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# Pulpit Criticism.

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE

A WEEKLY SHEET.

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## THE BIBLE CLASS.

JARVIS STREET BAPTIST CHURCH.

This class is conducted in the afternoon, each Lord's day, by the Rev. Professor McVicar, and is supposed to be designated "The Biblical Institute." We must conclude that the train of thought which "the Institute" (and the conduct thereof) has suggested to some person or persons unknown, is traceable to the "original sin" of that person's nature, but whatever be its origin, here are the thoughts. Loud profession seldom gains credit for much possession, either in regard to religion or friendship, and the more persons' experience is extended, the less will they estimate "profession" in relation to intellectual attainment. — The peacocks in the neighbouring gardens must be regarded as in imminent danger of the loss of their tails; weak human heads of both sexes have already appropriated their feathers, and it only remains for us to see another

extremity (to which unkind nature has denied a tail) donning the tail of this gaudy bird. For our part, we expect to see twin towers of Babel erected shortly, "whose top may reach to heaven"; as "bricks" for the purpose, styled respectively "D. D.'s" and "M. D.'s," are in abundance, these gentlemen may be expected to "pile up the agony," until their tops reach to heaven"; "as it was in the beginning," we shall have "brick for stone," and "slime (in abundance) for mortar"; when these ministerial and medical "bricks" shall have attained the summit of their ambition, it will be manifest to how great an extent "doctors differ," and their diction will be reprobated by the civilized world, (not partially as at present) but universally; "that they do not understand one another's speech" at the present time, is painfully manifest, and we will hope that the erection of the twin-tower will

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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### ZION CONGREGATIONAL CHURCH,

YONGE STREET AVENUE.

This Church may be said to have been opened on the morning of the 10th inst., although the worshippers (who have just transferred themselves from the original "Zion" in Bay Street) assembled only in an adjoining school-room. The Church itself appears to be all that can be desired, and is so lofty as not to entail the inconvenience which must have been experienced from lack of ventilation in the school-room; so far as we could perceive, they who were in the school-room might as well have inhaled the air of an unventilated box. As the Reverend Mr. Powis, the pastor of the Church, in conducting the service, may be said to have divided his observations, between those of a general nature, and those which specially applied to the event of the day, we shall confine ourselves on this occasion, to commenting on one of the Rev. gentleman's general observations; he remarked that "his soul was more stirred by the contemplation of the number of churches in this city, than by any other consideration"; one can only say, in relation to such a remark, that some natures are (possibly) so perverse, that what is a cause of gratitude to one man, is a cause of regret, and even of abhorrence to others; possibly our friend, in the gush of his emotion, may overlook a few of these institutions—that, for instance, which probably casts its shadow, at certain seasons, over that corner of St. James's Square where he resides, and which is traceable to the insanity of a young woman "in the West of Scotland"; the existence of such an institution, one would hardly suppose to be

calculated to cause any palpitation in the heart of the pastor of "Zion"; the imagination would be vigorous that could depict him "raising his Ebenezers" as he passes the thimble-rigging establishment at the corner of Wilton Avenue and Bond Street; and the incense of his praise, it is to be feared, might be hindered in its ascent as he proceeded southward, by some such cross-wind as—"What agreement hath the temple of God with idols?" (2 Cor. vi, 16) —By the time he reached Queen Street, it is among the possibilities that he might hear (as the writer lately did) the Reverend Dr. Hunter indulging in the following aspiration:—

*"A point my good, a drop my store;\**  
*Eager I ask, I pant for more"*—

The President of the Ministerial Association would naturally say to himself "*more stock in the Temperance Colonization Society's scheme*"—and again, alas! the Reverend gentleman's "hallelujahs" may be supposed to have frozen on his lips. Whether it may transpire that the outbursts of our friend's praise, in relation to the numerous, and bazaar-built establishments of this city, may be marred by any reflection on the relation they occupy to the following passage of Scripture, one cannot tell: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned to fables." 2 Tim. iv, 3, 4. Certain it is that there are but few of them which do not owe their existence to the ignorance of the people; and in the judgment of some persons,

\* Hymn 374, Old book.


the teaching of not a few is inspired rather by the prince of darkness than by the Author of light. The pastor of "Zion" therefore, when he praises God from whom such blessings (are supposed to) flow, praises him on somewhat questionable grounds. If, on reaching Queen Street, the pastor should wend his way eastward, he will perceive that one of these sanctuaries (?) is for sale; this, we presume, would convert his praises into tears, as he could not do less than "weep when he remembered Zion," and reflected that "Zion" had been sold for some \$4,000 less than might have been obtained for her, had the sale been judiciously effected. Some of us, it is to be feared, have concluded that it is rather "by the rivers of Babylon" that "we sit down"; we are consequently disposed to "hang our harps on the willows in the midst thereof," and to say, "How shall we sing the song of Jehovah in the land of a stranger? If I forget thee, O Jerusalem, let my right hand forget me." Our measure of apprehension of the ways of the Almighty would lead us still further to quote (in relation to the objects of Mr. Powis's gratitude)—"O daughter of Babylon, who art

to be destroyed," and we should be less dissatisfied with them, if they paid the "tribute" which is morally due from them to the city which tolerates their existence.

#### THE REV. DR. SWINDLER'S PASTORATE.

The Reverend (or possibly the Very Reverend) gentleman above designated, when going his rounds among his flock recently, accompanied by another touter, addressed his intended victim in the following fashion:—Dear Brother, we want your name for \$500, towards the enlargement of the Queen St. Methodist Church. The intended dupe, being mindful of a wiser and a better half, respectfully replied that he would consider the matter—"My people doth not consider," was the reply of this successor of Iscariot. See Is i, 3. Is it not more than time that this man should go "to his own place," whether that place be Wall Street, New York, or elsewhere?

Whether the work of a Sectarian College be to qualify men for the ministry, or to render them unfit for it, may be said to be one of the grave questions of the hour.

 In the event of any irregularity occurring in the delivery of this publication, the Editor requests that he may be addressed respecting it.

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