

THE CONGREGATIONAL CHURCH.
BOND STREET.

The pulpit of this Church was occupied by the Rev. Dr. Wild, on the 22nd of January. It may be premised that the first manuscript comment on Dr. W.'s deliverances found its way to that purgatory styled the Post Office, and in spite of every effort on the part of the officials of Toronto to recover it, the London office has proved to be a bourn whence that travelling M.S. has not returned. Demetrius the silversmith, the craftsmen of like occupation, and the Ephesians at large were doubtless agreed as to the impregnability of the town clerk's argument when he said "What man is there who knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana, even of the image which fell down from Jupiter?" (Acts xix. 35). The image was probably as well acquainted with *their* claims to reverence, as they were with the claims of the image. It may be safely affirmed that they had myriads of predecessors in their line of argument, and are unlikely to lack successors in the same; the Tom Thumbs of society will ever be ready to exercise their lungs, and cry, even for "the space of two hours," "Great is Diana of the Ephesians!"

Men will necessarily differ in their estimate of greatness, in proportion to their individual measuring power. With regard to the occupant of the pulpit above named, he might safely advertise himself as a novel kind of pectoral remedy, so effectually does he suppress that chronic disorder which results in coughing. He occupies the minds of his hearers with many subjects in the course of a service, as his practice is, very properly, to comment on the portions which he reads from the Old and New Testaments respectively, prior to delivering his discourse. Inasmuch as he, Janus-like, presents himself in a different aspect in the evening, to that which he presents in the morning, the writer found his way to the church on each occasion. The lower end of a kaleidoscope, since it exhibits a circle on the one hand, and disordered fragments (of glass) on the other, may serve as a symbol of that eternity which may be presumed to be the essential

theme of the minister's discourses. and of the confused manner in which Divine truths are treated by the reverend gentleman; he appears to have ransacked literary curiosity shops to a certain extent, and to make all his researches converge on a favorite crotchet, and yet to be as remote from the attainment of the prophetic truth to which he aspires, as he is from the discovery of the philosopher's stone. In the cursory remarks which Dr. W. made on reading the narrative contained in 2 Kings v., he informed us that so near us as Nova Scotia, there is a lazar-house, containing one hundred and thirteen lepers. He startled *one* of his audience at least, by observing in the same connection, that the lowering of the standard of height in the army was traceable to the military authorities preferring little men, owing to their greater activity, and the diminished chances of their being shot. The deterioration of the race which results in decreased stature had not been dreamt of in the philosophy of the Dr., neither had the fact that soldiers in action take their aim from the ground upwards. We were told that "it didn't hurt people to be Christians now-a-days;" a statement the veracity of which *they* will know most who are most whole-hearted in their attempt to realize it. We gathered incidentally that this teacher, in common with many others, does not apprehend that it was "*when the Sabbath was past,*" (Mark xvi. 1) that "the Lords day" (Rev. i. 10) was introduced. and that these are institutions of a widely different character. the one being the seventh day of the week (Ex. xx. 10) and the other, the first. Inasmuch as he repeatedly prayed for the pardon of sin, it was equally evident that he does not understand the force, the weight, and value of the words "it is accomplished," as uttered on the cross. The Apostle John (1 Ep. i. 9) states that "if we (believers) *confess,* &c." there is one who "is faithful and just to forgive."

Another of the Dr.'s statements, relating to the alleged removal of children from this sublunary sphere. as if by the arbitrary decree of the Almighty, cannot be allowed to pass unchallenged, in view of the fact that when they are taken, it is as the penal consequence of disobedience to law, on

