

be followed by a result corresponding to that of the original Babel—that the builders will be “scattered abroad from thence on the face of the whole earth.” Pending this result however, we will direct our attention to the mode in which one of their number occupied himself and his “Biblical Institute” on the afternoon of the 3rd inst. The Rev. gentleman had not advanced far in the conduct of the meeting, before he made it manifest that he had much to learn; the portion of Scripture which was supposed to occupy “the Institute” was John xvii, 23, 21, especially the latter part of these verses—“That the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” “For thou lovedst me before the foundation of the world.” One feels ashamed at being obliged to record that instead of these tender words and their context being in any measure enlarged on, three-fourths of our time was occupied with a stilted and pseudo-authoritative disquisition on “love”; this was divided into “animal love,” (a phrase which was many times repeated in the presence of both sexes) “intellectual love,” “moral love,” and “spiritual love”; by some unaccountable omission, the (necessarily) “learned” professor failed to dilate on the subject of “free love”; even apart from this oversight however, the effect of this didactic effort on—one cannot tell how many of those assembled—was to suggest a variation of a clause in the litany, to the following effect—“From all false doctrine, ‘vain-glorious’ Professors, and ‘D. D.’s,” Good Lord, deliver us.” It appears to the writer to be time to enter a vigorous protest against a shocking waste of the Lord’s time, when we learn on professorial authority,

that “the devils in hell love each other.” that “Colonel Ingersol is a magnificent man, except when blaspheming,” that the Almighty’s course towards the eternally lost is attributable to his love,” that “the same love was extended to the brother in hell, as to the sister in heaven,” &c., &c. Our own conviction is that Divinity Colleges are doing immense harm to the believing body—the church—and are increasingly alienating those who are already strangers to the truth; that their principal work, in short, is to create an order of (possibly) religious peacocks, or what, in deference to the refinement of this Continent, we will style pearoosters. A few specimens have been given, in illustration of what this “learned divine” is supposed to know. it remains therefore briefly to indicate two or three subjects, in respect to which it will be well if he “profess” to know nothing—the Sabbath he confounded with the Lord’s day—the fact that the question of sin was settled at the cross, he is as little acquainted with—and he appears to have overlooked that portion of the gospel of Mark (iii, 30) which undeniably indicates the nature of the sin against the Holy Spirit. According to the Professor, the rejection of Christ is to be so regarded. We fear the degree of S. H. A. M. is one which might be extensively conferred.

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If average commercial men were to give as much credit to their customers as they extend to “M. A.’s,” “D. D.’s” and “M. D.’s,” they would all be bankrupt before the expiration of a twelvemonth.

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