

MARCH 17, 1883.

No. 10—SECOND SERIES.

# Pulpit Criticism.

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE

A WEEKLY SHEET,

BY DAVID EDWARDS.

---

Published on Saturday Morning, and sold at No. 4 Adelaide St. West, Toronto.

Price, \$1.50 Per Annum.

Copies of any single number can be had, in quantities, at 15 cents per dozen.

---

THE ERSKINE PRESBYTERIAN CHURCH, SIMCOE STREET.

We chanced to visit the above-named Church on that quarter-day when the members celebrate the rite of which they sing—"and oft the sacred rite renew;" we may presume that they deem they improve on the Apostolic practice of "coming together to break bread, on the first of the week" (Acts xx. 7), or, what is more probable, that they find themselves tied and bound by the chains of the Kirk, and do not dream of disenthralment. The service commenced with the singing of the metrical version of the grand old hundredth psalm; John xix. was then read, and its inseparable connection with the eighteenth chapter, was overlooked, as such connection is apt to be, when persons do not stop to reflect that the division of the Bible into chapters was effected by an unintelligent Cardinal.

The verses from the sixteenth to the eighteenth of the chapter served as the basis of a brief address. To our thinking, the connection of prophecy with its fulfilment is of too great moment to be overlooked; and as the crucifixion formed the subject of these verses, we think their exposition would have been improved by a reference to some such portions as Psalms xxii. 16, and lxix. 21, "The assembly of the wicked have inclosed me, piercing my hands and my feet." "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." What we took to be the manifest genuineness of the ministrations at this Church, were in our judgment, their chief recommendation; this being the case, we would gladly be to the rev. gentleman's "faults a little blind," but this blindness will hardly prevent our commenting on certain shortcomings, etc., which were too patent to be overlooked; such as the omission when citing such a passage as that of Ps. cxvi. 13,— "I will take the cup of deliverance, and call on the name of Jehovah"—the omission to notice that the Lord's personal use of the word "cup" (Matt. xxvi. 39, 42) corresponds with his *prophetic*

use of the word in this Psalm ; with its intended application to the Lord's supper on this occasion, the passage has no shadow of connection. The *traditional* application of the passage—"I have trodden the wine-press alone," to the sufferings of Christ, any one who may refer to Is. lxiii. 3, and to the context, will perceive (as we have been obliged to observe before) is utterly inapplicable ; for in immediate connection with the passage quoted we have "I will tread them in mine anger, and trample them in my fury"—expressions which obviously indicate future judgment, and that (as is always the case) in connection with merciful deliverance, for immediately afterwards, we read in v. 4, "for the day of vengeance is mine heart, and the year of my redeemed is come." The conservatism of human nature is such, that when once a given line of teaching gains currency, it appears to require a sort of moral earthquake to shatter it, and *this*, as the doctors teach us, quite as much in physical as in spiritual matters ; accordingly we found our pastoral friend assuring us (according to the teaching of the Reformation and subsequent eras) that the promise of Christ's return to the earth—the promise of Christ's coming to us,—means *our going to him* ; one need not wonder at the hopeless confusion which prevails among Christians, when one finds the *coming* of one person authoritatively pronounced to mean the *going* of another ; as little need one be surprised at the stolid indifference which characterizes the mass of church-goers, for people will not be interested in what they cannot understand, and what with mistranslation and misinterpretation, they must indeed be remarkable phenomena, if they can pretend to understand what is usually presented to them in the name of Christianity.

The most striking thought suggested to us, in relation to the subject of the crucifixion was, that there were three classes present on that tragic occasion, who severally acted (as did the soldiers) *without conviction*, (as Pilate), *against conviction*, (as the Jews) *from conviction* ; Mr. Smith also remarked that the Lord never complained of his bodily suffering ; one of the features of the ministration which did not commend itself to the writer was the apparent habit of paraphrasing the Lord's words ; this can scarcely be attempted by anyone without derogating from their simplicity and dignity ; another ministerial habit which may be regarded as faulty was the perfunctory mode of treating the grandest truths ; on the other hand, the general invitation to Christians who might belong to other bodies to approach the table, which was properly described as *the Lord's table*, and not that of a sect, was not the less commendable for being not unusual ; the suitability of the promises which were read while the communicants were engaged in celebrating the supper, struck the writer also as an interesting feature of the celebration ; the paraphrase of Matt. xxvi. 26-29, and hymn 256 appeared to him to be exceptionally good.

