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# Pulpit Criticism:

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE.

A WEEKLY SHEET.

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THE METHODIST CHURCH.

BLOOR STREET.

With the hope of finding the gentleman in his accustomed place, who is said to be too Biblical to be popular, the writer repaired to the Church above-named, on the 24th inst.; the Reverend Laird, of the Elm Street Church however conducted the service; the writer cherishes the hope of being shriven by the reverend gentleman when he confesses that he has been reminded by him of that phosphorescent phenomenon which is wont to flit about over the surface of a marsh; in days even more superstitious than our own, this phenomenon used to be regarded as "Jack o' the lantern;" wherever a quagmire existed, there was "Jack;" in process of time however, as agriculturists have learned the importance of under-draining the soil, "Jack" and his lantern have disappeared, and the healthiness of the neighborhood has improved in consequence; it can only be attributable to the height of depravity that anyone should suggest the applica-

tion of a like process of under-draining to the religious quagmires of the day; what would become of us, if that which sustains the Reverend, Right Reverend, and Most Reverend "Jacks," with their several lanterns, should be drained away? would the neighborhood be more salubrious for that species of tillage? (And what if our social quagmires should be so drained, that there should no longer be any attraction for those specimens of animated nature which hitherto have rendered the said quagmires vocal by ceaseless cries of "quack?") Waiving these profound considerations however for the present, we must return to Mr. Laird, and the mode in which he performed his part on the Ecclesiastical stage of Bloor Street; the first noticeable feature of the performance consisted in the reading of Is. liii, and this was suggestive in more respects than one; it served to illustrate the total inadequacy of the v-anted College training, of which we hear so

much ; for although the portion read conveys, as it was intended to do, the fundamental truth of the Bible, it also conveys about as inadequate a representation of the prophecy with which it stands connected, as the trunk of a human body, when shorn of the head and lower limbs, would convey, of any human being. As we have been obliged to remark before, in corresponding circumstances, the prophecy commences with the magnificent utterance of the previous chapter (v. 13.) "Behold my servant shall prosper, he shall be exalted, and extolled, and be very high." This is the declaration of Him who saw the end from the beginning, and the triumphant exhortation of Ch. liv, "Sing, O barren, thou who didst not bear, break forth into singing, and cry aloud," etc., is not less an integral part of the prophecy ; *the commencement* of the prophecy moreover is indicated by that inverted "P" which, although it cannot be infallibly relied on, ought of itself to attract some attention. As Mr. Laird did not help us in regard to the translation, it may be well to present an alternative reading of vs. 14, 15, of Ch. lii, and to present some alterations in the subsequent chapter ; "As many were astonished at thee (on account of the humiliation) so his appearance shall be honored by men, and his features by the sons of men ; So shall he cause many nations to rejoice in himself ; kings shall shut their mouths because of him ; for what had not been told them, they shall see ; and what they had not heard, they shall perceive." Some of the more important alterations in the translation of the fifty-third chapter are subjoined—v. 2. "He had neither form nor comeliness, that we should regard him, (look on him with delight), nor beauty that we should admire him." v. 4. "Yet surely it was our griefs that He bore, it was our sorrows that He carried, As for us, we indeed accounted Him stricken, smitten of God, and afflicted." v. 8. "By oppression, and by a

judicial sentence, He was taken away." v. 9. "And his grave was appointed with the wicked, but He was with the rich man after his death." v. 10. "When his life shall have made a sacrifice for sin, he shall see his seed," etc. v. 11. "By the knowledge of Himself, shall He, the righteous One, my Servant, justify many." It will scarcely be out of place to supplement these translations, by a passage from the Jews' prayers for the day of Atonement:

"Messiah our Righteousness is departed from us ; horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression ; and is wounded because of our transgression. He beareth our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound, at the time that the Eternal shall create him (the Messiah) as a new creature. O bring him up from the circle (of the earth.) Raise him from \*Seir, to assemble us the second time on Mount Lebanon, by the hand of *Yenon*"—the Messiah.

The second portion of Scripture read by the reverend gentleman, during this service, was 1 Cor. xiii, and we need not hesitate to say that anyone reading that chapter, ought to substitute the word "love" for "charity," if he desire to convey the words of inspiration ; if at the same time he possess a sufficiently intelligent acquaintance with the subject, he could not fail to comment on the beautiful thought which the Greek unfolds in the eighth verse, where we read of love accompanying us into eternity, in contrast with faith and hope, which will necessarily be lost in realization ; love, we read, like immature grain, *never falls out* : "prophecies," on the contrary, "will cease to be operative," and the same is said of "knowledge," presumably past knowledge. The Apostle conveys a corresponding idea, when, in writing to the Romans (Ch. viii, 24), he says, "we are saved *in* (not by) hope ; but hope that is seen is not hope ; for what a man seeth, why doth he yet hope for?" The con-

\* Is. lxiii, 1. Deut. xxxiii, 2, etc.

