

THE VEIL REMOVED ;

OR,

H. W. BEECHER'S TRIAL AND ACQUITTAL INVESTIGATED.

LOVE DEMONSTRATED IN PLAIN DEALING.

"Let love be without dissimulation; abhor that which is evil; cleave to that which is good." "Love worketh no ill to his neighbor."

"A word spoken in season how good it is. Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head: for my prayer also shall be in their calamities."

THE CONGREGATIONAL COUNCIL REVIEWED.

"Every man's work shall be made manifest."

"To conquer is a glorious thing :
To dare, in mind, in heart, in deed ;
'Tis great, 'tis glorious to succeed."

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TEACHING THE SCRIPTURES.

A REVIEW.

OF THE

CONGREGATIONAL COUNCIL,

SITTING IN BROOKLYN, N.Y., MARCH 25, 26, 27, 1874.

**Beecher's Trial and Character examined in the light
of the Gospel.**

The truth as it is unvarnished.

"In the mouth of two or three witnesses every word shall be established."—Matt. 23 : 16.

A Friendly Address to the Council.

FRIENDS, you have settled the question in debate; has God settled it? You are pleased with the decision, Drs. Storrs and Buddington likewise. Are not the Plymouth folks more than pleased? Are they not delighted? How otherwise? * How with Satan and his emissaries, any chuckling here? What is still more important, is God pleased with your decision? Do angels rejoice over it? If this counselling of yours be of God, it will stand, if not of Him, rest assured it will come to naught. He will blow upon it.

"Every plant, which my heavenly Father hath not planted, shall be rooted up." "If the blind lead the blind, both shall fall into the ditch."—Matt. xv. 13, 14.

* "All danger," says the Witness, "is got over of any investigation into the particular case which gave rise to the whole controversy."

Does your settling the question as you have satisfy the public or God's faithful servants?

"He that is first in his own cause seemeth just : but his neighbor cometh and searcheth him out."—Prov. xviii. 17.

There are two sides to this question.

"Rev. Dr. Cuyler, of Brooklyn, N.Y., writing to the Interior, says: 'The controversy over Plymouth Church and its extraordinary letting loose the man who charged Mr. Beecher with evil deeds, does not reach any satisfactory end. There are some crooked sticks that will not lie still. One of them is an investigated charge of wrongdoing.'"

The editor of the *N. Y. Observer*, alluding to the same concealment, or hidden mystery, says :

"The Council of Congregational Churches and ministers convened this week in Dr. Buddington's Church in Brooklyn, met at too late an hour for us to make a report of its proceedings in this paper. The invitation was extended to about 175 persons and churches, and if 125 are present, it is one of the largest bodies ever assembled at such a call. There is a wide-spread feeling in the community, that the Council should originate measures to unveil the mystery that clouds the whole case out of which this movement began."

The beloved President, J. Blanchard, of Wheaton College, Illinois, whose praise is well known far and near, speaks thus :

"Mr. Bowen, who owns and edits a paper for which he asks \$400,000, and who was a deacon in Plymouth Church, charged that his pastor was a dangerous man in families ; that is, lewd. Theodore Tilton, a member of that church, quit it, and gave as his reason that his pastor 'preached to his mistresses every Sabbath ;' and inculpated his own wife as one of them.

"A paper was published and signed by Beecher, Bowen and Tilton, which paper was to be kept private, agreeing to drop the matter !

"Tilton is prosecuted by West, before Plymouth Church Committee, for slandering its pastor. He appears, and offers to meet

charges, but Mr. Beecher has his name stricken from the church rolls in silence, declaring that he and Tilton are all right: and further, that that is the way his church treats members charged with infamous offences.

"Two neighboring pastors, Storrs and Buddington, unwilling to fellowship a church which refuses to investigate charges of adultery against its pastor, made by a deacon and a member of the Church, and which has less discipline than a stock-board, unite, asking a council."

Hear a word from the "*Baptist Union*":

"It was evident all through Dr. Storrs' masterly speeches that there was a root of bitterness which he did not uncover, a question underlying all others which he wished to avoid. . . . The air was full of rumors and more than rumors, touching Beecher's virtue and soundness of doctrine, and it would have been much more satisfactory to the public, had these points been squarely met."

Referring to the same secret mystery or cloven foot:

"Mr. Dougall, of the *Witness*, tells us that Storrs, Buddington and Beecher have met and settled the matter between themselves!—a matter which concerns every family and Church of Christ on earth.

"There is one who said, 'There is nothing hid that shall not be known and come abroad;' and God declares, 'He that saith unto the wicked, thou art righteous, him shall the people curse; nations shall abhor him.'"

President J. Blanchard, at a later date, even while you were debating this delicate question in secret, with closed doors, says:

"**TILTON'S LETTER TO THE COUNCIL.**—Theodore Tilton sent to the Congregational Council in Brooklyn, and to the papers, a letter in which he says that he has never slandered any human being. This may be true. He did, however, say to the writer of this paragraph, in January, 1871, that Mr. Beecher preached to twenty mistresses every Sabbath; repeated the assertion several times and authorized its publication. This was nine or ten months before the publication of the Woodhull scandal. Again in January, 1874, Mr. Tilton said, 'I spoke hastily to you three years ago, and perhaps unwisely, but

I told no lies about Mr. Beecher. I didn't come through the anti-slavery fight to be either a liar or a lick-spittle.' From these facts it is evident that whether he has slandered Mr. Beecher or not, he has charged him with adultery. This is the question that agitates the Congregational Churches : 'Is or is not this charge true?' There will be no rest until this question is answered."

I could fill page after page with similar testimonials. Let these suffice, however, for the present. But the public are informed again and again, that you had nothing to say or do touching things behind the scene or screen; the moral delinquencies of Mr. Beecher—his character for probity or purity, his doctrinal views, his public ministrations, whether orthodox or heterodox, of Christ or of Belial. Am I not correct? You were called for one special, definite question, and to this you adhered tenaciously. Questions of moral purity, Gospel teaching, life or death, salvation or damnation, were matters too trivial, or of too little importance to come under your inspection! If *you* take no cognizance of these—does God the Omniscient?

"What I tell you in darkness, *that* speak ye in light : and what ye hear in the ear, *that* preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul : but rather fear him who is able to destroy both soul and body in hell."—Matt. x. 27, 28.

☞ Thus far the Introduction or Prospectus, The "Review" complete, including Mr. Beecher's trial and character delineated in Gospel order, occupies 160 or 200 pages, beautifully illustrated, interspersed with many things social, domestic, heavenly, "Apples of Gold in Pictures of Silver."

Price, single copies, 50 cents, \$5.00 per dozen, 100 copies, \$35.00. By a class-mate of H. W. Beecher, Author of "Home Thrusts," "Shining Light," "The Sword that Cuts," "Apples of Gold in Pictures of Silver." For sale at the Christian "Boarding House," "Union Tract Depository," 303 West 20th Street, N. Y., and at various book stores and paper stands in the city and out of it, and especially by the American News Co. AGENTS SOLICITED.



"LET ME DIE THE DEATH OF THE RIGHTEOUS."

"Death in the Pot."

"There is a way which seemeth right unto a man, but the ends thereof are the ways of death."—Prov. xiv. 12.

"I wrote unto you in an epistle not to keep company with fornicators . . . or covetous, or an idolater, or a railer, or a drunkard, or an extortioner ; with such an one do not eat. Therefore put away from among yourselves that wicked person. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ : Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things."

"Oh that our God would raise up men
Whose hearts, unmoved by popular sin,
Could bear reproach, and grief, and pain,
In serving God !
Not pride nor wealth their heart could sway,
Not learned nor great should hedge their way,
They could not fear the face of clay,
But fear their God."

"Hear, O heavens, and give ear, O earth ; for the Lord hath spoken : I have nourished and brought up children, and they have rebelled against me.

"And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Samuel xv. 22, 23.

Had Paul, and Peter, and the other apostles been *dumb*, who had put to silence heathen oracles, overturned heathen temples, and altars, and worship consecrated to devils—planted Christianity in the heart of the Roman empire, and

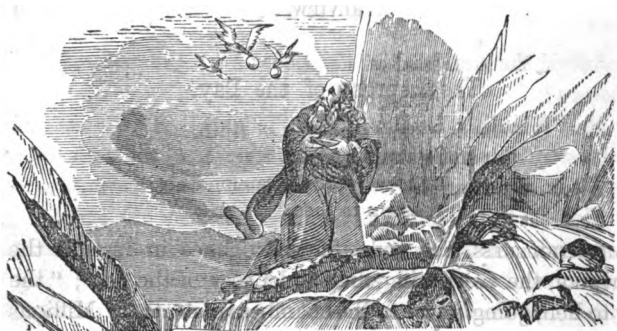
unfolded the standard of the Cross over the palaces of the Cæsars?

