

Pulpit Criticism.

TRINITY COLLEGE CHAPEL.

QUEEN STREET, WEST.

A city tradesman has announced to his friends that "he has given up religion, and joined the Church of England;" in view of that numerous crowd who *put on* the cloak of religion for business and kindred purposes, *the throwing off the cloak*, on the part of this gentleman, for the like purposes, and joining the Church of England, is eminently refreshing to contemplate. Owing to the nature of this gentleman's vocation, there can be little doubt that the course he has pursued, has resulted in his having established the most friendly relations with the mammon of unrighteousness. There are those probably who will conclude that a man whose mental condition leads to his giving up religion, and joining the Church of England, should be ostracized, sent to the small-pox hospital, or possibly to the other hospital, where they are in greater need of *subjects*; and it is within the bounds of possibility that this living, and doubtless loyal subject of Her Majesty might be of greater benefit to the community in a dissected than in an undissected state; if the disorder of giving up religion should become contagious, we shall probably soon hear of it resulting in men relinquishing it, in order to join the Methodists; we must cherish the hope meanwhile that the Professor of Homiletics of this College, when he relinquished "the errors of Methodism," "in order to join the Church of England," did not necessarily at the same time "give up religion;" we trust also that the Editor of "Pulpit Criticism," although, so far as circumstances admit, he pays occasional visits to the Episcopal Church, has not on that account, necessarily "given up religion." One can hardly visit a College, the principal object of which is to educate men for the ministry of the Episcopal Church, without reflecting on the bearing of such an education on the students themselves, and on those among whom the students will ultimately mingle; in young countries especially, the bulk of the community may be said to have been largely educated by the circumstances, in the midst of which they move; "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. xxvii, 17. In proportion as this may have been the case, will men realize that the effect of a College education is to alienate and estrange the recipients of such an education from themselves; they for their part, owing to the enchantment which distance lends to views are prone to *assume* that the education of a College is something prodigious, and the graduate, if he be replete with nothing else, is generally bloated with conceit; the practical outcome of such a condition of things appears to be an ever-widening breach between the class of Divinity students, and all classes who have been taught to take their estimate of men and things, by daily experience. The test of the value, or the worthlessness of a College curriculum which is afforded by *the teachings* of the College-taught,

undeniably serves to show that the influence of such teachings is of the nature of a dissolving view. As one enters the building of Trinity College, one is confronted by that ornamental extinguisher, the mitre, in conjunction with an amusing modification of the symbolical cross-keys of Rome; the diocesan coat of arms substitutes a crosier for one of the keys, and intimates thereby that the bishop will do his feeble best to conduct erring and straying sheep to the abodes of bliss, without pretending to the infallible authority involved by the possession of the double keys. As the writer sought to "improve the occasion" while waiting till the service commenced, he opened a hymn-book, wherein he observed, on printed label, "The third commandment obliges us to use both the name of God, and all things that are consecrated unto it, having His name and stamp upon them, with all due regard.—*Bishop Cosin.*" he consequently would pay "all due regard" to the following couplet which commences a verse in the hymn No. 476:—"Truly Jerusalem name we that shore, Vision of peace, that brings joy evermore!" The Society for promoting Christian *knowledge* has enriched the hymnology of the age with this contribution, and another, (No. 536) in which the congregation sung of "yonder ransomed nation," whatever that may happen to mean; the petition to "illuminate the Bishops," and to "forgive the ignorances" of their Lordships, came with the more force as the Bishop of the diocese happened to be present; His Lordship, and the rest of the congregation, with the exception of a *protestant or two*, wheeled round to *the South*, so soon as the Apostles creed was read; the "dimn, religious light" from the windows possibly prevented their perceiving that they were not fac-

ing *the East*; another ludicrous change of posture was observable when, as the offertory money was placed on the table, they rose, possibly in order to witness the remarkable spectacle. One may presume that there is no professor of elocution among the Collegiate staff, as the mode of reading the service by the three professors who officiated, was singularly unfortunate; one of them was apparently so unfamiliar with the service, as to guide himself by the aid of a be-ringed finger, until he reached the Lord's prayer, when he ventured to run alone; he who read the lessons, did so in an Ecclesiastical drawl which is but too characteristic of such a proceeding, and the gentleman on whom the reading of the litanies devolved, discharged the duty in a tone befitting "a miserable sinner." Of the hundreds of thousands in all parts of the world, who would on the 19th inst., hear the third chapter of Amos read, without any attempt at explanation, who among them would have any idea of its meaning? the same enquiry will, of course, apply to the psalms, and all the other portions of Scripture read in the public worship of the Episcopal Church; the perpetual ringing of changes between confession, and "absolution," (with the demonstrable unbelief of the latter) which characterizes the whole service, suggests that, so far as the ministerial order is concerned, "as it was in the beginning" of the Reformation, "ever shall it be," unless (which is not altogether improbable) comparatively enlightened laymen step in and prevent it. The Bishop delivered an essay on the passage "Learn of me," Matt. xi, 29. It is possible, one may presume, that the surpliced young men who formed the majority of the congregation, would be more likely to learn a lesson of meekness from

