

JANUARY 20, 1883.

No. 2—SECOND SERIES.

Pulpit Criticism.

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE,

A WEEKLY SHEET,

BY DAVID EDWARDS.

Published on Saturday, and sold at Patterson & Co.'s, No. 4 Adelaide Street West, Toronto.

Price, \$1.50 Per Annum.

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

THE METHODIST CHURCH, QUEEN STREET WEST.

Adequately to delineate a gentleman, characterized by the chamelion-hues of the Rev. Dr. Hunter, the Pastor of the above-named Church, is confessedly, a by no means facile undertaking. The photographic art has, of course, exhausted its resources on the depiction of his outward man, except in giving (what would probably be the most popular view of the reverend gentleman), the dorsal view; in presenting the distinguished divine in one of his favorite poses—with a tear gushing from one eye, while the other is engaged in watching the effect of the *leakage*—photography must acknowledge itself an utter failure; that which the sun proves powerless to produce, may however in some measure, be accomplished by the pen; we will therefore (timorously of course) aspire to convey—first to the community of which this individual is necessarily “a burning and a shining light,” and next, to all whom the delineation of the gentleman may concern—an aspect of his inner man, which has already been presented to himself, and has been received by him with that silence which proverbially gives assent; it remains to be seen whether the community which has hitherto allowed this gentleman to bring others to “penitent forms,” will take steps to bring himself to a form of the kind, or to an alternative institution styled a penitentiary. Subjoined is a narrative of sorrowful fact, which we apprehend is of greater importance to the flock of this spiritual shepherd, than was the harangue to which we unitedly listened, on the evening of the 14th inst.; it is a narrative which has been formally presented to the President of this (Methodist) District; it elicited an expression of regretful sympathy from that gentleman, accompanied however, by the statement that the circumstance of the victim of the swindle therein described, not being a Methodist, prevented his allowing any action to be taken against the swindler in a church court. The narrative may be presented briefly, in the

following form:—About the commencement of the past year, the Rev. Dr. Hunter called on a young man whose acquaintance he had but recently made, and informed him that himself was in “in a tight place;” the tightness of the reverend gentleman’s position was traceable to a double move on his part; he had begun to sell the stock of the Temperance Colonization Society, which he had pledged himself *not to sell*,* and the purchaser of the said stock (according to Dr. Hunter), “had gone back on him,” or, more correctly speaking, had threatened to summon him to the Police Court, and on the strength of this threat had made him disgorge \$1,800.” Of the tightness of his position therefore, there is no room for doubt; Dr. Hunter *alleged* that he had been depending on the ratification of this supposed purchase, for the fulfilment of an engagement of his own; he therefore, appeared as a vendor of this same repudiated stock. As the Doctor so far resembles another distinguished ecclesiastic, as to be a “judicious hooker,” he selected a novice too verdant to suspect a stock-jobbing “Christian minister,” as a suitable tool for his purpose. By his means he effected a sale of stock to the extent of \$1,350. Who can affirm that the wisdom of the serpent (if not the harmlessness of the dove) did not characterize this amateur stock-jobber, when they learn that the novice he selected *gave him \$150 because he was a “Christian Minister”* (?) that sum representing commission to which the novice was entitled.

Three days subsequently to the first transaction between these two gentlemen, it cannot be said to be surprising that, in the midst of a revival at the Queen Street Methodist Church, the reverend stock-jobber cropped up again; the problem for the novice to solve, this time, being—to find a purchaser for \$2,100 worth of \$3.00 subscribed stock; this done, the reverend gentleman called again the same day, with a request that the previous engagement of that day should be cancelled (1) because the reverend stock-jobber had discovered (i. e. *said* he had) that he could make ten cents more per acre, by negotiating with another person (2) that being “a Christian minister,” he laboured under the disadvantage of not being able to discover the best market for his stock. One cannot pretend to recount the successive manœuvres of this revivalist; it must therefore suffice to observe that several persons have realized at a heavy cost to themselves the disastrous results of their financial relation to this gentleman, and the truthfulness of the fact that, as “iron sharpeneth iron, so a man sharpeneth the countenance of his friend.” One little incident in connection with this financial minister’s proceedings, is however, too characteristic to be omitted—A difficulty arose on the part of an intending purchaser of stock, owing to the prospect of being required to pay the first call thereon; this the reverend magician speedily dissipated by the assurance that “as they were all in the same boat,” there would be no danger of paying first calls while the stock remained in the reverend director’s name; the privilege of paying first calls was one of those reserved for the unsharpened iron,

* In relation to Dr. Hunter’s pledge to the Company, not to sell his stock, it may be well to add that he stated that on his return from Winnipeg, Dr. Potts had told him that he was about to be “called over the coals” for having sold his stock; he therefore wished to re-possess himself of some of it, that he might be able to prove that it was not all sold.

outside the ring. At this juncture, it is not remarkable that Dr. Hunter's health was supposed to give way—that his devoted flock urged him to seek change of air and scene—and that he and his plunder consequently found their way to Winnipeg; as little remarkable was it that, on his return to Toronto, he should have fresh bargains to offer, and should proclaim them to one of the victims of his swindle, as the result of the "splendid investments" he had been making with that victim's money. The game of double-shuffle is so characteristic of this reverend gentleman, that it would be wearisome to give more than another illustration of it; it must therefore suffice to observe that, in view of his desire to re-possess himself of certain Temperance Colonization stock which he had sold prior to his departure to Winnipeg, he discovered that the first call on this stock, which he had pledged himself was met by his own note, had nevertheless to be paid*; the "splendid investments" of this revivalist therefore dazzled the eyes of his victim on the one hand, and the dread of a "first call" terrified him on the other, so that such relics of his property as had not already been devoured, were innocently confided by him to the safe-keeping of Dr. Hunter.

