

great earthly system ; any one who possesses a concordance may, by referring to it, perceive that the same symbol has been repeatedly used to portray powerful governmental systems. And in the present instance, although the investigation would be much more abstruse, the use of the word "leaven" will be found to be uniformly representative of evil. The search into the application of the word would lead us into the depths of the Levitical sacrifices, and consequently lead most readers *out of their depth*. A person on a mountain-top necessarily regards objects from a different point of view to that of a man in a slough, and whichever of these contestants may be regarded as occupying the mountain, their judgment is more influenced from the standpoint than *one* of the parties is probably aware. The difficulty appears to the writer to hinge largely on the meaning attaching to the phrase "the kingdom of heaven." The view assailed, on this occasion, regards *that* as the ostensible spiritual kingdom, during the present dispensation, in other words, as the professing Church. With regard to the nature of "leaven," moreover, the appeal must necessarily be made to the Scriptures, and whether the Old Testament or the New be examined, with a view to determine the question, the result is uniform, with certain apparent exceptions. Any one who may desire to satisfy himself on this matter may do so by referring to Ex. xii. 15, 19, 20 ; Deut. xvi. 24 ; Lev. ii. 11, vi. 14-17 ; Ex, xxxiv. 25,

xxiii. 18, xii. 39. In the New Testament, as in the Old, wherever "leaven" is mentioned, it is a symbol of *evil*, as witness Matt. xvi. 6, 11, 12 ; Luke xii. 1 ; 1 Cor. v. 6, 8, 13 ; Gal. v. 1, 2, 4, 8, 9. From the foregoing passages most persons would probably gather that "leaven" represents either false principles or evil practice. It also includes the persons who hold the one, or practise the other. Luke xi. 42-52 ; 1 Cor v. The writer must acknowledge his inability to endorse the endeavour of the estimable gentleman who occupied the rostrum to disavow the line of teaching above indicated ; albeit the preacher did his ardent best in that direction, he conveyed the impression that had he presented the two modes of interpreting the parable of the "leaven" successively, instead of adopting the cursive course, he would have placed his hearers in a better position to discriminate between them.

It will not be possible to say more on the subject of "the woman" and "the three measures of meal," than that the key to the understanding of the symbols will probably be found in Zech. v. 6-7, where we have "iniquity (not "resemblance") through all the earth," "a woman," and "an ephah," the ephah being equivalent to the "three measures." It may perhaps be of interest to see, in tabulated form, certain illustrations of the working of "leaven," in relation to the doctrine and practice of the Church.

JUDAISM.	CHRISTIANITY.	CORRUPTION.
Sacrifice—Altar.....	A supper.....	Sacrifice—Altar.
Priests.....	Elders.....	Priests.
Consecrated Temple.....	Houses.....	Consecrated Churches.
Vestments.....	Vestments.
High Priests.....	Jesus.....	The Pope.
Infant Circumcision.....	Baptism.....	Sprinkling of Infants.
.....	Spiritual gifts.....	Confirmation.
Consecration of Priests.....	Laying on of hands.....	Ordination.
Sabbath.....	Lord's Day.....	Sabbath.
Passover.....	Easter.
Pentecost.....	Whitsuntide.
Jubilee.....	Jubilee.