

# Pulpit Criticism.

A WEEKLY SHEET.

BY DAVID EDWARDS.

Published on Saturday, and sold at "The Citizen" Office, 57 Adelaide Street East.

PRICE \$1.00 PER ANNUM.

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

## CENTRAL PRESBYTERIAN CHURCH.

The pulpit of the Central Presbyterian Church was occupied by the Rev. P. McF. McLeod on the 12th inst.

There are graduates of Colleges who have lived to conclude that the educational course of such institutions, so far as it bears on the Bible, occupies at best about the same relation to that book, as does a skeleton to a healthy body. Such persons have discovered that more *may* be acquired outside any college than is *known* within; they therefore are unlikely to be dismayed when throughout the conflicting sections of the professing Church, they find the most perverted views of Divine truth propounded and advocated with an earnestness which while it is apt to create a smile, is not less apt to sadden. The minister, on the present occasion, selected as his text Matt. xiii. 33, and read, during the former part of the service, from Matt. xvi. 6 to the end of that chapter, with the idea of connecting the symbol of "leaven," as occurring in the respective passages. He reminded the writer of a dictum of the late Cardinal Wiseman, to the effect that "the Church does not gain by controversy," a dictum which it may be wise to weigh. The views of the persons whose designation, according to *themselves*, is that of "Brethren," in relation to the mode of interpreting the second of the unexplained parables, were the special object of attack, as indeed the views of this body are apt to be, (from an intelligible cause) in a Presbyterian pulpit.

Each of the contending parties takes a deeper interest in the study of Scripture than do several other sects, and a certain amount of ardour in the contest is the necessary consequence. An impartial observer is wont to perceive that each one commits precisely the fault for which he blames the other, that not uncommon one, the jumping at conclusions. A key which may serve to solve the difficulty arising from the conflicting views of religious men may be said to have been incidentally supplied by the application of the term "Separatists" to those whose views the preacher was opposing. The so-styled separatists doubtless regard themselves as having obeyed an inspired injunction to "come out from among them and *be separated*," &c., 2 Cor. vi. 17. It is only a matter of fairness to acknowledge that whether the action, on their part, were right or wrong, they have contributed not a little to the study of Scripture. An endeavour shall therefore be made to present the principle of interpretation of these instructive parables, *supposed to be* advocated by them, the principle against which Mr. McLeod contended throughout his discourse. Separatists (by way of adhering to the above designation) maintain that much instruction may be gained by observing the mode in which symbols are used in Scripture, as, for instance, with regard to the parable immediately preceding that which is at present under notice, in which a tree is used as a symbol of a

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.

JUDAISM.	CHRISTIANITY.	CORRUPTION.
Cities of Refuge.....	Asylums.	
Union of Church and State.....	Union of Church and State.	
Oaths.....	Forbidden.....	Oaths.
Harp, trumpet, &c.....	Spiritual songs.....	Instrumental music.
Forms of Prayer.....	Inspiration.....	Forms.
Tithes.....	Faith.....	Tithes.
Justification by Works.....	Individual.....	Justification by Works.
National Election.....	Mercy.....	National Election.
Justice.....	Arbitration.....	Justice.
Law Suits.....	Grace.....	Law Suits.
Decalogue.....	The Spirit's energy.....	Decalogue.
Visible Succession.....	Peace.....	Visible Succession.
Anointing of Kings.....		Coronation.
War.....		War.
Vows and Dispensations.....		Vows.
Journeys to Jerusalem.....		Pilgrimage.
Holy Water.....		Holy Water.
Punishments, Temporal.....	Spiritual.....	Temporal.
Treasures, Earthly.....	Heavenly.....	Earthly.
Authority of Kings in things Spiritual.....	The Holy Ghost.....	Kings.
National Religion.....	Individual.....	National.
Miracles.....	Miracles.....	Frauds.
Nazarites.....	Virgins.....	Monks—Nuns.
Metropolitanism.....	Disinct Churches.....	Metropolitanism.

(From the "Parable of the Leaven" explained by R. Govett.)