In the consciousness of all this, and more of the same sort, we resolved to see this distinguished Divine once more play the part of minister of the Gospel, and repaired to the above-named church for that purpose. The principal thought which the performance suggested was that of surprise that the dramatic powers of Dr. Hunter should so long have been overlooked by the caterers for the stage; in the interest of Christianity, we recommend the Methodist community to advertise in *The Era*, that they have a man possessed of such versatile talent as to screech like an owl, trill like a sky-lark, or weep like a dying stag—a star of the first magnitude, who will shine alike in tragedy or comedy—and draw crowded houses for as many nights as there are flaws in the Temperance Colonization scrip—competing managers will at once wire their proposals to the Queen Street Methodist Church, and a prospective revival in that locality will pass like a morning cloud.

* This statement Dr. Hunter made in the presence of Rev. S. J. Hunter; it has subsequently proved to be entirely fallacious.


ST. PETER'S CHURCH, CARLETON STREET.

The circumstance of the Bishop of Algoma having been announced to preach in the above-named church on the 24th ult., and the favorable impression which his Lordship has produced in the minds of his hearers generally, led the Editor to decide on listening to him, on that occasion. As the writer's experience of that ecclesiastical fossil styled a bishop, has not hitherto been of the happiest description, he has the more satisfaction in observing that it was otherwise in regard to the Bishop of Algoma.

Before commenting on the sermon however, we must make a few remarks on the appearance of the church itself. Biblical texts, when displayed in ecclesiastical buildings, are more eloquent than they are suspected of being, as to the apprehension (or the lack of it), on the part of those who have displayed them, of Biblical truths; in the case of St. Peter's, the concluding verse of the final psalm was one of the passages selected for exhibition—"Let every thing that hath breath praise the Lord." The persons

who displayed that passage did not probably stop to enquire if it were intended to be applied during a period wherein not a little "breath" is expended in enquiring if there be a "Lord" to praise; there is both internal and external evidence that the last five psalms are pre-eminently Israelitish, and await that period when God's ancient people will realize that their Jehovah "executeth justice for the oppressed," and "releaseth the prisoners," that he "will reign for ever—thy God, O Zion, for all generations;" hence each of these psalms is looped up at either end like a string of pearls, with "Hallelujah." It is impossible to listen to the psalms, and to other portions of Scripture, without being impressed with the lack of intelligence which such a mode of treating them involves, as that which obtains in the Episcopal Church; Psalm cxvi was the first of three read in the ordinary course; the first verse, read from the prayer-book version conveys a widely different meaning to that of the Bible, and of the fact that the psalm is a resurrection song of the Messiah, there was no opportunity (except that which the occupation of the pulpit presented) to say a word; if the latter clause of the fourth verse be rendered—"O Jehovah, I beseech thee, deliver my life," and compared with John xii, 27 and with Matt. xxvi, 39, 42, the force of it will be enhanced thereby; the "calling on the name of Jehovah," in connection with suffering in the fourth verse, and in connection with triumph in the thirteenth, where the Lord says "I will take the cup of deliverance," when compared with Matt. xxvi, 29, where He also says "But I say to you, I will not drink henceforth of this fruit of the vine till that day when I drink it new with you in the kingdom of my Father."—this connection of the passages would appear to unite the great facts of suffering and ultimate triumph, which constitute the key of the whole purposes of the Almighty as unfolded in the scheme of redemption. The reiterated statement (vs. 14, 18) "I will pay my vows to Jehovah now in the presence of all his nation," followed as it is in the first instance, by the declaration "Precious in the sight of Jehovah is the death of his saints," and then by the touching prophetic reference to the "blessed" Virgin—"I am thy servant, *the son of thine handmaid*," and all this in the heart of the Paschal hymn (Ps. cxiii to cxviii) and all treated in the perfunctory style which is characteristic of the age of Henry VIII. and of his successors to the present day—this, we apprehend may serve to illustrate that but little is learned, and little taught, for the exceedingly good reason that little is known in the ancient institution which characteristically treats all Scripture in the negative style which has just been intimated. Before quitting this Psalm, it may be well to observe that the Apostle Paul quotes its tenth verse in 2 Cor. iv. 13, and also the following Psalm, the smallest distinct portion of Scripture, in Rom. xv. 11.

The notice of the Bishop's Sermon will appear in the next number.

 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, sold at PATTERSON & Co's, 4 Adelaide St. West. Price \$1.50 per annum.