Had Wickliffe, Luther, Calvin, Wesley, and their associates kept silence, what power on earth, unaided by such spirits, could have accomplished the work of the Reformation?

Motives to the faithful discharge of duty are strong and powerful. From time and eternity they cluster around the ministers of God, and press them without longer delay to speak out decidedly and earnestly against sins, popular or unpopular, and especially against the social evil, the great sin of lewdness.

They are called to this duty by every consideration that can rouse to action the slumbering spirit—the peace of families, the welfare of society, the blessings of liberty, the cause of morality and religion, the interests of time, and the still more momentous concerns of eternity—the orphan's tears and widow's groans, life, death, judgment, heaven, hell—all, all call upon them, with united voices, to wake to the suppression of crimes that know no limit, and miseries that have no end.

“Thoughts are words, words are deeds. Sin begins in the heart. If you keep your thoughts pure, your life will be blessed and blameless. The indulgence of sinful thoughts and desires, produce sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a paradise. No one becomes a thief, a fornicator, a murderer at once. The heart is first corrupted by wicked thoughts.”



Elijah Fed by the Ravens.—1 Kings xvii. 5, 6.

Elijah was a good man, perfect in his generation; and, like Enoch and Noah, he “walked with God,” and “God took him.”

YOUNG folks, what think you—do you suppose the Lord would have sent Elijah food, night and morning, by these ravenous birds, if he had been wicked, a false prophet, man-fearing or time-serving—a wolf in sheep’s clothing? one that bowed to conservative, popular views, connived at sin, prophesied smooth things, healed slightly, cried, “Peace, peace, when there was no peace?” Never, *never*.

Nor would He have translated him, taken him to glory in a “chariot of fire.”—See 2 Kings ii.

“In the olden times were heroes,
Men with courage great and high,
Men, who with a faith unshaken,
Feared not for the truth to die.
In the strength of their Redeemer,
For the right their lives they gave,
Shrinking not when rack or faggot
Oped for them a martyr’s grave.”

The Leprosy of the Day.

“ Whatever dims thy sense of truth,
Or stains thy purity,
Though slight as breath of summer air,
Count it as sin to thee.”

LICENTIOUSNESS, the unlawful indulgence in lust, is the whirlpool, the everlasting sin, the leprosy of the day ; “ the way to hell, going down to the chambers of death.” Millions of our race sink into the abyss, and rise no more forever !

Where lies the stagnant lake whose poisonous exhalations fill the surrounding atmosphere with a more deadly contagion, or bear to a wider extent all the ingredients of moral pestilence and contamination ?

Or where is the volcano whose useless fires pour forth such a torrent of boiling lava as to lay waste in its course everything fair and good, and leave behind naught but one vast scene of moral desolation ? If there be such a crying sin in our land, whose power, like the wing of the sirocco, is sweeping before it peace and happiness, filling our penitentiaries, hospitals, almshouses, jails, and State prisons with its deluded votaries, sending annually to the tomb and to perdition, from the ranks of our youthful population, thousands of its ruined victims ; to break the hearts of parents, brothers and sisters, and spread far and wide weeping, lamentation, and woe, why the continued silence of so many ministers of the Gospel, in their pulpits, upon the subject ?

Are not all the commands of the decalogue of equal authority and obligation ? Is the violation of one, trampling upon less authority, or sundering a less obligation, or committing a less sin, than the violation of another ? Are not the sins of the seventh commandment as heinous in the sight of God and by Him as strictly forbidden, as the first, the fourth, or the tenth ? Who can say they are not ? And yet, in rela-

tion to no other prevailing sin do the ministers of religion observe equal silence, indifference, and insensibility. And yet how many professed teachers in Israel have fallen into this trap of Satan !

Friends of the "Congregational Council"! how *can* you, how *dare* you hold your peace while this evil stares you full in the face? Think not that you are safe while thus silent. You are exposed, your families, your kindred, your dearest friends. Our land is polluted ; our churches are contaminated. There is no safety but in God, in crying aloud, lifting up the voice like a trumpet. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

"Now the works of the flesh are manifest, which are these ; adultery, fornication, uncleanness, lasciviousness." The law is not for the righteous, but "for whoremongers, for them who defile themselves with mankind, for men-stealers."—1 Tim. i. 10. "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. v. 5. "Marriage is honorable in all, but whoremongers and adulterers God will judge."

"Watchman on the walls of Zion,
Watch the movements of that lion
Who is seeking to devour."

What saith our blessed Lord? "I am the good shepherd ; the good shepherd giveth his life for the sheep. But he that is a hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep."—John x. 11-13.

Friends, "let us not be deceived, God is not *mocked*."

Again, what did Jesus tell his chosen apostles to do?

"Keep back part of the price, hold their peace," while the enemy was coming in like a flood?

Turn to *Matth. x.* begin at verse 16, and read to the end of the chapter. Instance, if you please, what Paul says to Timothy, *2 Tim. i. 2-5.*

"Are there no foes for me to face?
Must I not stem the flood?"

Respect ministers, esteem them highly for their work's sake? How can we, unless they respect themselves? the cause of God? walk worthy of their high vocation?

"No man can serve two masters; God and mammon!"
"Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill: but men cast it out. He that hath ears to hear, let him hear."—*Luke xiv. 34-35.*

It is painful, alarmingly, to see how rapidly the pulpit and the chair editorial are falling into disrepute, losing their hold on the consciences of the impenitent. This falling off is notable in the mouths of both saints and sinners. God honors them that honor him, and those that do not are lightly esteemed.

Character is life, and life is character. "As a man thinketh, so is he." "A good man, out of the good treasure of his heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things."

"Either make the tree good, and its fruit good, or else make the tree corrupt and its fruit corrupt; for the tree is known by its fruit."

"'Tis truth that binds, and truth makes free,
And sets the soul at liberty
From sin and Satan's heavy chain,
And then within the heart doth reign."

Conceal It? No, You Can't.

"For a bird of the air shall carry the voice, and that which hath wings shall tell the matter."—Ecc. x. 20. "Be sure your sins shall find you out."

I REPEAT and re-repeat that this conclave business renders suspicion doubly suspicious on both sides. God is light, and in him is no darkness at all. Truth seeks light, virtue seeks light, innocency seeks light, open day. The righteous are bold as a lion; but the wicked flee when no man pursueth."—Pro. xxviii. 1. "A good name is rather to be chosen than great riches." The upright in heart fear not investigation, but seek it. God's true and faithful servants want to be searched. "Search me, O God, and know my heart," said David, "try me and know my thoughts," &c. Psa. cxxxix. 23-24.

Had Beecher been innocent in the alleged accusations, guiltless, would he not have demanded investigation in the outset? This seems to be the general opinion. Hear a word from the "*Christian Statesman*," of Philadelphia, on "SHUTTING OFF INVESTIGATION! Mr. Beecher's card of denial was accepted by sympathizing friends; that was the argument for not pursuing the matter in the Church; but if this denial of Mr. B. had been followed by an investigation and acquittal, he would have been shielded from many taunts which had been publicly hurled at him. Such flings are repeated now, and wherever any paper hereafter finds itself in antagonism with Mr. Beecher and desires to send a poisoned dart at him, it has only to say that it shut off investigation. The Church also sacrificed its vindication duty to itself, and to the cause of Christ." Thus you see, friends, Christ is still wounded in the house of pretended friends, and truth is bleeding at every pore! Heal a wound or cancer slightly while festering, is it not sure to break out

by and by with re-doubled virulency? "Murder will out." "Be sure your sins shall find you out." God will send some Ezekiel to dig in the wall.

"And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.—Exek. viii. 7, 8, 9, 10.

Cover sin and prosper; can we? What saith the Lord? Is not covering the sins of others as soul ruinous and as hateful in the sight of God as the covering the sins of others? "For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Wo to him that buildeth a town with blood, and establisheth a city by iniquity. Behold is it not of the LORD of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?

