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Pulpit Criticism.

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE

A WEEKLY SHEET.

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THE METROPOLITAN CHURCH.

There was a certain individual in the Old Country, who, because he was rich, cherished the delusion that he was great; he consequentlyaped the practice of royalty, and caused a bit of bunting to float from his residence when he was at home; such of his neighbors therefore as cared to maintain calling-relations with him, had the option of making their calls when the flag was visible or when it was not, and the majority probably elected to call when there was no flag to be seen. One of the disadvantages of greatness, and perhaps somewhat specially of pulpit-greatness is, that when a certain measure of popularity has been secured, the idol of the ostensibly worshipping assembly is apt to conclude that the number of his admirers is legion; when his name is announced as the individual who is about to hold forth, in any particular place, it probably no more occurs to him to estimate the number who

may absent themselves on that account, than it did to the affluent booby who was wont to hoist his flag from the roof of his mansion. It is to be feared that it may not be altogether consolatary to the Reverend Dr. Hunter to learn that there was at least *one* present in the Metropolitan Church on the 26th Nov., who would not have been, but for the announcement of Dr. H's name, in connexion with the conduct of the service on that occasion; the person referred to, heard the reverend gentleman announce the delivery of a disquisition on the subject of "fast-driving, a mile in 2.40," on the first occasion of his listening to him, and he has subsequently learned something of the practical illustration afforded by the reverend Doctor, of the art on which he dilated; he has heard of his "labouring night and day," 1 Thess. ii, 9, not certainly "because he would not be chargeable." but for

a different purpose, and with essentially different results; he has heard of "revivals" conducted by the reverend gentleman by night, and of stock-jobbing by day; one of the recent results of the day-light labours of the reverend gentleman has been a slimy letter addressed by him to the press; in this letter which is written in reply to "an honest Methodist,"* the Doctor (!) characteristically bewails his "affliction"; our afflictions are too often self-entailed, and with regard to that letter, we fear there are three definite grounds for affliction; (1) the following statement—"Let me assure him that no director of the T. C. Society has ever received a dollar for services rendered in that capacity." (2) the prospect of the reverend Doctor being put through his facings with regard to this statement. (3) the unlikelihood of his reverence being screened by any such medium as the insertion of an advertisement of the Temperance Colonization Society's merits in the columns of this diminutive journal. In view of the reverend Doctor's "assurance that no director of the T. C. Society has ever received a dollar for services rendered in that capacity"; we will first interrogate him as to whether he himself be a director of that Society, and next if it were for "services rendered," or *about to be rendered*, that he received the following considerations at the hands of the Directors of this commercial enterprise.

1000 Acres of \$1,10 stock.

Was this stock sold by anyone known to Dr. Hunter at a profit of \$1350?

*It is a satisfaction to reflect that there are honest Methodists, not a few; it is the "dead flies which cause the ointment to stink," and in this Biblical sentiment every "D. D." will necessarily concur.

Were \$24,000 worth of \$3.00 stock granted to anyone known to Dr. Hunter?

Was this \$24,000 worth of stock held without the call of 10 per cent. being paid, and was it sold so soon as it had reached a premium? All this moreover while less privileged stock-holders, who were obliged to pay the first call of 10 per cent., could hold no more than they could pay for.

Does Dr. H. know any revivalist who sold the above at a profit of \$2,300?

Does the reverend gentleman know any "learned divine" who has stated that the Temperance Colonization Company is indebted to him for "services rendered" to the extent of \$1800?

Does he know any such person who has written to all the well-to-do Methodist Ministers in the Dominion, with reference to the surpassing merits of the T. C. Co'y?

Does Dr. Hunter know anyone who subsequently re-possessed himself by questionable means, of \$18,000 worth of the \$3.00 stock at \$700 less than he sold it for?

Does he remember any so-styled "D. D." maintaining in the columns of *The Globe*, the legitimacy of Ministers' INVESTING in a Commercial enterprise of the character of the T. C. Company?

"Finally," will the reverend gentleman check the Editor as to his ability to execute the subjoined little sum in addition?

\$1350

2400

1800

700

\$6250.

