

Pulpit Criticism.

A WEEKLY SHEET.

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BOND-STREET PULPIT.

The wizard of Bond-street still holds one in thrall. Eighteen centuries of the Christian era had revolved, and we find ourselves far advanced in the nineteenth, when a man in the midst of a civilized community is found publishing orally, and by means of a book, such statements as the following:—"Manasseh was to be a great people, and so I believe he is. In the United States I find this promise literally fulfilled. This is the key (he proceeds to say) to the settlement of this land; to the agitations of the Pilgrims and Puritans in England. The mission, work, and place of the United States may be found in the prophecies relating to this tribe." The only apology to be made, on the part of the writer, for giving currency to such a statement as the foregoing, consists in the fact that many persons who are intelligent in regard to any other subject than that which relates to the Bible, give ear to such utterances. The subjoined ravings are supposed to convey the proof of the above allegation:—"Let any one examine the great seal of the United States, and study its design, and surprise will fill the mind that facts, Providence, and prophecies do so wonderfully agree. Take the obverse side: Here you have an eagle with outstretched wings; the bird is perfect, not

double *head* and deformed, as in other cases where the eagle has been or is the national bird. (France would appear to have been overlooked by the victim of this hallucination; and as the eagle was the traditional standard of the tribe of Dan, there would appear to have been a shadow of plausibility about the delusion, had its inventor connected the States with that tribe: an inventive genius, moreover, might have found an application for the prediction relating to that tribe, "Dan shall be a serpent (a seraph, *Wild* version) by the way, an arrow—snake in the path, that biteth the horse's heels, so that the rider falls backwards." This, however, it does not appear to have occurred to Dr. Wild to attempt, and so he proceeds, "The striped escutcheon on its breast, in its beak a scroll, inscribed with a motto, 'E pluribus Unum;'" (it does not appear to have occurred to the learned Divine that the motto *may* be translated, "One of a lot," he therefore gives the more *popular* version, "One out of many," and adds,) "as Manasseh was, and as the country is building up a grand nationality and oneness out of all nations nearly." As this material was addressed to a Brooklyn audience, the appeal to national vanity is obvious enough, and

possibly the whole fabrication may be traceable to an ingenious device with a view to supply the nation with an ancestry. The author proceeds, "Over the head of the eagle there is a *glory*, the parting of clouds by light; in the opening appear thirteen stars forming a constellation argent, on an azure field. In the dexter or right talon is an olive branch, a symbol of peace; in the sinister or left talon, is a bundle of thirteen arrows. *But it is on the reverse side of the great seal that we have a wonder.* Here we have an unfinished pyramid: a portion of the top is gone, (a slate off, as is said of some persons' heads), exactly the same as the great pyramid in Egypt is at this day. Anticipating this very day — Is. xix. 19. 'In that day shall there be an altar to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt.' Now it is somewhat singular that the Congress of 1782 should have adopted so remarkable a sign, one that would witness to God and tell of their origin. The reverse side is the under side, and shows whence the nation came, and on what it is built. In the zenith, that is, above the top of the pyramid, is a triangle surrounded by a glory; and in the centre is an all-seeing eye. Over the eye we have *Annuit Cæptis*, 'He prospers our beginning.' On the base of the pyramid we have in letters 1776, and underneath the following motto '*Novus ordo seclorum*,' 'a new era in the ages,' (according to the learned Professor's translation). The suggestion of the items on the great seal were from Sir John Prestwick, Bart., an Englishman. He gave the suggestions to the American Minister, John Adams, and thus the same were conveyed to Congress and adopted. We have, in the facts of the great seal, a series of coincidents that connect this country (the United States) with the tribe of Manasseh. When the tribes marched, Benjamin, Ephraim, and Manasseh went together, on the west side

of the ark, for their homes were westward. On their battalion banner was the figure of a youth, denoting activity, with the motto, 'The cloud of Jehovah rest on them, even when they go forth out of the camp.' Here we have the origin of the cloud on the seal; and when we remember that Manasseh was brought up at the foot of the Pyramid, and could see it from his palace home at Memphis, then we get a cue to the figure of the pyramid on the seal." Of all the items of presumptive information, above communicated, the last is perhaps as original as any—the ancestors of the tribe of Manasseh, while raking their bricks without straw, domiciled "in a palatial home at Memphis," were doubtless the first and probably the last of the brickmaking fraternity who have been ensconced in such luxurious quarters. At this point of Dr. Wild's first published discourse, the writer found himself referred to an "Essay on Manasseh and the United States," by the author, for further illumination, and on applying to the Dr.'s Yorkville publisher for this essay, was favoured with a copy of a sermon preached in Toronto, on the same subject. If the reader's patience be not exhausted, a few extracts from this discourse may perhaps serve to exercise that virtue a little further. "If (says the Dr.) you want to know the meaning of the word audacious (one would suppose the Bond-street congregation must have become acquainted with this), put the assumption and presumption of the Monroe doctrine together, and you will have the finest illustration possible." (The Dr. evidently forgot what he saw in the mirror prior to quitting the vestry.) "The Monroe speech was a big speech for little folks to make, for a country only some forty years of age in independence. There certainly are many proofs that the Anglo-Saxons are the ten lost tribes of Israel, but not any much stronger than these traits of pomposity and domineering idiosyncracies." "The Anglo-Saxons are a