It is through the imagination chiefly that society is corrupted. Most temptations would appeal in vain to the other faculties. The insinuating tempting products of the Satanic press, the opera, the theatre, the gambling-hell, the dance-house, the ball, the extravagances of fashion, and the pleasures of dissolute society, all make the appeal to the imagination. There are poets

— "Whose poisoned song
Would blend the bonds of right and wrong,
And hold with sweet but cursed art
Their incantations o'er the heart,
Till every pulse of pure desire
Throbs with the glow of passion's fire."



The Wisdom of King Solomon.—1 Kings iii. 16-28.

“And the king said, Divide the living child in two, and give half to the one, and half to the other.”

"He that covereth his sins shall not prosper."—*Prov. 28: 13.*

ISRAEL prosper, and let Achan alone with his golden wedge? Prosper, and not hew Agag to pieces? The children of Israel committed a trespass in the accursed thing." Josh. vii. 1. The children of Israel could not prosper while Achan was in the camp. The ship's crew must have been lost had not Jonah been thrown overboard. The children of Israel were smitten before their enemies for Achan's sake; and until the guilty one was brought to punishment, the heart of the people was as water, and they could not stand before their enemies. The trespass of Achan cost the entire defeat of the Hebrew army, and the lives of thirty-six men, beside that of all his own family.

But you feared schism, disruption, splitting up. Infinitely better that Congregationalism, and every sectism, were shivered to atoms, split into ten thousand splinters, and consigned to oblivion, than God should be dishonored as He now is, and that Satan should triumph as he now does.

Prayers were offered not a few, while you were cogitating conservative plasters in secret, that God, for his name's sake, would raise up one Micaiah in your midst, that would have the moral courage to say: "As the Lord liveth, what the Lord saith unto me that will I speak."—1 Kings xxii. 14.

"Truth is earnest, truth is fearless,
Ever dwelling in the light."

WHEREFORE THIS CONCEALMENT?

I repeat the interrogation, friends of the Council—wherefore this positive refusal of investigation on both sides? This scandal that has gone forth to the ends of the earth, and is in the mouths of the high, the low, the rich, the poor? Go into the highest circles, and what do you hear? Go into mechanics' shops, printing offices, and into the

lowest dens of moral impurity, what do you hear? The vilest characters are making capital of these reports, saying, "So would we have it: Beecher is one of us!" But you tell the public Mr. Beecher has shown publicly the falsity of this reported scandal. Indeed! does not this partial and superficial denial of his render suspicion more suspicious? especially as he refuses investigation? If friend Beecher is innocent, how easily it could be shown! How with David, when his bones waxed old on account of his sins, so much so that his moisture was "turned into the drought of summer"; did he attempt concealment? the covering his iniquity? Hark: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."—Ps. xxxii. 5.

Meanwhile, who can tell how many deluded souls, led on by his example and false teaching, will go down to the pit of hell, where the worm dieth not and the fire is not quenched by your sin of omission? And is there no blood guiltiness dripping from your skirts, for keeping back part of the price, like Ananias and Sapphira?

"When I say unto the wicked, Thou shalt surely die, and thou givest him that warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."—Ezk. iii. 18. See also Ezk. xxxiii. 6, 7.

Hear a word from Jeremiah: "I harkened and heard, but they spake not aright; no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heavens knoweth her appointed times; and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us?

Lo, certainly in vain made he it ; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken : lo, they have rejected the word of the Lord ; and what wisdom is in them ?"—Jer. viii. 7, 8, 9.

"Therefore will I give their wives unto others, and their fields to them that shall inherit them ; for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace ; when there is no peace. Were they ashamed when they had committed abomination ? nay, they were not at all ashamed, neither could they blush ; therefore shall they fall among them that fall : in the time of their visitation they shall be cast down, saith the Lord."—Jer. viii. 10, 11, 12.

"The ox knoweth his owner, and the ass his master's crib ; but Israel doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters ; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."—Isaiah i. 3 and 4.

This proxy sinning is one of the commonest, wide-spreading, awful, soul-damning in this nineteenth century. It is the curse of the land, in church and State.

" 'Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust : because they have cast away the law of the Lord of hosts, and despised the word of the Holy one of Israel.'—*Isa. v. 24.*"

" 'He that diggeth a pit shall fall into it ; and whoso breaketh a hedge, a serpent shall bite him. Surely the serpent will bite without enchantment, and a babbler is no bettes.'—*Ecc. x. 8, 11.*



Look out for the dogs—Beware of them.

THERE are good dogs and bad dogs, as there are good men and bad men—good children and bad children. Wicked men, in Scripture, are compared to dogs ; and they are the worst kind of dogs, the most dangerous. “They return at evening : they make a noise like a dog, and go round about the city. Behold, they belch out with their mouth : swords are in their lips ; for who, say they, doth hear ?”—*Psa. lix. 6, 7.*

“Give not that which is holy unto the dogs, neither cast ye your pearls before swine : lest they trample them under their feet, and turn again and rend you.”—*Math. vii. 6.*

False prophets that refuse to speak out against popular sins, shun to declare God’s full council, are called “dumb dogs, that cannot bark.”—*Isa. lvi. 9, 10, 11.* From these *run !—escape for your life !—Run !*

The Fatality of this Concealment.

Speak thou the truth. Let others fence,
And trim their words for pay.

HAD Nathan, the prophet, adopted your course, spread a conservative plaster over David's sin of adultery and murder, what the consequences? Would the Psalmist have humbled himself in the dust penitently? Should we now have before us the beautiful, penitential Psalm, the fifty-first, which measurably stops the mouth of gainsayers and bold blasphemers? Who knows but your unfaithfulness in reproving and your popular seeking may embolden friend Beecher to go on and on as he has done in false teaching in union with Universalists, Spiritualists, Free Thinkers," increasingly denying the Lord that bought him, serving divers lusts and pleasures: "As a mad man who casteth fire brands, arrows and death, so is the man that deceiveth his neighbor, and saith: Am not I in sport?" Thus and thus he may go on blind-folded by his master, the old serpent, the devil, till his cup of iniquity is full to the brim, and God in his wrath cut him asunder!

"If we confess our sins God is faithful and just to forgive us." And who would not? Were Mr. Beecher to imitate David in confession and restitution, what rejoicing there would be! Do not angels rejoice over one sinner that repenteth? And, who would rejoice more heartily than your unworthy friend now penning these lines! Who should feel more deeply interested for friend Beecher's temporal and spiritual welfare than a fellow-student in the same theological class and under the same tutor, the venerable Dr. Lyman Beecher, of Lane Seminary, Ohio? Furthermore I had the honor of entertaining as a guest, this same President of Lane Theological Seminary, and the blessed privilege of bowing the knee with him night and

morning around my family altar. Whose duty is it then if not mine, to do my utmost labor intensely, stretch every nerve to rescue the son of this venerable father, so dear to me as he was, snatch the traitor as a brand from the burning? Can there be weeping in heaven with spirits in glory? Surely, if so, the spirit of this same Dr. Lyman Beecher must be shedding tears of blood on account of this recreant apostate son, Henry! "Alas! how the mighty are fallen, and the weapons of war perished! Tell it not, publish it not! Lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph: " 2 Sam. i. 20. "O foolish man, what hath bewitched you that you should not obey the truth?" Gal. ii. 1, 2, 3.

"Thou, therefore which teachest another, teachest thou not thyself?—thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?—thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you." "Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart is faint." "From the sole of the foot even unto the head, there is no soundness in it." "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—Isa. 1. 2, 9." "By whom shall Jacob arise? "Who will rise up for me against the evil-doers? or who shall stand up for me against the workers of iniquity?"

"Cry aloud, ye sons of men,
Like a trumpet lift your voice;
To my people show their sin,
And the guilt of Jacob's house."



Cain and Abel offering Sacrifices.

The Origin of Unitarianism or Liberal Christianity.

God accepted Abel's sacrifice, but would not accept Cain's
--Cain was a Unitarian !

Abel, out of love to God, brought what he knew would please God. Cain brought what God did not like, and not from love to God. This was no sacrifice at all, and so God would not have it. This, instead of making Cain sorry, and causing him to bring something like Abel's, that God did like, made him very angry with God, and so hate his brother Abel, that afterwards he killed him ; which shows plainly that it was pride, and not love, that made him bring his offering to God.

The Public Demanding Investigation.

"To the law and the testimony if they speak not according to this word, it is because there is no light in them."