Our rev. friend quoted during the administration of the supper, the familiar utterance—"My kingdom is not of this world" (John xviii. 36), and like many of the same school, he appeared to regard the passage as entirely conclusive in respect to any prospect of the Lord's inheriting "the throne of his father David," (Luke i. 32) ; if David's throne were a spiritual throne, then, no doubt, the throne of "the Root and the offspring of David," will be exclusively spiritual likewise ; but in the absence of any proof of a spiritual reign of David, we feel it incumbent on us to rely on the testimony

of the angel Gabriel ; in order to harmonize the two utterances, it is only necessary to read from the Greek—" My kingdom is not *from* this world ;" this the recent revisers did not do, but on the contrary, they read (and that in not a few instances) through the spectacles of traditional teaching ; *they required* (as all translators do) *to be acquainted with the mind of the writer whose work they were revising*, before they attempted it, and of that they knew but little ; persons who are up to the eyes in mud, are not in a position to see clearly ; the revisers saw through a glass darkly, though not after the fashion of the Apostle Paul.

---

### MISSIONS TO THE CLERGY.

The Lord Bishop of Toronto has recently expressed great indignation that persons who live in well-appointed houses, etc., have only given a paltry \$1,000 for African missions ; recognizing as we do, the force of the time-honored axiom that " charity should begin at home," we would suggest certain diocesan channels in which this gushing beneficence might beneficially flow ; we have listened to the teachings of some of His Lordship's " inferior clergy," during the past fourteen months, and have gathered therefrom that one of them is of opinion that the Son of God " repented of sin ;" another of His Lordship's subordinate teachers declared that Moses, owing to his having been exposed to the gaze of the crocodiles, while in his bullrush ark, might have been expected to be " a child of fear rather than of faith," a third encouraged us to cherish as much affection for St. Alban and all other departed worthies, as our frail nature might be capable of cherishing, and assured us that when we had reached the acme of this effort, we might know we had passed from death to life because we love the brethren ; a fourth assures us that the transfer from the kingdom of darkness to that of light is effected when we are sprinkled at the font ; not one of these, we believe, and probably not one in a hundred of such gentlemen, know so much as a letter of the language in which the Old Testament was written, and exceeding little, in all probability, of the original language of the new ; one of them knows (or is supposed to know) the best fitting cassock in the city, and has lately undergone considerable mental anguish on account of his own cassock not having been cut according to the pattern of the A 1 cassock ; few, it is to be feared, will sympathize adequately with the reverend gentlemen, under this afflictive dispensation, though all will realize how sadly it illustrates the need of the citizens' dollars being spent in missions to the clergy of the diocese, rather than in missions to the swarthy natives of the continent of Africa.

We may possibly prescribe the subjoined, in *Medical Criticism* as a safe emetic :—

[*From the Christian Guardian.*]

#### THE REVIVAL IN QUEEN STREET CHURCH.

Mr. Editor,—I feel constrained to make public acknowledgement of the great and inarvellous things which God is doing for us in old Queen Street Church. We are in the midst of a real Pentecostal revival of religion. During the whole of my sojourn amongst this people we have been favored with manifest tokens of the Divine presence.

*The finances of the Church in every department have increased, and we have never met the Quarterly Board with a deficiency.\** We have been obliged to turn away many applicants for pews, and they have sought a home in the surrounding churches. But just now we are realizing the answer to accumulated prayer.

We began special services on Sunday, Feb. 18th, and since that time two meetings have been held daily—at 3 and 8 p. m. The afternoon meetings for Bible holiness have been marked by such displays of Divine power as I have not witnessed since the days of the old-time camp-meetings, and the evening services are equally marvellous. People come from all parts of the city, and some from the surrounding country, and the power of God is present to heal. Our older members say that they have seen nothing like it since the memorable revivals conducted by the Rev. James Caughey many years ago. To God be all the glory. I am specially indebted to Mrs. Howe, of New York, and Dr. Armstrong, of Barrie, for valuable assistance in these services. We believe that the work is only beginning, and that if God's people are faithful this work will kindle a holy fire in all the regions round about. More than fifty members of my own Church (including almost every class-leader) besides many from other churches, have entered into the experiences of entire sanctification. And just in proportion to the progress of the work on this line, do sinners present themselves as seekers of pardon. We ask the prayers of the whole Church for the continuance and extension of this mighty work of God.

W. J. HUNTER.

\* Editorial italics.

---


### PRESUMPTIVE EVIDENCE.

When a young lady strips off her bracelets and kindred adornments, because her heart is too full of the love of God to admit of her cherishing trinkets of the kind, one is entitled to believe that such a course is not traceable to mere impulse; it is a satisfaction to record that such an occurrence took place, as a result of the testimony of the "1st Canadian Corps," delivered at "The Barracks" of the corps, in Alice Street, last Lord's day evening.

---

In deference to the refined and wounded sensibilities of certain "weak brethren" who have been aggrieved by that amount of British vulgarity which has led the Editor to designate a pick-pocket according to his vocation, we shall, when in future we have occasion to refer to any case of kleptomaniac, refer to the subject of it as a member of a Transfer Company.

---

 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.