typical variation, limited by an intelligent and symmetrical outline of a cleanly and healthy view, &c." "in disposition they are active, enterprising, aggressive, domineering, land-hungry, and terribly independent." As there are "not any much stronger *proofs* that the Anglo-Saxons are the ten lost tribes of Israel, than the "traits of pomposity, &c.," above indicated, it would be trespassing unduly on the reader's time to enlarge further on the subject. The prophet Joe Smith, (Joseph the first), of happy memory, erred through *lack* of knowledge; to *him*, such titles as "Alpha" and "Omega," and such words as "*anathema*," and "maranatha" were high-sounding blanks; he therefore inserted them in his work of fiction, on the assumption that they were equally meaningless to others; another aspiring genius, commonly known as the Tichborne claimant, had his wings clipped in a similar way; he, in his unacquaintance with the problems of Euclid, assumed that a bridge was a structure intended for walking over, &c., and that there could be *no other bridge*; Sir John Coleridge, therefore, in cross-examining him, enquired if he remembered "*the asses' bridge*," in the neighbourhood of Stoneyhurst, to which interrogation the unsuspecting innocent replied in the affirmative, and added that it is about three miles from Stoneyhurst. The claimant's primers had not anticipated such a mathematical thrust on the part of the counsel, and only they who had been over (or under) *the bridge* were able to appreciate the force of it. The prophet Wild (Joseph the Second), who of course wears no "rough garment to deceive," is wont to err through the

plenitude of his "familiarity with Hebrew, Arabic, Greek, and Latin;" hence, when enlightening the web-footed mob which flocks to his conventicle, he informs them that the horns of the altar *metaphorically* stood for wisdom, etc.; again, we learn that "these two horns stand *metaphorically* for Ephraim and Manasseh, and it is plain to all that Manasseh is not now a part of England," (*probably*). "England (we learn) is a providential thief; she will steal all the land she can lay her hands on, and the United States is a providential stomach. She has to swallow Indians, Blacks, Chinese, Germans, French, Irish, and all nations of the earth. The States will not be Russian, French, German, but as food in a field makes pork, beef, etc., so food in man,—so all will be Manassehites." "By the reason of the large foreign element in this country (the States), Manasseh is not going to be willing to do the pleasure of the Lord in this matter. As God forced England to part with Manasseh by war, and as *He forced Manasseh to sue for peace to the Canadians*, thereby humbling both England and the States; and as He forced Manasseh by war to let the slave go free, so, if we again prove stubborn and unwilling, God will by war and various calamities again make us willing in the day of His power." *Because of the ignorance of the pulpit, etc., etc.* If the reader be, by this time, as much befogged as the writer, he will feel the more indebted to that gentleman, commonly styled the printer's devil, for the dexterous sleight-of-hand movement, which by dislocating the type, dissipated the fog in one brief moment, and reduced the whole subject to *Man-ass-eh !!!*

BIOGRAPHY OF DR. WILD.—III.

We gather from this unique publication, which we necessarily assume to have been published and placarded over the city *without the consent* of the gentleman supposed to have been delineated therein, that "the Doctor is a man of fine personal presence, and very genial in the social circle, where he is thoroughly acquainted." "In deportment he is genteel and boldly polite." "He is a fine, diligent student. Even now he studies as if he were passing through college. As a writer, he is terse, vigorous, and very clear; and as a lecturer, he has few peers in any country; quite original, always interesting, and ever very instructive. His voice he has trained to a charm; it is full, round, pleasing in utterance, and very distinct. In memory he is said to be a prodigy. In attitude, gesticulation, and elocution he is very fine. As a pulpit orator, the City of Churches, which can boast of so many eminent divines, has just cause to feel proud of him. In this respect he is a growing man. The Doctor's familiarity with Oriental and classical literature enables him to explain the scriptures with great beauty and perspicuity." Take breath, gentle reader, and reflect how painful all this must have been to a refined and sensitive mind, conscious of its lack of veracity. Don't consider yourself insulted by it, as it can only be intended for the gullible classes. "Many of his illustrations are marvels of simplicity and power. Science, history (home-made), and general literature contribute to his pulpit efforts. Although he never aims at rhetorical effort, yet occasionally, under the inspiration of his subject, he takes flights in oratory that would do credit to the most brilliant imagination. The Doctor speaks as one having authority. He is a distinct individual, in matter and manner. His classical acquirements are extensive

and very thorough. He is especially familiar with Hebrew, Arabic, Greek, and Latin." Of his "familiarity" with Hebrew, they who are conversant with that language will be able to judge from the deliverance of his views in relation to *the serpent*. But the catalogue of his attainments is not yet exhausted, for we read that "he is also conversant with the natural sciences, excelling in geology and chemistry. He is a finished logician, and when a conclusion comes from his brain, it is stripped of all vulnerability, and supported by all the concomitants of demonstrative argument. Few men are as complete in their calling and station as he." One might have supposed that condolences would flow in like a young Niagara, from sympathizing brethren in the ministry, on their learning of the shock to the nervous system of the Reverend subject of the foregoing fictions, which must have ensued from their publication; but alas! said brethren look on unmoved, and evince no other sign of animation than is afforded by a shrug of the (cold) shoulder.

THEATRE "METROPOLITAN."

SECRET OF SUCCESS. PRICE OF PROMINENCE.

It is to be hoped that the musical part of the performance, in connection with the obsequies of the late Dr. Ryerson, gave universal satisfaction; nothing less could be expected, as the result of a *two months' practice* of the funeral anthem, on the part of the choir. As most of us may learn something from our neighbours, it is possible the Metropolitan choir might be benefited by reflecting on a favourite sentiment of their Ecclesiastical grandmother in Shuter-street—*Requiescat in pace*.