SATISFIED with this refusing to investigate, search out hidden iniquity? who is? God? No. The friends of truth? No. Satan? Yes. Your own sympathizing friends—many of whom see and know this concealment is working mischief and ruin! Hear one of them: "It may be true, as alleged, that Plymouth Church in the matter of 'discipline' is 'amenable to no other organization,' but, beyond question, it is amenable to public sentiment, and will so be regarded. A church may declare itself 'independent' of ecclesiastical connections, but not of what the community will think. The case is certainly not well managed. We cannot but express our surprise, mingled with profound regret." The *Advance*, of Chicago, speaks as follows about Plymouth Church discipline: "Even a Board of Brokers exercise discipline in Wall street, when a member fails to keep his contracts. And shall a church of Jesus Christ refuse to hold its members to at least an outwardly consistent life? . . . Thus, by a refusal to carry out discipline, Mr. Tilton is left master of the situation, with his charges unretracted, and with an offer on his part to answer for himself to any allegation by Mr. Beecher of false statement. And where does this leave Mr. Beecher? And what interpretation will the world place on his opposition to enforcing discipline? . . . Keep it out of the Church, says Mr. Beecher. 'Tell it unto the Church, says Christ.'"

But why sit with closed doors? Jesus says "there is no man that doeth anything in secret:" John vii. 4. "Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews

always resort ; and in secret have I said nothing :” John xviii. 20.

The address of Dr. Bacon to the students of Yale soon after the closing of your Council, what avail ? Instead of reinstating Mr. Beecher he sinks him still deeper in the slough of moral despond. ‘The New York *Sun*’ calls this effort of the Doctor’s “A new religious doctrine.”

See page 25, article from the “*Sun*.”

The four hundred and fifty false prophets that sat at Jezebel’s table were not false or dumb dogs all at once. The first step to their low estate might have been receiving honor one of another, and not seeking the honor that cometh from God only. Healing slightly, conferring with flesh and blood, followed of course. What next ? bowing to popular expediency ! So it was then—so it is now. Had it been suggested to King Saul, when Samuel poured the anointing oil on his head, elevating him to the kingly office, that he would ever have spared Agag and the best of the sheep and oxen, in positive disobedience to heaven’s high mandate, or that he would consult the witch of Endor, he would doubtless have been exasperated ! Did the Scribes and Pharisees become whited sepulchres all at once ? Very likely they began with titheing mint, anise and cumin, and omitting the weightier matters of the law—judgment, mercy and faith ! Had any one told Henry Ward Beecher at the time he penned his “Lectures to Young Men,” that he would eventually fall into Satan’s trap, accept a bribe, write a foolish novel for \$30,000 for the “*New York Ledger*,” and the theatre, take Old Nick into his lap and dandle him on his knees, would he not have exclaimed, as Hazael did to Elisha : “But what, is thy servant a dog that he should do this great thing ? And Elisha answered : The Lord hath showed me that thou shalt be King over Syria.” 2 Kings, viii. 13.



THE SLOUGH OF DESPOND. (See Bunyan's Pilgrim.)



Spying the Nakedness of the Land.

"And when Moses saw that the people were naked, (for Aaron had made them naked unto their shame, amongst their enemies)."

—Ex. xxxii. 24.

[From the Editor of the *Sun*]

"WE have read, with interest and care, the statement of the Rev. Dr. Bacon, before the Divinity students at New Haven, in reference to the proceedings of the recent Congregational Council in Brooklyn. It is elaborate and full, and may be regarded as a sort of semi-official record of the proceedings of the Council, accompanied by the comments and embodying the views of one of the most conservative and eminent divines who participated in its labors.

And we confess that while we sat down to read this address of Dr. Bacon's with curiosity, we arose from the study of it with astonishment. It is an utter change of the ground of attack against Mr. Beecher, while it seeks to

inculcate novel and most extraordinary doctrines into the minds of the rising generation of preachers of the Gospel. It would seem, according to Dr. Bacon, that the great thing for a clergyman to study is—not to do as Mr. Beecher has done, but—to be secret, to conceal his conduct, to keep shady, keep dark, and not let people—especially sinners and ‘low’ people—know what he does ; from which it is fair to infer that in Dr. Bacon’s estimation the greater blame rests, not on doing a wrongful act, but on being detected in it !

We submit that his words admit of no other inference, and they are too simple and plain for any different meaning to be attributed to them. After highly eulogizing Mr. Beecher, Dr. Bacon goes on to say to the theological students : ‘But I doubt not that he has his infirmity, which is to let unprincipled men *know too much of him.*’ There we have it—this new doctrine—crisp and brief, concealment.

Are we to find in this the key to the secret sessions of the Congregational Council in Brooklyn ?

We remember that it appeared in the proceedings in the case of the poor mutilated and murdered Kelsey, at Huntington, that they were put to the expense of placing blinds at the windows of the Church in that town so that the unhappy Kelsey could not look in of evenings. What the deacons were about that they were unwilling Kelsey should see, we could never imagine ; nor can we what the Congregational Churches at Brooklyn had to do which they might not transact openly. But it seems now that Dr. Bacon propounds secrecy almost as an article of faith. It is an ‘infirmity,’ he holds, to be frank. Of course he practises what he preaches. So we infer that if any one of the delegates had made a most startling confession to the Council at Brooklyn in one of its secret sessions, the learned Dr. Bacon would have risen at once in his place and en-

joined upon the delegates to keep it to themselves, and by no means permit it to leak out to the outside world, and peradventure become known to 'unprincipled men.'

Well, this doctrine seems to us, we confess, as strange as it is new. Moreover, it appears to us both weak and dangerous. It cannot but be demoralizing. If all that can be said against Mr. Beecher is that he has let men, either 'unprincipled' or principled, know too much about him, we think the quicker and the more closely other clergymen follow his example the better.

On the whole, the result of this Brooklyn Council and of Dr. Bacon's statement of its proceedings, and of his only charge against Mr. Beecher, has been to help Mr. Beecher's position, and to weaken the churches and clergymen most prominently concerned in getting it up."

Turn over this address of Dr. Bacon's, view it on every side, and what other conclusion can you draw? Better let the "Augian stable" alone, unless you set to work in good earnest and cleanse it.

President J. Blanchard speaks again on this concealed iniquity: "The question which disturbs the Church is not whether Plymouth Church has acted loosely and contrary to the Scriptures in dropping the names while under charges of immoral conduct, but whether the conduct charged by Mr. Tilton on his pastor was and is true; to wit: 'that he (Beecher) preached to his mistresses every Sabbath.' It will be borne in mind that Mr. Beecher's first card to the public, after years of silence under Bowen's and Tilton's accusation, was a brief, but explicit declaration that Mr. Tilton had acted honorably and had his confidence! This is the more astounding, as Mr. Tilton was the one charged by West for slandering his pastor; and if he told the truth, Mr. Beecher was an adulterer and profligate, and no result of Council which ignores these grave charges, for

making which Tilton was charged by West for slander, will take the gangrene out of this sore."

You speak of harmony in your deliberations, a very loving spirit. Is this love you speak of Bible? If not it is false—spurious! Did it lead you to rise up against evil-doers—stand up against the workers of iniquity? If not, there's no God in it—no Christ. What kind of love is that, that lets wolves into God's enclosures, carry off and devour the sheep and dear lambs of the flock without a single warning—uplifted voice—"Wolf, wolf!" "First pure, then peaceable." "What peace?" said Jehu to Joram.—2 Kings ix. 18.

Had you the love of Nathan the prophet, when he said to David, "*Thou art the man?*" Had you Samuel's love when he hewed Agag to pieces? How much did Eli love his sons, while permitting them to serve the devil as much as they pleased? God calls this hatred—"He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." "Your glorying is not good: a little leaven leaveneth the whole lump. Purge out, therefore, the old leaven that ye may be a new lump."—1 Cor. v. 6, 7.

The doctrine of worldly expediency and compromise is, of all sins, the most destructive, soul-ruinous, to both Church and State. And at no sin does God thunder anathemas more terribly!

"I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me your burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols."—Amos v. 21, 22, 23.

"The veriest coward upon earth
Is he who fears the world's opinion;
Who acts with reference to its will,
His conscience swayed by its dominion."



The Plymouth Church Theatricals.

It is reported far and near that the Plymouth Church is more like a theatre than a place of worship. Is this so? Look and see. 1st. The pews are knocked off annually under the auctioneer's hammer, sportively!