the part of *some person, or persons*, and if the writer of the epistle to the Hebrews may be credited (ch. ii. 14) another potentate possesses "the power of death." One might have expected a gentleman who habitually "pledges his reputation as a scholar" to have enlightened us as to the value of the present taken by the leprous captain of the Syrian host to the king of Israel, but as he failed to do so, the writer has had the satisfaction of obtaining it from a trustworthy source; the sum amounted to 152,485 dollars in our money. The morning sermon was based on 2 Cor. iii. 8; it gave evidence of descriptive power on the part of the preacher, was spiced with some homely hits, and enlivened by a couple of sensational narratives. We were dismissed with an exhortation to "meditate on what makes for peace and salvation." One of the first statements that escaped the Dr.'s lips in the evening service, though propounded with characteristic confidence, was of itself sufficient to deprive any ordinary hearer of faith in the illuminating power of the preacher. We were informed that when Isaiah (ch. xlv. 4) declares "they shall spring up as among the grass, as oleanders by the water-courses," he was predicting the development of Christian sects; these organizations were, moreover, notwithstanding the four-fold prayer "that they all may be one" (John xvii. 11, 21, 22, 23) represented as eminently beneficial in their operation. It so happens that the portion (Isa. xlv. 1-4) read by the Dr. is one which is linked with other portions relating to Israel in a remarkable manner. There are fourteen occurrences of the word "servant" in Isaiah; seven of these relate to Israel, and seven to Christ. The seven which relate to Israel may be seen at chs. xli. 8, 9; xlv. 1, 2, 21; xlv. 4; xlv. 8. Those relating to Christ may be seen at chs. xlii. 1, 19; xliii. 10; xlix. 3, 5, 6; lii. 13. By the Dr.'s practice of answering from the pulpit such letters as he selects for the purpose, he introduces a crowd of subjects which, in the judgment of the writer, ministers to the confusion of the service; we rambled from future punishment amongst the preacher's favourites, the Rephaim and Nephilim, supposed to be found among antediluvian remains; thence to an Egyptian priest, whose spirit was supposed to have been transmitted to the Bond-St. pulpit; thence to the Hebrew word for

"my young bullock"—*egli*—which was supposed to be related to John Bull. From thence we passed to the advertised subject of the pulpit essay—Prophecy in Relation to Queen Victoria. As the writer has subsequently become possessed of a book relating to this subject, of which Dr. Wild is the author, he will reserve his comments thereon for a future occasion.

HIRSCHFELDER'S PEOPLE'S COMMENTARY.

Incomparably more valuable, in its way, will be the Biblical Commentary of Professor Hirschfelder, now in course of preparation, than any commentary in the English language. It will not supersede the legitimate, but practically lost function of the Church, that of "rightly dividing the Word of God," but it will, without doubt, give a faithful translation of the Hebrew, in the multitudinous passages which are now mutilated or obscured.

It will thus contribute to impress Biblical students with the fact that the Old Testament is, on the one hand, the embryo of the New, and that it is intended by the Almighty to instruct his people with regard to "his ways" in relation to "The Jew, the Gentile, and the Church of God." Professor Hirschfelder is pre-eminently qualified to elucidate portions which are presumed by ignorant persons to be spurious or contradictory, as they will remember who have read his reply to Bishop Colenzo. The author will give to the Church, in this invaluable work, the result of many years' research; Pagan writers, and ancient monumental inscriptions will be laid under contribution to enrich it. A complete history of the literature of the Jews, from the earliest times, will constitute an introduction to it, and the writer promises to give his readers by these means, an insight of the Israelites' acquaintance with the sciences, and to show that many difficult passages can be elucidated by such means. In the prospectus which announces the forthcoming work, Professor H. states that hot mineral baths were employed in healing disease as early as the time of Moses, and that their importance is indicated by the circumstance of the name of the discoverer being recorded in Gen. xxxvi. 24. "This was that Anah who found the hot springs in the wilderness," not "that found the mules in the wilderness," as in the English version; the author will show that the Hebrews, Greeks, and Romans resorted to these springs. For the benefit of Hebrew scholars, quotations from the original language will be frequent. This work will be published in monthly parts, at 10 cents per number, including postage; as the author will not publish until a thousand subscribers have been secured, intending subscribers will do well to send their name and address to Professor Hirschfelder, 565 Sherbourne St., Toronto. It is requested that no money may be sent with the name, as the publication will not be issued until an adequate number of subscribers has been obtained.

Subscribers can withdraw their names, on giving one month's notice, but although the author modestly and considerably extends this privilege to them, we cannot pay them so bad a compliment as to suppose they will avail themselves of so questionable a course.