behalf is traceable throughout Scripture, and cited the testimony of Job, (which happens to be that of Elihu, Ch. xxxiii. 24.) "Deliver him from going down to the pit:" It is too much to assume that "the pit" involved more than the grave, but he might have traced the same truth to Cain and Abel, the one ignoring it (as shown at length in No. 9 of this journal) and the other recognizing it so manifestly as to be said "yet to speak" to us through the vista of antediluvian centuries; the truth of redemption is even dimly set forth by the substitution of the skins for the fig-leaves of our first parents, moral nakedness being depicted by physical, in their case. As our word "propitiated" when used in connection with the

death of Christ, involves the idea of the Almighty needing to be appeased it would have been better, in the writer's judgment, had the Dean stopped to explain that the idea of the mercy-seat, in its relation to the ark with its enclosed law, is the essential meaning of the word rendered "propitiation." With this slight abatement, the sermon, as a kind of manifesto of the preacher's sentiments, gave no uncertain sound, and left little to be desired; the characteristic thought of it was, that the Almighty having not withheld the greater bestowal—the gift of his Son, he would with him also freely give us all things; "the Very Reverend" gentleman misapplied the title "King of kings, and Lord of lords," which exclusively attaches to the Messiah, by connecting it with God the Father, but that kind of confusion is characteristic of persons in his position, and arises inevitably from that kaleidoscopic mode of treating Scripture which is traceable to the period of the Reformation. The practical teaching of the sermon may be said to have been embodied in the familiar words quoted by the Dean

Thou art coming to a king,
Large petitions with thee bring,
For his grace and power are such,
None can ever ask too much.

There would be no Christian person present on the occasion of the delivery of this sermon, but would rejoice in the promise it gave of the cardinal truths of Christianity being faithfully upheld, and reduced to practice by the newly appointed Rector of the Cathedral of St. James

A half sheet entitled "MEDICAL CRITICISM," the chief aim of which will be to prevent suffering, and to prolong life, will be issued weekly, from the 2nd of September, to the 30th of December; edited by David Edwards, and sold at Hawkins & Co.'s, 67 Yonge Street, price 50 cents.