“Therefore, avaunt! all sober looks,
All prayers and hymns, and godly books;
Make God's own house a place of trade!
Its lecture-room, a mere arcade
For vanity—a Fair!”

“It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.”—Matt. xxi. 13.

“A feast is made for laughter, and wine maketh merry; but money answereth all things.”—Ecc. x. 19.

“Whatever is done by a Church, or by a portion of the members *for* it, should be so done as neither to sacrifice nor to obscure that which distinguishes the Church from the world.” How totally fairs, festivals, tea parties, the auctioneering of pews, frolicsomenely, fail to meet this re-

quirement, I need not tarry to depict. They are scenes of mirthfulness and levity, in which men can trace nothing that distinguishes the Church from the world.

Besides, the precedent of making God's house a house of merchandize, is a dangerous one. When we see the whole world on fire with sin and Satan, shall we add fuel to the flame by our example?

"What! compromise with the devil, to obtain the devil's money to build up God's cause? This is worse than the game of Tetzels selling indulgences, only on a smaller scale. Does the blessed Lord desire his children to go begging of Satan's emissaries, impenitent sinners, rebels against God, to uphold his kingdom? When? and where such a proposal or consent?

The sin of Jeroboam, son of Nebat, who made Israel to sin, become idolaters, by setting up two golden calves, one in Bethel and the other in Dan, (1 Kings xii. 28, 29,) is nothing compared to this idolatry and witchcraft in our churches!—Acts xvii. 30.

"Behold thy gods, O Israel, which brought thee out of the land of Egypt." What saith the devil? "*I* helped build and sustain that house of worship, and I have as much right there as you have,"—and for once the devil is right.

"A whip of small cords" suffice for these buyers and sellers in a place previously dedicated to prayer, praise and holiness to the Lord? Nay, the lash of scorpions!

"If Lucifer, flying from Hades,
Could gaze at this crowd with its paniers and paints,
He would say, looking round at the lords and the ladies,
Oh, where is All Sinners if this is all Saints?"



The Lottery Dreamer—Satan Helping!

If church folks gamble, sell tickets, have their feasts, festivals, sociables, fancy fairs, tea-parties, oyster suppers, post offices, grab-boxes, ring-cakes, scenes of mirthfulness and levity, sit down, eat, drink and rise up to play for money—why not Satan's children follow suit? The church helps the world. Novels, fictitious writings and readings are more or less inlets to this wickedness—gambling in the church and out of it.

No one can deny that the mental passion of gambling is as terrible and destructive as the physical appetite for strong drink; and they are, to a great extent, concomitant, supplementary, one of the other.

Plymouth Theatricals Continued.—Operatic Music.

“Oh ! could I hear those good old songs—

The songs my mother sung,
As round the fire her lov'd ones sat,
In days when I was young.
But ah ! those songs are out of date !
I ne'er may hear them more.”

2d. The music, what does it differ from the operatic? I quote from public documents : “The music in the Rev. Henry Ward Beecher's church costs \$7,000 a year. The organist gets \$1,200, the conductor \$2,000, the tenor \$1,000, the soprano \$900, the contralto \$800, and the basso \$800, leaving \$300 for incidentals.”

3d. The *acclamations*, clappings, stampings, shouts of applause, often accompanied with loud laughter from the funny, jocular, waggish things from the pulpit! Beecher is not only talented but smart, witty ; he draws an audience. Very many are delighted with nonsense, trifling witticisms in the pulpit, foolish talking and jesting, and “heap to themselves teachers having itching ears,” who would find no pleasure in hearing the sermon on the mount. This popular preacher, boasting of the multitudes that flock to hear him, should bear in mind that there are many kinds of “fodder, and a correspondingly great variety in the feeders of the fodder.” The crow, that would turn up his nose at the manna that fell in the wilderness, would riot in the carrion that made the dove fly away in disgust. The common supposition, that a man “feeds” multitudes because they go to hear him, or that another man has nothing “worth hearing” because his audience are not so large, is the sheerest nonsense.

“Birds of a feather flock together.” Jesus says : “The world cannot hate you ; but me it hateth, because I testify of it, that the works thereof are evil.” Christ speaking to

his disciples, says : "If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you." "They are of the world : therefore speak they of the world, and the world heareth them."—1 John iv. 5.

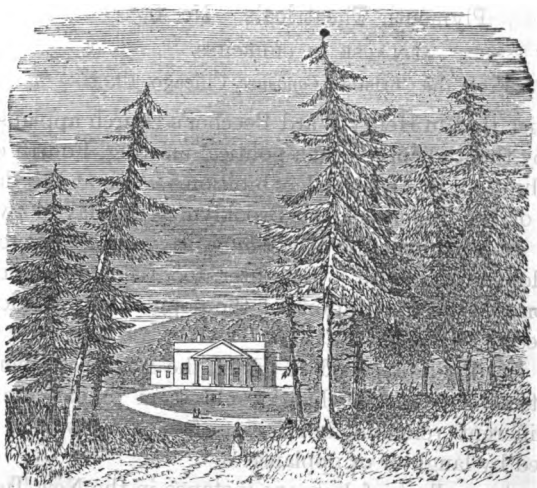
Specimen No. 4, of friend Beecher's theatricals on the Lord's day, from one of his admiring hearers. I clip a small portion of an article from a periodical :

"And here Mr. Beecher clasped his hands and raised his eyes, and said in a very beautiful way, 'Our Father in Heaven, art thou meaner than the fathers of earth?'

Then, in referring to the other brother, he described him as hearing the singing and dancing and refusing to go inside, being 'too stingy to get drunk ; too cautious, too cold, too unsympathizing, to sin lasciviously.' (Alluding to the prodigal son.—Luke xv.) He was mean, stiff, and proper, and was going to heaven as a mummy.' And Mr. Beecher made himself as much like a mummy, and walked as stiff as a ramrod across the stage, on his road to heaven, in the style of the prodigal's brother.

The assembled three thousand roared. No matter who the other man is, H. W. B. has the pleasantest lines of all. Then, he finds the multitude waiting for him, Sunday after Sunday, ready to laugh or cry, as his magnificent acting dictates. It costs each person about \$10 a Sunday to hear him. The cheapest admissions are those bought of the sexton, who puts you in an obscure seat for \$1, but will land you in the pulpit on a camp chair for \$5.

Yes, all things considered, what a swell thing it is to be a pet parson."—*St. Louis Republican*.



Tall Trees of the forest.

God compares trees to men, men to trees. When the wicked, time-serving, hypocritical Scribes and Pharisees came to John as he was preaching in the wilderness, what did he tell them? "Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—*Math. iii. 10.*

Christ, in his sermon on the mount, says, "Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them."—*Math. vii 16-20.*

Plymouth Theatricals. No. 5.

APPLAUSE IN CHURCHES.

From the Christian Cynosure, Chicago, Ill.

"I notice that in Henry Ward Beecher's church applause is given by the audience, as at a political meeting, Fourth of July celebration, or theatrical exhibition. Also at the dedication of the Tabernacle at Brooklyn a Sunday or two ago, Mr. Beecher, the N. Y. *Tribune* says, 'was greeted with prolonged applause.' Laughter, too, seems to be one of the common demonstrations of the popular appreciation of Mr. Beecher's discourses.

When St. Paul preached to Felix, the new Testament says that Felix *trembled*, which would seem to indicate a rather different religious impression from that which is manifested by laughter or applause.

I do not recollect of but one instance in the New Testament where a public speaker met with great applause, and that was when Herod addressed the people. On that occasion, 'the people gave a shout, saying, it is the voice of a god, and not of a man.'

It strikes me, Mr. Editor, that shouting, applause and laughter are totally unsuitable demonstrations of religious feeling or sentiment. They are not the traits of piety and reverence, but of the very reverse qualities. Neither is devotion to secret societies and to wealth-getting, which Mr. Beecher favors, evidences of a pure religious life.

Mr. Beecher has received great gifts from heaven, it is true, he has a great mind, but that mind is small indeed when compared with the religious interests of the community. Genius is admirable, because it is a gift of heaven; but no one is ever excused on account of it for setting aside the well established rules of good society; and much less should one be held excusable for violating the decorum due to religious worship.

Shakers may dance, dervishes may spin and Stylites may perch upon the columns of ruined temples, and still strive to be very pious and reverent ; but dancing, spinning and perching are no greater deviations from religious decorum than the clapping of hands, mimicking, applauding and laughing at the church services on Sunday."