When the reverend gentleman shall have answered the foregoing questions *satisfactorily*, he will be in

a position to congratulate himself on that anomalous condition of the regulations of the Methodist body, which precludes any person, other than a Methodist, bringing a delinquent member of the body before a Church Court. To pass swiftly in one's comments, from the stock-exchange to the pulpit, must necessarily appear incongruous, but it will at least have the sanction afforded by the example of an enterprising "D.D." The service would have disturbed one's gravity, at times, had there been a kindred spirit sitting by, who was equally informed as to certain operations on the stock exchange. "The lines have fallen unto us in pleasant places, thou hast given us a goodly heritage;" the foregoing was one of the earliest utterances of the reverend gentleman, which was soon followed by the acknowledgment, "we have turned aside from the path of rectitude, &c." A negative description of religion (suggested probably by this "afflicted" divine's recent trip to Winnipeg in search of health) a negative description of religion was said to be this—that "it is not a trip across this continent in spiritual Pulman-cars;" perhaps it will be illustrated by a trip across the Atlantic in the Allan Line Steamers, with a view to further the interest of the Temperance Colonization Society. The Apostle Paul was said to have exhibited such mental characteristics, that had he entered the lists as "a warrior, he might have flung abroad banners which would have eclipsed those of Cæsar, Napoleon, and Wellington." "The highest attainment of success in business" was said to be "compatible with a variety of pursuits"; and yet we soon learned that "a man cannot be a merchant and an artist; cannot be

a doctor and a lawyer, and excel in both; this "instruction," to quote the reverend gentleman's opinion of it, culminated in our being informed that "a man might be a first-rate speculator if he were a Christian." How far the reverend gentleman might speak from his own (and others') experience as "a Christian speculator," we cannot pretend to aver. Although it seems to derogate from the dignity of scripture, to mention it, in connexion with this manipulator of stock, yet when one finds that he has the assurance to read such passages as "no man who warreth entangleth himself with the affairs of this life;" and "study to show thyself approved to God, a workman who needeth not to be ashamed"; and "let every one who nameth the name of Christ depart from iniquity"; 2 Tim. ii, 4, 15, 19; when one finds that he has arrived at this pass, one is apt to wonder why he did not continue the chapter, and read of the "great house" in which "there are vessels, some to honor, and some to dishonor." and further "that they may recover themselves out of the snare of the devil, who are taken captive by him at his will," vs, 20, 26.

Of the froth which characterized what was intended to be an elaborately ornate essay, and yet was described by the essayist as "this poor discourse of mine"—of this froth, the subjoined *globules* may be regarded as specimens; "pleasure smiled on Paul in wondrous beauty," "the earth shook at his tread as when a giant goes on a pilgrimage," and "troops of shining angels accompanied him to the skies," when "the giant" of Queen Street Methodist Church goes on his pilgrimage, in quest of stockholders and health, there is a region on the other side

the line, which we have heard described as a "paradise" for persons of a certain character; to this region, whether "accompanied by troops of shining angels," or otherwise, we should prefer seeing *our* giant repair, rather than that the soil of Great Britain should "shake at his tread."

The manager of the Grand Opera House, had he witnessed the performance of the 26th in the Metropolitan, would have counselled the avoidance of the artificial tremulousness of the voice of the actor, as savouring too much of unreality; the elongation of "O-o-o-o-h beloved!" "gird up the l-o-i-n-s of your minds," &c., as manoeuvres to gain time, somewhat too transparent for a civic audience. The cultivated taste of the Manager would as surely condemn the practice of pretending to present petitions *in verse* to Him who sees the heart.

CATECHISM FOR THE CLERGY.

Inasmuch as the ministers of the Episcopal Church, to a large extent, appear to be afflicted with a mental disorder which may be said to have found its manifestation in the counsel of the Bishop of Toronto to accord "street recognition" only, to ministers of other sects, and the sole ground for such mental disorder appears to be traceable to—say three considerations, it may not be amiss that those considerations should be weighed, and that the Bishop and "the inferior clergy" should be interrogated with regard to them. Is the ground of this

proffered patronage, on the part of the Bishop, the circumstance of his "holy orders" having been alleged to come through the hands of a lady styled Pope Joan, and the other representatives of a Church which the Bishop would represent as "the mother of harlots?" If the Church of Rome be the mother, will the Bishop inform us where are the daughters?

Possibly the Bishop's assumption of superiority may be traceable to that branch of the *professing* Church which he represents, having, for some three centuries, "committed fornication with the kings of the earth."

Or again, it may be traceable to that eminently shadowy support for the Bishop's position, which he may deem to be derivable from the Greek word *episcopos*; of this, any English-speaking person is perhaps better qualified to judge than is the holder of such an office, and "The Englishman's Greek Concordance," which is accessible at Shaftesbury Hall, will enable such an one to perceive in what various ways the word *episcopos* has been translated, and that in none of them does the word correspond with the office held by a person usually styled a bishop, in any existing Church. When persons, ecclesiastical or lay, arrogate to themselves claims to preeminence, the value of such claims is apt to be tested, and so far as the present and other kindred claims are concerned, the sole ground on which they repose is that of popular ignorance.

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

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