his Lordship, than would a corresponding number of artizans ; such artizans as might be the possessors of that trinity of graces, faith, hope, and charity, would find them all brought into requisition by the Bishop's written discourse. Commendations of meekness, when filtered through a medium of black satin, fine linen, and gold, would be apt to make a demand on the artizans' faith ; the more so, if they reflected that from that same sphere, and from the same prelate, had fallen counsels to "the inferior clergy" of "street recognition" of men who, in point of cultivated intelligence are those same clergymen's superiors ;—these anomalies notwithstanding, the artizans might possibly bring the anchor of hope into play, and express the pious aspiration on behalf of the Lord Bishop—"Would to God the gift to gie us, to see oursels as ithers see us;" their charity also would, one may trust, exceed that of the Editor of "Pulpit Criticism," lead them to throw a veil over the Bishop's misquotation and bad grammar, and club together to send His Lordship to the Evening School for "M.A.'s."

EVENING SCHOOL FOR 'M.A.'S.'

[NO. 2.]'

As we have ascended, as it were by the pulpit-stairs, among "the occidental stars" of this Dominion, we find the society of our exalted associates so congenial, that we are loth to relinquish it. Among the teachers of teachers who may be expected to crowd our school, are those Professors of Colleges and editors of newspapers who have yet to learn the distinction between a College and an University. That numerous class of educational body-snatchers, who have had the hardihood to exhume the corpse of the late la-

mented "bin,"† and parade it, wake-fashion, before the astonished crowd of bystanders—that numerous class will, of course, contribute to swell the already surging crowd of scholars. The principle of reciprocal instruction which will be adopted in the school, will doubtless be attended with the most auspicious results, for when the Lord Bishop of Toronto takes his seat on the first form, by the side of "the metropolitan" bishop, they will at once arrive at an understanding with regard to mutual "recognition;" the Lord Bishop will hand over to "the metropolitan" His Lordship's essay on "meekness," that the essay may, when served up again, be less productive of yawns, and "the metropolitan" will transfer to the Lord Bishop the subjoined verses from the hymn (225 new book) which he commended to the admiring crowd at his conventicle as "one of the sweetest that was ever wrote"—

"There's a wideness in God's mercy
Like the wideness of the sea ;
There's a kindness in his justice
Which is more than liberty."

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

Whether the Lord Bishop will "recognize" the teachers of the Evening School, (as he does the Tutors of Trinity College) as "commissioned by the Allwise," is among the problems of the future. Archbishop Lynch will probably visit the school, in order to ascertain the progress his brethren are making, and the combination of the three illuminators may be expected to eventuate in the organization of an Agnostics' Aid Association. Last, but confessedly not least considerable, and with the combined loy-

† Vide "Evening Telegram."

alty of *Globe* and *Mail* be it whispered, that distinguished patroness of the education of women, Her Most Gracious Majesty the Queen of Great Britain, and Empress of India, who at the same time is acknowledged by certain persons to be "Defender of the Faith, and Supreme Governor of the Church, within these her Dominions"—that exalted and revered lady will, with her characteristic readiness to promote good works, whenever she may visit this portion of her dominions, set the example of taking her position in the school; one of the lessons which Her Majesty will have lived to learn, will be, that "don't" when substituted for "doesn't," is a violation of the Queen's English,* and when Her Majesty may, after quitting the school, next address her loving subjects, in relation to the mode in which she has been received in public, she will


* See "Leaves from the journal of our life in the Highlands."

certainly avoid saying that "the remembrance of that day she will ever remember."

The subjoined paragraphs, extracted from a synopsis of the confession of faith of Alexander Campbell, the principal founder of the sect known as the "Disciples of Christ," may serve to account for the impression which prevails in certain quarters, as to the views of the above-named community, in relation to the Holy Spirit. The paragraphs are taken from "The American Cyclopaedia," Vol. vi, p. 132.:

"I believe in one God, as manifested in the person of the Father, of the Son, and of the Holy Spirit, who are, therefore, one in nature, power, and volition."

"I believe in the operation of the Holy Spirit through the word, but not without it, in the conversion and sanctification of the sinner."

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