We see from this extract the heart sympathy of De Witt Talmage with H. W. Beecher ! Lamentable ! Shocked ? Who wouldn't be ?*

A careful study of the ministerial epistles of Paul would fail to discover any directions on the value of securing attention by keeping an audience in jolly good-humor. Paul himself was a model minister in matter and manner. We hear of his earnest exhortation and persuasion, of his consuming self-sacrifice and zeal, of his weeping and tears while beseeching sinners ; but never of his effort to make his hearers laugh.

Men that have been long and thoroughly saturated with fiction and frivolity will be sure to eke it out at every pore in the pulpit and out of it. Their whole contour, every moving muscle bear visible marks of the garrulous or buffoon.

Were talents and learning ever more wickedly and shamefully desecrated or sacrificed to baser purposes ?

"Familiarity breeds contempt," is a truthful saying, and

* Shocked ! even to weeping ! so are thousands of Talmage's best friends ! How help it seeing him fellowship Beecher in the presence of this vast multitude, assembled on this dedicatory occasion ! What a stain, what a blot on his escutcheon ! Nothing but solemn duty to God and man, induces me to state facts painful as they are. But we call to mind, in Esop's Fables, the little dog "Tray," how severely he was handled by being caught in bad company !

"What fellowship hath righteousness with unrighteousness ? What communion hath light with darkness ? And what concord hath Christ with Belial ? Or what part hath he that believeth with an infidel ? And what agreement hath the temple of God with idols ?" 2. Cor. vi. 14, 15, 16. "He that is not with me is against me ; and he that gathereth not with me, scattereth abroad." Matth. xii. 30.

it gains strength as that familiarity is brought about by a trifling sociability. It always sinks one on a level or below those around us. The world will say : "How much better is he than we are?"

Men generally in a Christian community, believe that this declaration of God : "That every *idle word* that men shall speak they shall give an account thereof in the day of judgment," is *true*, and yet, at the same time, they do not believe it ; for there is no fear induced, no love fostered, as is perfectly evident from the words we hear.

To say nothing of the awful guilt of this age, because of its open violation of the Lord's day, its drunkenness and gluttony, its lewdness, covetousness, infidelity, and blasphemy, is it not an age which has come under an awful curse because of its *small-talk*—that more refined but just as sure way of coming under condemnation? *More refined way?* Yes, only because men have made it so conventionally. The man drunk is called a brute, at least for the time. The man cursing God is pronounced, at least so far, a bad man. But the jester, the small-talker, is not only tolerated, but welcomed. Thus men, conventionally, have refined his sin. But not so God. His judgment is pronounced, and it is just as sure as the curse of the adulterer and the murderer. God makes very little difference, if any, between the man who murders his fellow-creatures and the man who murders his time—that precious gift to man, in which he may get ready for eternity. God makes very little difference, if any, between the man who prostitutes his person and the one who prostitutes his talents, subjecting his mind, which is capable of vieing with ever-thinking angels, to the studying of those things which serve to laugh off and kill the hour.

But is it not so, that men, conventionally, have refined this sin? Do not men not only tolerate, but welcome the

jester? Oh, the writhing that shall be in God's judging-day because of this one sin! Oh, the darkness that shall be around God's pavilion, when the *livers* of the nineteenth of the Christian centuries shall come up there to be judged for this *one* sin! to say nothing of the *mountains* of transgressions, and the rivers of woe-gurgling blood, which this century has caused to flow and be piled up! To say nothing of these, heaven, earth, and hell may well tremble with one universal groan. Oh, the condemnation of men called *Christians*, because of this *one sin*!

"Just God and holy! is that church which lends
Strength to the spoiler, Thine!"

"Foolish talking and jesting" stand in the same cluster with "filthiness, fornication, and all uncleanness," as if they belonged to the same family.

"'Tis pitiful
To court a grin, when you should woo a soul."

If ever the arch-deceiver is transformed into an angel of light, it is when professing Christians talk nonsense, and laugh at nonsense.

"There is nothing," says the godly Wilberforce Richmond, "so opposed to religion—to the mind of Christ—as levity and trifling. It will keep you back more than anything. Take my solemn warning. I speak from my own experience. You will never be a consistent Christian, and you will never grow in grace, if you indulge in *habitual* trifling conversation. It is not like the mind of Christ."

"Wasted—youth's rich golden hours!
Wasted—loftiest, mightiest powers!
Wasted—manhood's glorious prime,
Hopes, and aims, and thoughts sublime!"

"It is better to hear the rebuke of the wise than for a man to hear the song of fools. For, as the crackling of

thorns under a pot, so is the laughter of the fool.”—*Eccles.* vii. 6. “The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.”—*Eccles.* vii. 4.

“The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.”—*James* iii. 6.

“ We can never be too careful
 What the seed our hands shall sow;
 Love from love is sure to ripen,
 Hate from hate is sure to grow.
 Seeds of good or ill we scatter
 Heedlessly along our way;
 But a glad or grievous fruitage
 Waits us at the harvest-day.
 Whatsoe'er our sowing be,
 Reaping, we its fruit must see.”

Reader, do you wish to know whether a man is dead or alive? whether he has a tender conscience, or one that is seared with a red-hot iron? whether his heart and affections are spiritual, heavenly, divine; or earthy, sensual, *devilish*? Listen to his conversation: “Out of the abundance of the heart the mouth speaketh.”

“If the light that is in you be darkness, how great is that darkness!” *Matt.* vi. 23.

“As a man thinketh, so he speaketh,” and “By thy words shalt thou be justified, and by thy words shalt thou be condemned.”

Where the treasure, there the heart, there the thoughts, there the words.

“I will be a lying spirit in the mouth of all his prophets.”
1 Kings xxii. 22.

Beecher Favoring Theaters, Publicly Reported.

“He that negotiates between God and man,
As God’s ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech.”

It is publicly reported that Mr. B. declared from the pulpit: “He would not, to save his right hand, have the theatres of the city closed, because of their power to prevent evil.” Was it for this reason Dickens, the novel writer and theatrical, was invited into the Plymouth pulpit, clasped to the bosom? And what was Dickens but a sensualist, a glutton and a wine bibber, an open foe to temperance—a caricaturist of God’s faithful ministers, and who fell at last a victim to loathsome gluttony? He dug his grave with his own teeth! See appendix—“The Life of Dickens.”

The most popular amusements are inconsistent with the principles of Christianity, hazardous to the soul’s life. Theatres in all ages have been nurseries of vice, sinks of iniquity, places of abominations, and strongholds of the devil. The very atmosphere around these haunts of iniquity is polluting! In these strongholds of Satan are personated the worst characters in vivid colors, utterances given to profane and immoral sentiments, and they are resorted to by the most vicious characters. Thus they offer the contamination of corrupt associations, and are prolonged to late hours, which are additional sources of danger.

Do you tell me, friends, that Dr. Porteous,* Hyatt Smith,

* Friend Beecher has a “help meet” recently from London, the Rev. Dr. Porteous.

Alluding to this advocate of theatres, billiards and other works of

De Witt Talmage, and others are imitating Beecher, turning their places of worship into theatricals, scenes of drollery and vulgar merriment, exciting the fool's laughter, like "the crackling of thorns under a pot?" Ecc. vii. 6.

Were every pulpit in the land occupied by a mountebank or false pretender, would this exonerate the ringleader in this sacrilegiousness or the profaning of things sacred? "Example kills, example cures." Beecher is popular with a certain class, and this class tag after him. A beloved minister of Christ said to me a few days since, that very many young ministers were not only carried away with Beecher's false theology, but were aping him in the pulpit, in his monkeyish antics, and this gangreneor leaven of the pit, was spreading like wild fire, far and near, more to be feared than the desolating, deadly siroco! Wherever Beecher's publications have been scattered, there the leprosy is at work. And who besides the "Congregationalist,"

the flesh and spirit, "The New York Witness" says: "The Rev. Dr. Porteous, lately of London, has been freely telling the American churches what attitude to assume towards theatres and amusements. Before giving his reasons, such as they are, why Christians should frequent the opera and theatre to participate in amusements which please the world, he takes occasion to have a fling at the Puritans of New England and the Covenanters of Scotland for the exacting discipline they exercised in their families. Without shame he introduces strangers to scenes in his father's house in Glasgow, which the misguided gentleman seems to think is in good taste. It is a bad bird that fouls its own nest. The doctor's panacea for the ills and burdens of life consists in sanctifying and regulating the dance, the theatre, billiards and cards, so that every disciple of the Lord Jesus who is earnestly employed in leading men heavenward, can in these pastimes find consistent recreation. Let us picture to ourselves the Apostles, Wesley, Edwards, McChesney, Payson, Chalmers, Griffin, Nettleton, cheering their souls in this way.

