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Pulpit Criticism.

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE.

A WEEKLY SHEET,

BY DAVID EDWARDS.

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"KNEE DRILL."

1ST CANADIAN CORPS, SALVATION ARMY,

4th March, 7 a. m.

If "the end justify the means," which has long been taught by a certain branch of the professing Church, though in a different sense from that in which we are about to use the phrase—if the end justify the means, we presume such accessories as an accordion, tambourines, and a drum must not be regarded as superfluous, in relation to the heralding the story of the cross; certain *quasi*-military regulations likewise must not, we presume, be considered supererogatory; we quote some of these from a document posted up within "The Barracks":—

"By Order," of "Capt. Charlie Wass, Capt. Joe Ludgate, and Lieut. Willie Coulter, in Command:—

PROMOTIONS.

Private Glover, to Recruiting-Sergeant.
 Private Pearce, to Colour-Sergeant.
 Private Manton, to Drum-Sergeant.
 Private E. Thoroughgood, to Rank-Corporal.

DUTY OF THESE OFFICERS.

Recruiting-Sergeant—Lead meetings, when commissioned to do so by the Captain, register converts' names, etc.
 Rank-Corporal—To assist Rank-Sergeant in his duties.

By Order.

SOME OF THE RULES TO BE OBSERVED BY THE SOLDIERS AND
CONVERTS OF THE 1ST CANADIAN CORPS.

Rule 3—If any of the Orderlies see any person spitting on the floor, or if any talk aloud, or in any way disturb the meeting, the Orderly shall speak kindly and lovingly to that person, and ask him to cease; if the person persist in offending, he shall speak to him a second time, and give him to understand that if he continue to offend, he will be put out of the Barracks. On the third offence, a wrong-doer shall be put out with as little trouble as possible.

Rule 4—No one shall be allowed to exhibit a light and trifling spirit in the meetings, or in any other place, but on the contrary, they shall always show by their conduct that they desire to glorify God in all they do, and to rescue others from sin.

Rule 5—No unprofitable talk or loitering allowed in the salvation meetings, but everybody on their knees, praying to God; or otherwise earnestly engaged in seeking souls.

Rule 6—No one can be a soldier in the Salvation Army, and use intoxicating drink as a beverage.

Rule 7—Any one using tobacco, when converted, is expected to relinquish it at once, or in a very short time, for decency's sake, for God's sake, so that he may be free to save others from filthy habits.

Rule 8—Any one who has been conformed to the fashions of the world in dress, etc., shall at the time of their conversion, or very soon after, renounce such fashions as becometh women (and men) professing godliness, and don the uniform so soon as possible.

Rule 9—The practice of young men and women going home together (courting) is found to be detrimental to the work of God, and the interest of the Army (the salvation of men and women), it is therefore expected that all who love God and precious souls, will abstain from doing so; any one persisting in this course, to the injury of the work, will be expelled.

One of the most interesting facts in connection with this *armed* host is that it commenced—as Jehovah of hosts commenced *His* work—among the humbler ranks of society; these are the ranks from which earthly potentates chiefly derive their soldiers; that this “Salvation Army” meets a need of the age, and is doing a great work for God, is as manifest to the writer as that Methodism in its early days, did the same; that which has always been the better part of Methodism (the local preacher element) is likewise one of the commendable features of this movement; it is expressed in the subjoined injunction to these religious warriors—“You ought to offer yourself for service as an officer of the Army, to leave all and go out and live and die for souls, with no salary, and only liberty to draw enough to maintain you in health.” This, we take it, is widely different to counterfeit “M.As,” “B.Ds,” and “D.Ds,” prating about “pellucid lakes,” and “the full volume of the rejoicing waters of a river falling into the distant sea.”

Another feature of this “army” is the measure of light they possess on the elementary truths of the Bible; and that is such as is possessed by exceedingly few of the ministers of the several sects, to say nothing of those who are led by such blind leaders; this shows itself in the utterances of these people, and in their gladsome countenances. The following hymn

may serve as a specimen of the kind of compositions which are sung by the Army, and we venture to affirm that it is vastly superior to the mean-dering trash which characterizes the majority of hymn-books :—

“ I’ve found a Friend ; oh, such a Friend ! He loved me ere I knew Him ;
He drew me with the cords of love, and thus He bound me to Him,
And round my heart still closely twine, those ties which naught can sever,
For I am His, and He is mine, for ever and for ever.

I’ve found a Friend, oh, such a Friend ! He bled and died to save me ;
And not alone the gift of life, but His own self He gave me.
Naught that I have my own I call, I hold it for the Giver :
My heart, my strength, my life, my all, are His, and His for ever.

I’ve found a Friend, oh, such a Friend ! all power to him is given ;
To guard me on my onward course, and bring me safe to heaven.
Th’-eternal glories gleam afar, to nerve my faint endeavor ;
So now to watch, to work, to war, and then to rest for ever.

