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No. 3—SECOND SERIES.

# Pulpit Criticism.

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE,

A WEEKLY SHEET,

BY DAVID EDWARDS.

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ST. PETER'S CHURCH, CARLETON STREET.

*Continued from No. 2.*

The Bishop of Algoma selected the subject of his sermon from Luke xxi. 27-32; the leading thought of it was the certainty of Christ's return to the earth; it may be of interest to observe that the subject from which the Bishop took his text (like so much of Scripture) is divisible into seven portions—the first portion embraces vs. 8, 9, the last clause of which should be read thus—"but the end is not immediately;" the second division of the subject includes vs. 10, 11; the third extends to v. 19 inclusive; the fourth to v. 24; the fifth to v. 28; the sixth to v. 33; and the seventh to v. 36. The Bishop referred to the theory of "the germinant fulfilment" of Scripture as illustrated by that destruction of Jerusalem which was effected by the Roman army, but he appeared to be content with the ordinary acceptation of the words "this generation shall not pass away" (v. 32), instead of "this race." His Lordship appeared to regard the Episcopal Church as an agency suited to prepare the 75,000 inhabitants of his diocese for the advent of the Redeemer; when one reflects that 10,000 of these are Indians, and that the vocation of the remainder is chiefly that of farming, fishing, and mining, one is apt to conclude that a form of Christianity less characterized by interpretations "according to the *non-natural sense*," would be preferable to present to men whose experience of life results in their generally being possessed of more *common sense* than their instructors. A pastor who would be content to go forth as a messenger of God, with no other burden than that which was borne by apostles and prophets, would be far more likely to succeed, than one who hampers himself with the stereotyped sophistries of ages.

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## ONE OF DR. HUNTER'S LATEST INVESTMENTS.

The Reverend Dr. Hunter has concluded that it will pay to invest in PULPIT CRITICISM; he therefore speculated to the extent of five cents in the purchase of two copies of that publication, of the date of the 20th inst.

## ADVANTAGES OF A TWO-FOLD CALLING.

A local preacher whose secular vocation consisted in vending organs, etc., until "a fatter thing" turned up, was wont to charge exorbitantly for his organs; this circumstance was naturally promotive of discordant notes, on the part of the purchasers, but all was speedily reduced to harmony by the undertaking, on the part of *the local*, to preach the opening sermon. The same gifted individual has now had the distinction of being chief promoter of a North-West swindle—a swindle floated on a moral craft; in advertising said swindle, it is not remarkable that he should remember *his religious privileges*; he therefore demands a reduction in the advertising rates, on account of his connection with the pulpit.

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## WEALTH *versus* POVERTY.

On the subject of the Rev. Dr. Hunter's estimate of "filthy lucre," it were needless to expatiate; on the rev. gentleman's appreciation of the privileges attaching to the *lack* of lucre, it would seem that he seeks an illustration. We will therefore suppose a case of an affluent plaintiff in a libel suit, seeking "damages" on the score of imaginary injury to character; we will also suppose a non-affluent defendant pleading that there is no character to damage; our imagination, when once in exercise, can easily depict "a weeping prophet" bemoaning the loss of costs in said suit, and easy will it be to realize a pitiless defendant laughing till his sides ache, at the little incident.

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## DR. WILD'S PORTRAIT.

A portrait of the Rev. Dr. Wild has lately appeared, which looks as if it had been taken after the subject of it had been hung; we trust that the portrait is not to be regarded in a *prophetic aspect*; at the foot thereof figures the reverend gentleman's signature, preceded by the phrase "Yours kindly;" as Dr. W. aspires to something out of the common order, perhaps he may look kindly on an alternative phrase; we would therefore suggest "Yours craftily," lest the rev. gentleman's right hand should "forget its cunning." In quoting Ps. cxxxvii. we would not perpetuate an unauthorized interpolation, but will substitute for it, the words "forget me."

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## EMPTY CHURCHES.

Can a church be said to be empty; and at the same time be full of the piety which has been "left till called for," from the previous week?

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## ROYAL WAYS, AND WAYS MINISTERIAL.

Her Majesty, the Queen of Oude, when, some years ago, she visited London, was not permitted to be seen by ordinary mortals; on alighting from her carriage, therefore, servants were posted on either side the pathway to the royal residence, who were provided with the required length of linen to screen Her Majesty from the gaze of ordinary mortals; this was extended from one to the other, in such a fashion that no one who was unfortunate enough to be shorter than six feet six inches, could see over it; Her Majesty was philosophic enough to be aware that "distance is apt to lend enchantment" to certain objects, and she acted accordingly; ordinary royalty acts on the same principle, for obviously if the *Empress of India* were to be seen trudging down Regent Street, beneath a cotton umbrella, instead of being attended by "the Guards," even Her Imperial Majesty would soon lose caste.

In like manner, for many centuries, public functionaries of various orders have endeavoured to support their *status* by external display. We will hope therefore

that no one will look with disfavour on those antiquated curiosities, styled respectively—Shovel hats, and “aprons;” that no one will covet his neighbour’s (Episcopal) breeches, white ties, or professional cassocks, etc., even though they should regard them as “works of supererogation.”

BLOOR STREET METHODIST CHURCH.