De Witt Talmage,* "The Sunday School Times," has put shoulder to these wheels of Satan, given currency to these sugared poisons, missiles of the pit by advertising and puffing them? "Behold, how great a matter a little fire kindleth!" "Neither be ye partaker of other men's sins: keep thyself pure." 1 Tim. v. 22; 2d John 11.

"But look at the numerous converts these theatrical or merry making preachers are gathering," say you?

Are these newly made converts of such as shall be saved? Are they not chips of the same block? Do they not bear visible marks of those of whom begotten? "Like priest, like people." Sinners are converted to what is preached. Preach a pure gospel and they will be converted to a pure gospel. Preach a spurious gospel and they will be converted to a spurious gospel.

Are these converts of whom you speak, a blessing or a curse? Look abroad and see, take cognizance of their daily walk and conversation: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ: Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.*) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. iii. 17, 18, 19.

All false religions seek to attract interest by amusements and animal gratifications. The worshipers of the

* I repeat and re-repeat, that it is with the deepest regret, I even name such men as Hyatt Smith and De Witt Talmage in this category or relationship. There was a time when friends Smith and Talmage would sooner have severed their right hands than imitate Beecher's monkeyisms in the pulpit! We see the effects of associations, how certain evil communications corrupt good manners!

golden calf sat down to eat and drink the oblations to their new god, and then rose up to play. And a bait of sensuality in some form has always been the lure to heathen worship. Popery has always followed in the same line. Even Sabbath worship connects a dance with the mass. And throughout the whole structure of that 'mystery of iniquity,' the sensual and the comic are interwoven with the pomps and ritual of worship. And one of the most common methods by which decay advances upon sound churches is by pleas of amusements to give an attractive and hilarious character to religion—which usually are so many pleas for conformity to the world.

Pleasure rules the hour. It is fearful to witness the inroads which worldly pleasure is making upon Christianity.

That the church is rapidly conforming to the spirit and pleasures of the world none can deny. The most alarming feature is that prominent preachers lead the way, and the people blindly follow. We are not unaware of the value of a cheerful religion. We respond to the unreasonableness of the command to "rejoice evermore." And yet we read that the "*joy of the Lord* is your strength," and that our rejoicing must be in God to make it a religious joy. It is not a religious joy, where professedly religious men indulge in gratifications that are worldly, sensual, and frivolous.

"There is a path that leads to God;
All others go astray."

"Know ye not, friends, the friendship of the world is enmity with God?" "Whatsoever is not of faith is sin."

Is there no time for all things? Answer.—There is no time for sin and folly.

The Tree Known by its Fruit.

"EVEN so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them." Math. vii. 17, 18, 19.

Alluding to this tickle fancy preaching and these man-made converts, the Rev. T. S. La Due says : "The consecration required is shallow or superficial. The consecration of property to certain purposes, may be urged for financial church interests so required, but a consecration or renunciation of greed of gain is not urged by requiring the abandonment of doubtful kinds of business, and, more than all, the duty of prompt and full restitution is not insisted upon, and as for separation from the world, it is hardly named.

"The churches which sound such a flourish of trumpets over these revivals, number among some of their choicest converts, and workers, and pillars, Sunday cheese makers and milk-sellers, wholesale and retail venders of novel literature and gambling implements, abettors of beer-selling and drinking, by the sale of hops and barley, fashion and jewelry mongers—some of them the proprietors and employees of extensive millinery and jewelry establishments, fancy-horse men—very respectable jockeys, wholesale and retail stock-gamblers and railroad rings—officers and hands, who by their gigantic Sabbath desecration, show that they esteem lucre more divine than Jehovah. The chief female revivalist of this day, while conducting revivals last summer, had her daughter with her. This daughter, the wife of a New York city man, might be called a walking millinery and jewelry show. By the help of a waiting maid she

changed her costly and fashionable dresses three times a day. Lamentable and terrible as it may seem, the voice coming from the spirit and practices of these is, 'Give us numbers, give us numbers and money at almost any rate, that we may have a gigantic organization and carry on a gigantic enterprise,' in other words, that we may outstrip in this unhallowed denominational rivalry and make a big show. These revivals are mammoth manufactories of church-members, not of Christians.

"As these revivals do not save the multitude of converts from their sins—from love of the world, pride, vanity, fashion, pleasure-seeking, frivolity, greed of gain, dishonesty, covetousness, in fine, any popular and respectable sin—as this is so, what is their object? To build up the church. In what? In a self-denying and unworldly membership? No, in numbers and in financial and material strength. Are these revivals repressing this worldly conformity, and securing transformation? Nay, the tide rushes on with increasing volume, only augmented by every revival influx. The recruits of the mighty army of formalism bear unmistakable marks of their parentage. 'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.'"



Building on a Sandy Foundation.

THEY are like the foolish virgins, who took their lamps but took no oil in them.

When the marriage feast was ready, they entered not in. When they cried, "Lord, Lord, open to us!" the reply was : "Verily I say unto you, I know you not."—Matt. xxv. 11, 12. "Many will say unto me in that day : Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works. And then will I profess unto them, I never knew you ; depart from me, ye that work iniquity."—Matt. vii. 22, 23. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven."

President J. Blanchard on Church Discipline.

"It is evident that a Church has power with men just in proportion as it is pure. At present the various denominations, little and large, are full of covetous men, that is of idolaters. Hundreds have a name upon church rolls who have no worship of God in their homes and no prayer in their hearts. Men are kept in one church because if turned out *they will pay to another*, and when too bad to wish for any church they are dropped, as a pastor lately cried : '*to avoid discipline.*' This it is which has given us our gospel of sentimentalism, and filled our churches with theatre-going, wine-drinking, card-playing, dancing, money-worshipping *Christians* (?). It is an attempt to serve Satan and get to heaven, to fear the Lord and worship idols ; to yoke Christ and the devil to a *sect* on which sinners may ride to glory. Bad as our case is, there is light as well as darkness. There are more than seven thousand who have not bowed to Baal. Let them have faith and courage. Let the alliance between the saint and sinner in religious matters be broken.'

Glance at Beecher's sermon, May the 3d, 1874, from one of the most solemn, spiritual, practical texts in the whole Bible—Rom. xii. 12. Was mockery and blasphemy from the pulpit ever more strikingly manifested, mid the laughter of a thoughtless, Godless multitude ! Read the discourse from first to last, and see if the tendency of it is not to incite to the lust of the flesh, the lust of the eyes and the pride of life, to things earthly, sensual, devilish ?

I quote one sentence (all my space allows) to give you a faint idea of the food your darling "innocent," magnificent friend Beecher is imparting to his people, and especially to the newly-moulded converts of his (for one hundred were added to his church this very day) ; but to the quotation

"I would not have men come into this Church with a carping spirit, questioning doubtingly before they come how far they will have to conform to church usage, whether they will have to stop going to the opera, or playing cards at home, or dancing." Could the old serpent, the devil, desire a more efficient, active coadjutor or fellow-helper?

"Just God and holy ! is that Church which lends
Strength to the spoiler, Thine !"

A lack of reverence for the Word of God is the *one* great sin of Christendom. A certain tyrant of Rome used to wish the Roman people had but one neck, that he might dispatch them at a blow.

Was there ever a man in the pulpit or out of it that *seemed* to have less respect for God's truth than this model man of yours ; so magnanimous—whom you pronounce "innocent"—whom Dr. Quint loves and admires?

What next, friends ; what next? Are we not near the jumping-off place?—"Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand. "And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand?"—Matt. xii. 25, 26. "The prophet that hath a dream, let him tell a dream, but he that hath my word, let him speak my word faithfully ; what is the chaff to the wheat, saith the Lord."—Jer. xxii." "Offer unto God thanksgiving, and pay thy vows to the Most High. But to the wicked God saith, What hast thou to declare my statutes, or that thou shouldst take my covenant in thy mouth ; seeing that thou hatest instruction, and castest my words behind thee."—Psa. l. 16. "A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so ; and what will ye do in the end thereof?"—Jer. v. 30, 31.