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ventional invocation of the Divine blessing supplemented the reading of the two portions above described, and was calculated to suggest the idea that *one* way to secure the desired blessing is to *work for it* (by means of study); *that* however is more arduous, and less popular than a tame invocation of it. Mr. Laird selected his text from Rom. i, 16, "I am not ashamed of the gospel of Christ; for it is the power of God to salvation to every one who believeth." The reverend gentleman thought fit to propound the theory that this utterance of the Apostle was the result of altercation between himself and the sages of Rome, but in so doing, he appears to have forgotten that he had taken it out of the heart of a letter addressed to Christians; he appeared to regard himself as under the necessity of making statements which would set admiring hearers agape at the profundity of his research, hence the next grand disclosure related to the "chief-justiceship of Judea," an office which the Apostle was supposed to have discharged when the turbulent Jews "*did the execution of Stephen*," we read of their "casting him out of the city, and stoning him;" and of "the witnesses laying down their clothes at a young man's feet, whose name was Saul," but until the arising of this new light from Elm Street, we had not read of the theory of the chief-justiceship, and *that* erected on the statement that "Saul was consenting to his death," Acts viii, 1. Paul however was supposed to have "come down from among the rich," and consequently to have made sacrifices, which, according to the teaching of this individual, is no longer needed when a man becomes a Christian; the time is past, he told us when it could be said that there were "not many wise men after the flesh, not many mighty, not many noble" among Christians; the rulers of men, who for some fifteen centuries, have deemed it more politic to patronize, than to persecute Christians,

were said by this gentleman, to figure among the Christian galaxy, and by way of clap-trap illustration of this assertion, we learned that the proudest title of the most exalted lady in the world is that of "Defender of the Faith;" the reverend gentleman did not probably stop to ask himself how this would apply to the monarch who first received it, and to the intervening successors of bluff Harry. we have only room for one more suggestive disclosure, made by this gentleman's "lantern"—he deigned to acknowledge that "there may be men who seek Church position for individual gain"—a possibility this, of which there will be few who will entertain much doubt.

## THE WAITING ROOM.

GRAND TRUNK STATION.

(SECOND NOTICE.)

Mr. Salmon, on the occasion referred to in last week's issue, based his remarks on Acts xi, 1, dwelt at some length on the fact that the sweet story of grace was a communication to be *received*, and cited several passages of Scripture in illustration of this statement, especially that part of the Apostle Peter's speech to "the apostles and brethren who were in Judea," in which he relates how Cornelius had been bidden by an angel to "send men to Joppa, and call for Simon, whose surname is Peter; *who shall tell thee words*, whereby thou and all thy house shall be saved." The evangelist—for this service purports to consist mainly of a proclamation of the glad tidings—dwelt on the simplicity, the beauty, and *the brevity* of the "words" which resulted from Peter understanding from the vision of the "four-footed beasts of the earth," etc., that he was no longer at liberty to regard the Gentiles as "common or unclean;" This simple, yet forcible announcement, commencing with the words "Of a truth I perceive that God is no

respector of persons,"\* (Acts x, 34) and reaching their culmination in an appeal to the prophets, and an enunciation of the principle of faith, (v. 43) is indeed well worthy of the study of those who deem it necessary to elaborate an essay on the subject, and of such deluded persons as would represent the Almighty as the *receiver* of some performance on man's part, instead of man being the recipient of "words" which "proclaim peace by Jesus Christ," (v. 36) and announce him as the "appointed Judge of the living and the dead," (v. 42). Mr. Salmon referred to the effect of these "words" of the Galilean fisherman on the Jews of his day, to their converting power on man when sunk in a condition of cannibalism, and as manifested by the tears which tracked their way down the grimy faces of the British colliers under the preaching of Whitfield. In the judgement of the writer, who is no admirer of protracted services of this nature, it would have been well if the service in question had concluded with the address of Mr. Salmon, but Mr. Burford, (who is necessarily better acquainted with the needs and the wishes of the people) thought fit to supplement it with an exhortation of

\* The Apostle would have *read* as much in Dent. x, 17, etc.

his own, which was earnest, as his addresses are apt to be, and which conveyed a new series of thoughts, which he connected with a reference to the seventeenth chapter of John's Gospel, made by the previous speaker. These thoughts, abstracted as they are from that marvellous prayer of the Lord, which his people, in all ages, have been permitted, as it were, to overhear, afford illustrations of the Lord's prerogative of Supreme Giver; 1. "*That he should give eternal life to as many as thou hast given him.*" (v. 2). 2. "*I have given to them the words which thou gavest me.*" (v. 8). 3. "*That they might have my joy fulfilled in themselves.*" (v. 13). 4. "*Even so have I also sent them into the world,*" (on a privileged mission of mercy). (v. 18.) 5. "*And the glory which thou gavest me, I have given them;*" (v. 22). 6. "*I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me;*" (v. 24). 7. "*And I have declared to them thy name, (attributes, etc.,) and will declare it; that the love wherewith thou hast loved me may be in them.*" (v. 26). 8. "*And I in them.*" (v. 26). An elderly brother closed this meeting with a petition so lengthy, as to lead one to conclude that he expected to be "heard for his much speaking."

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