I’ve found a Friend, oh, such a Friend ! so kind, and true and tender,
So wise a Counsellor and Guide, so mighty a Defender !
From Him, who loves me now so well, what power my soul can sever ?
Shall life or death, or earth or hell ? No ; I am His for ever.”

The courage which leads these *comrades* to protest against such out-rages in dress as result in “silly women” perching stuffed birds on their bonnets, is more than an average “hireling” can muster, and one of the rewards attending it, that the converts speedily *moult* after conversion ; to our mind, the quiet dress they assume is infinitely more becoming. One of the very few narratives to which we listened, related to “a local” who for six and forty years had, *on week-days*, metted out his goods *in double-bottomed measures* ; one of the felicitous results of the conversion of “the local” by a *soldier of the army* has been that the local’s false-bottom has been removed. Who would not desire the conversion of all similar locals, whether in this locality or elsewhere ? Few probably will deny to these Christian “soldiers” their right to the Biblical designation of “a peculiar people, zealous of good works,” and however extreme the course they pursue may be, they whose Christianity manifests itself by listening to weekly anthems and essays as artificial as are the flowers in their bonnets, will do well to attend the “knee drill” of these people at 7 a.m., or any of the three subsequent meetings which are held during the Lord’s day, and then ask themselves whether of the two modes of procedure be more in accordance with the spirit of the subjoined exhortation—“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil ; for we wrestle not against flesh and blood, but against principalities against powers, against the world-rulers of this darkness, against the spiritual (hosts) of wickedness in the heavenly (places). wherefore take to you the whole armour of God, that ye may be able to withstand in the evil day, and having overcome all to stand ; stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace ; over all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one, and take the helmet of deliverance, *and the sword of the Spirit, which is the Word of God* ; praying always with all prayer and sup-

plication in the Spirit, and watching thereunto with all perseverance and supplication for all saints ; and for me, that utterance may be given to me, that I may open my mouth boldly, to make known the secret of the Gospel, for which I am an ambassador in bonds, that thereof I may speak boldly; as I ought to speak."—Eph. vi. 11-20.

Few probably of our readers will be likely to suppose that we are able entirely to endorse the theological teaching of this religious "army," but although we do not coincide with their traditional terrorism, we do not hesitate to affirm that the measure of light they possess on the most salient truth of revelation—the unconditional acceptance and security of a believer in Christ—is such as to eclipse the corrupt churches of Christendom ; one can therefore appreciate the force of "General Booth's" remark, when he says—"the last enemy that shall be destroyed is—the parson ;" the "army" is effecting a transfer among men, women, and children, in leading them to "cast away the works of darkness and *put upon them the armour of light*" to a much greater extent than is likely to be accomplished by the hireling mummeries of *effete* churches ; in "going out into the highways," they are doing a work which is all but ignored by the manufacturers of essays, and they have—instead of three and four thousand dollars—souls for *their hire* ; we heard one such state publicly that he "wouldn't give up his present life (a month's experience) for the whole of this city." Let those who sing the anthems in the churches, and those who listen to them ask themselves if they know anything of such an experience as this, and possibly they may begin to discover their true position ; such persons will do well to heed the words of "Captain Ludgate," as he gave out one of the hymns—"Don't sing this if you don't mean *to do it*." Do not the Churches, on the contrary, make hypocrites all round by adopting the precisely opposite course ?

In an age wherein Satan would have men regard it as highly unphilosophical to believe in his existence, it might be instructive to such persons to hear from one of these soldiers, the sentiment—"You can't *educate* the devil out of a man." Certain portions of Scripture were read at two, of the three meetings which we attended on the 4th inst.—the 4th Psalm, and Rom. xii. 1-12. It may suffice to observe with regard to the latter portion, that *intelligent*, rather than "reasonable" service is the force of the original of the passage in the first verse of the chapter ; with regard to the psalm, we will give the first verse as we should prefer to see it—"Answer me when I call, O God of my righteousness ; thou hast enlarged me in distress ; be gracious to me, and hear my prayer ;" it is time the word *falsehood* were substituted for "leasing" (v. 2), and "Be ye angry" (according to the Apostle Paul's quotation of the passage, Eph. iv. 26) instead of "Stand in awe," and sin not (v. 4), and "Thou Jehovah alone makest me dwell in confidence" (v. 8). With due deference to Popes, Cardinals, Archbishops, Bishops, Priests, and Deacons, we are of opinion that these soldiers of the Cross are in no greater need of their "authority" and assistance, than were they who, after the martyrdom of Stephen "went everywhere preaching the Word."—Acts viii. 4.

The "Barracks" of the 1st Canadian Corps are beneath the roof of the Colosseum on Alice Street.