With some degree of weariness of the need of finding fault with the condition of things in the southern portions of our *diocese*, we sought relief among *the northern lights*, and are glad to be able to say that we did not seek in vain; the Methodism in which we participated on the first Lord’s day of the present year, connected as it was with its annual “covenant service,” appeared to great advantage when contrasted with that exhibition of it which we witnessed in the same church, during the absence of the pastor, some months ago. Owing however to the Rev. Dr. Cochrane selecting Psalm xxxii, as the subject of “the lesson” for the day, we are constrained to contrast the teaching of that portion of Scripture—“Blessed is he whose transgression is forgiven”—(which one may presume involves a consciousness of the fact) with the tone of the minister, as expressed by the words “we *shall* obtain forgiveness;” religious doctors appear to us to be as little possessed of the power of administering healing balm to man’s spiritual maladies, as physical doctors are, in regard to those of his body; in that branch of the ostensible Church, of which Methodism is supposed to be a reformed portion, we have four, conflicting remedies for man’s spiritual malady; (1) “I acknowledge one baptism for the remission of sins.” (2) “The most comfortable sacrament of the Body and Blood of Christ. . . . *whereby alone* we obtain remission of our sins.” (3) “By His authority (that of the Lord Jesus Christ) committed to me, I absolve thee from all thy sins. (4) “*He pardoneth and absolveth* all them that truly repent, and unfeignedly believe His holy Gospel.” The casuistry which attaches to the foregoing statements, regarded as in connection with the portions from which they are severally quoted is too obvious to need comment, but they at least possess the merit (so to speak) of being definite, whereas the mental mist of most teachers outside the Greek, Roman, and Episcopal Churches, though necessarily less defined, is scarcely less dense. We cannot pass this psalm without once more commenting on the singular fact of the connected thoughts of certain consecutive psalms; “My bones are consumed” (Ps. xxxi. 10) is a thought re-echoed in Ps. xxxii. 3, “When I kept silence, my bones waxed old through my *groaning* all the day long.” Again, in Ps. xxxi. 20, “Thou shalt hide them (those who trust in Thee) in the secret of Thy presence, from the *plots* of man,” is a sentiment repeated in Psalm xxxii. 7, “Thou art my hiding place.” Instead of the unfortunate rendering of v. 9, “whose mouth must be held in with bit and bridle, *lest they come near unto thee,*” we must substitute “because they will not draw near to thee.”

Dr. Cochrane selected the latter part of the eighth verse as the subject of his address—“I will guide thee with mine eye;” in the course of his remarks he took occasion to refer to the marginal reading of the passage—“I will counsel thee, mine eye shall be on thee,” and urged the consideration on his flock that the guidance of the Almighty was their supreme need, in all circumstances; for their encouragement, he commented on the readiness of perception of sympathy in the mutual relation of mother and child, and used that promptitude as an illustration of Divine tenderness. That feature of the service which resulted in those standing up who were requested by the minister so to do, possessed a two-fold interest, partly on account of the many whose rising was supposed to involve decision for God; and partly on account of the minority who had the courage, under these circumstances, to retain their seats.


The hymns sung during the service were generally good, and the whole service was probably of an exceptionally solemn character. We don't know how such gentlemen as Dr. Cochrane can countenance the singing of such compositions as "*Ave Maria*," but we observed that the piece was to be sung twice during the performance of a concert which he expressed a hope would draw "a full house." We subjoin the English of this "Angelical salutation,"—"Hail! Mary, full of grace, our Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

### CAVE OF ADULLAM.

A barrister so "eminent," that he may be said to be entitled to the designation of "His Eminence," drew up a form of application to the Government, for compensation to a poor client, on account of a life-long injury received by him while in Government employ. The barrister is a saint, as well as his client; but this consideration did not prevent the execution, on the part of the former, of a subtraction sum, to the extent of \$5.00. Subsequently to this operation, the barrister's conscience became uneasy, not in relation to his little arithmetical exercise, but in consideration of the prospective draft on the resources of, the Government; he therefore advised his client, *on religious grounds*, to forego the presentation of his claim for damages.

DANCING ELDERS—"A deacon (we know) must be grave," and we need not hesitate to affirm that the like demeanour is required of "an elder;" the kind of gravity which characterized the Apostle Paul when he exhorted Timothy to maintain a demeanour corresponding thereto, was entirely unlike the gravity which is wont to mark the performer of a sword-dance, as he hops through the intricacies of that operation; we hope therefore that the distinguished ex-civic officer, and extinguished M.P., who on "the Sabbath" (so styled) is "seated in heavenly places," and on week-days indulges in highland flings, or what not, at a Southern carnival, has been careful to maintain gravity of demeanour the while, even though it were not the gravity contemplated in the epistle of the Apostle Paul.

A prodigious saint—a warm adherent of "hell fire"—who lords it over a table, which he styles the Lord's table, has been so kind as to hand two ladies over to Satan (the table at which he officiates is not supposed to be "the table of devils"); the delinquency of which the ladies had been guilty, was that of going to hear a minister who, whatever be his errors, has relinquished both emolument and social position for his convictions, and a leading characteristic of his ministry is that of expounding Scripture to the best of his ability; the saint, meanwhile, contemplates with supreme serenity, from the lap of luxury, the prospect of the mass of his fellow-mortals galloping down to the lake which burneth; he probably expects that, when ere long, he shuffles off this mortal coil, he will be partially occupied in watching the limitless torment of his former neighbours. This is the kind of Christianity which is wont to stink in the nostrils of bystanders, and we cannot wonder at it.

 In the event of any irregularity occurring in the delivery of this publication, the Editor requests that he may be addressed respecting it.

"MEDICAL CRITICISM," by the same author, may be procured at No. 4 Adelaide St. West. Price \$1.50 per annum.