## BIOGRAPHY OF DR. WILD.—II.

During Dr. Wild's sojourn in Belleville, he is said to have "performed double work," inasmuch as he was "pastor of the Methodist church of that town, and *Professor of the Orientals in the University.*" In regard to the "*Professorship of the Orientals,*" it would appear that this distinguished Divine obtained a wrinkle from the Church of Rome, whose practice it is to create what she styles *Bishops in partibus*, that is, she makes a practice of always having a stock of dummy Bishops on hand, with titles to match, so that in the event of a sudden demand being made for such a personage, she can "at the shortest notice" despatch a Bishop of Hippopotamus, or what not, to relieve the cravings of any district which she may desire to constitute an ecclesiastical diocese. During Dr. Wild's residence at Belleville, "the chair of the Orientals" was of the nature of a dissolving view, owing to the total lack of students of languages supposed to be indicated by the expression "Orientals." The Dr.'s biographer, however, *who was probably at no great distance from the chair*, assures us that such a chair "has rarely been filled in any institution with more thorough efficiency." Had it fallen to the lot of the writer to dis-

charge the functions of the Professor's tailor, he would have been able to determine with greater exactitude as to the "efficient *filling*" of the "chair of the Orientals," but on the assumption of that part of the Professorial anatomy which usually occupies a chair, being as robust as the Professor's pretensions, the writer would be sorry to impugn the veracity of the biographer's statement as to the efficiency with which "the chair of the Orientals" was *filled* at the Belleville University. We are not told if the cap (and bells) constituted part of the Professorial costume, but in the absence of students, it may be presumed there was no demand for these articles. The functions performed by the Reverend gentleman, during this period, involved what the biographer, with pardonable confusion of terms, styles "preaching to a crowded house," and raising \$20,000, (if there be no typographical error as to the figures) in liquidation of the debt on the "embarrassed" University. There is some ground to fear that the Dr. is not uniformly successful in his capacity of liquidator. The anonymous biographer, regardless of the Dr.'s disposition to hide his virtues and achievements, informs us that the "Professors and students—the townspeople and

strangers—were wont to vie with each other for the opportunity to hear” the learned Divine. “The work done during these seven years *present* him in giant-like proportions.” “The poor of Belleville had in him a true friend. In this feature he stands pre-eminent in reputation.” The modest narrative of the Dr.’s career informs us that “No clergyman of his age ever gained such prominence in Canada. At one general conference (urged no doubt by the relentless force of circumstances), he was a candidate for the Episcopacy, and there being a tie vote, *the election was postponed*, until, as some of the ‘fathers in Israel’ desired, the youthful Doctor should become more reverend in years.” Consolation was nevertheless afforded to the discomfited candidate, for we learn that “the whole Church centered their hopes in him, and deeply felt their loss, when circumstances rendered it necessary for him to seek a more hospitable clime.” One is not without a misgiving that “the whole (Methodist) Church” may have learned—that which is characteristic of so much that is sublunary—that “distance lends enchantment to the view.”

#### HEADINGS FOR ADVERTISEMENTS SUGGESTED TO DR. WILD,

With the profoundest humility, by a novice in the science of Ecclesiastical advertising.

MATINEE ECCLESIASTIQUE, a serio-comic performance *tres distingues !!!*

EXTRAVAGANZA RELIGIOSA, unparalleled success !!!

“TREMENDOUS SLAUGHTER,” (of Saxon infants at the hands of Pharaoh.)

“ROCK BOTTOM REACHED,” (in the digging of Jacob’s well.)

“AWFUL SACRIFICE,” (that of the priests of Baal.)

“HORRIBLE MURDER,” (that of Naboth.)

“TERRIFIC SUICIDE,” (Iscaiot’s.)

“FEARFUL FIFTH-RIBBER,” (2 Sam. ii. 23.)

“APPALLING CATASTROPHE,” (destruction of cities of the plain.)

DYNAMITE IN THE BIBLE,” (*dunamis* is the Greek for “power,” and there is power in the Bible, therefore there is dynamite in the Bible, according to the style of argument of a certain Ecclesiastic.)

“EARLY DEVELOPMENT OF SOCIAL EVIL,” (Gen. xxxviii. 16), (unlikely to be arrested by well-intentioned gentlemen, who have to learn that their vocation lies not in whitewashing the world.)

“BIG BLAZE,” (2 Pet. iii. 17.)

UNPRECEDENTED DISCOUNT SALE,” (Irrational views of “men-before-Joseph.”)