Beecherisms Continued.

" 'Tis not high power that makes a place divine,
But sacred thoughts in holy bosoms stored."

Solomon says : "The beginning of the words of his mouth is foolishness : and the end of his talk is mischievous madness."—Ecc. 10, 13.

"The Christian Advocate," alluding also to this same madness of laughter, says :

"There is a morbid craving for jollity and sport, and the lovers of pleasure would, if possible, turn society into a perpetual harlequinade. Laughter and mirth have come to be articles of manufacture, and institutions turn them out to order and suit purchasers. The price of a ticket to the theatre, where low comedy is enacted, the cost of a night's revel in the ball-room, a Sunday's excursion, are cheap prescriptions for the tired and sad soul. Professors of religion are fearfully fallen when they go to these muddy streams for pleasure ; and for such vanities as they afford, turn away from the 'pure river of the water of life, clear as a crystal, proceeding out of the throne of God and of the Lamb.' It is madness surely to neglect that heavenly wisdom, whose price is above rubies, for those exciting diversions which leave behind them only the memory of withered and blighted pleasures. This surface life, this purposeless and flippant being, this absence of all spiritual aspirations, and this clamor of sensational amusements, is a deplorable mania. Avarice, ambition and lust are enemies to personal religion, and are forms of sin which keep them from Christ, but all of them together are scarcely equal to this one monstrous evil. When once this lightness and supreme love of gayety possess the soul, the spiritual nature is so smothered and buried that the Gospel can rarely reach it. The whole nature has become so volatile, and so utterly

emasculated of solid character, that neither reason nor grace can make an impression. This class of the ungodly is most emphatically like the *chaff* which the wind driveth away. They have laughed over the sacred appeals of the Gospel, they have laughed at the solemn responsibilities of life, they have laughed with death and eternity at the door, and the madness only ceases in the darkness and despair of hell."

Was there ever a truer picture of the Beecherisms of the day?

And when this same "madness" of which Solomon speaks is concocted for the pulpit on Lord's days, is it not a wonder the Lord don't send fire and devour the man as he did Nadab and Abihu for offering strange fire?—Lev. x. 1, 2, 3. Or send an angel to smite him as he did the wicked Herod who took glory to himself, and was eaten of worms and gave up the ghost?—Acts. 12, 21.

I rejoice to see my Methodist friends pour in the fire of holy indignation against this God-defying, sacrilegiousness in the house of God.

"He that diggeth a pit shall fall into it; and who so breaketh a hedge, a serpent shall bite him. Surely the serpent will bite without enchantment, and a babbler is no better."—Ecc. x. 8, 11. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. Add thou not unto his words, lest he reprove thee, and thou be found a liar." "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. xxii. 18, 19.

Satan in—Satan out.

"There is a way which seemeth right unto a man ; but the end thereof are the ways of death."

*"Far off, the road which leads to death
Looks beautiful and fair."*

Who has done more to corrupt the press, make it a tool of Satan, than H. W. Beecher? The *Earnest Christian* speaks thus : "The emissaries of Satan are doing all they possibly can, by means of the thousand-tongued printing-press, to scatter the seeds of moral desolation and death everywhere throughout the breadth and length of the land. They appear in the form of novels, tales, obscene books, pamphlets, and papers ; also in periodicals professedly devoted to the promulgation of Bible truth, but which are thoroughly impregnated with deadly theological errors—errors that will insure the damnation of all those who embrace them. This pernicious literature is thrust upon the people—in all possible ways, and in all possible places. And the very worst feature in this case is, that many prominent ministers and members of Protestant denominations, as well as Catholics, are actually engaged in the spread of the soul-damning publications. Henry Ward Beecher, one of the most popular preachers, writes a novel, and for a large sum of money allows it to be published in a paper devoted to the pampering of the corrupted tastes of lost sinners ; and then with his clerical robes still wrapped around him, allows it to be dramatized and acted in the principal theatres of the country, thus lending his great influence to aid on the work of soul-destruction, while he still claims to be a minister of the Lord Jesus Christ! And then, to cap the climax of this absurdity and wickedness, the book is advertised for pay, and offered as a premium for subscribers, by some of the

principal religious papers of the country! Various other novels, vicious in their nature and tendency, are unblushingly advertised in these same *religious* papers (?), as if there was no sin in such advertisements."

What a curse to the rising age! What numbers have formed & vitiated taste from this one work of fiction! The rush to scenes of worldly pleasure, billiard saloons, the ball-room, the theatre and opera-house, from that time to this, has increased four-fold! The steps of very many of these, will, doubtless, go down to death!—"take hold on hell!" Truly, "one sinner destroyeth much good."

What said Peter to Simon the sorcerer? "Thy money perish with thee."

Are not the sins of this man going before him to judgment? For how much did Judas betray his Master, and afterwards committed suicide?

"When a weak Judas, tortured by the rack
Of conscience, till his life was made a hell,
Rushed madly to the temple and flung back
The bribe which tempted him his Lord to sell."

Any thing to do with this "*accursed thing*," this wedge of gold, this Babylonish garment in your midst? Nay, but far weightier matters of concernment. Some one hundred and seventy of you came from Dan to Beersheba, for what? to see if Mr. Tilton, the historian and eulogizer of "Victoria," was a nice, sweet, good man! You remember in Esop's Fables, the mountains in labor, alarming everybody, and by and by "out crept a mouse."

You weep, whine and whimper, shed crocodile tears over the wretchedness in families, divorces, elopements, suicides, insanity, lost virtue, the sink holes of moral pollution at the Five Points—are you not the abettors of these hot beds of licentiousness? Look at your darling, linsey-woolsey sheet,

the "*Congregationalist*," under the heading "Fiction," in every issue, what do you see? sickly tales, sickly sentimental, religious, cackling nonsense, initiatory to the obscene, the vilest French novels, puffed and puffed!

Tobacco and rum consign millions to the pit bottomless annually? Who doubts it? And who doubts that novels, silly tales, mixed publications, partly good, partly evil, partly Christ, partly Belial, Satan's sugared pills, written, advertised, puffed and sold, by ministers, religious editors, and church members for filthy lucre, are consigning more to the pit of hell than the "infernal stuff" rum and tobacco? And do you, forsooth, to ease a seared conscience, tell the public blandishly that the godly Bunyan and the Lord Jesus Christ were novel writers? Was blasphemy ever more blasphemous? What saith the Rev. Dr. W. H. Vandoren, touching this very point? See Appendix, Dr. Vandoren's testimony. Thus

"Crimes in every shape increase,
Judgments stalk throughout the land;
Signs are borne on every breeze,
That destruction is at hand."

"As the partridge sitteth on eggs, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool."—Isa. xvii. 11.

"Because ye have said, We have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."—Isa. xxviii. 15.



Ill-gotten Gains.

"He heapeth up riches and knoweth not who shall gather them." Ps. **xxix. 6.**

"The covetous, whom the Lord abhorreth." Ps. **x. 3.**

*"Do not shut sweet mercy's doors
When sorrow pleads or want implores."*

SEE this picture, beloved ! It tells the whole story in a few words.

The love of money surely "is the root of all evil." What a temptation, what a snare of Satan ! How many fall into it ! Judas, in the outset, had not the faintest idea of betraying his Master for thirty pieces



Gamblers and Gambling.

"The mystery of iniquity doth already work."—2 Thess. ii. 7.

NOVELS lay the ground-work for gambling. What kindled the fires of hell, first of all, in the bosom of that prince of gamblers at Saratoga? in that club-house? A silly novel or love tale? Then, games of hazard, termed innocent, by teachers in Israel?

Merchants, have you novel-reading clerks? *Beware!*—look well to your safes!

Young men that have their minds vitiated, and their moral sensibilities perverted by novels, will not endeavor to procure wealth in the ordinary way, by labor and patience; this is too slow a process to satisfy the fevered and excited mind. Fortune must be made at once. It drives young men to the gambling-table, the theatre, the intoxicating bowl, and to the house of ill-fame.

"Gold banished honor from the mind,
And only left the name behind!
Gold sowed the world with every ill;
Gold taught the murderer's sword to kill!

"Have no fellowship with the unfruitful works of darkness."—*Eph.* 5.

"He who sins, like him who slides on ice,
Goes swiftly down the slippery ways of vice ;
Though conscience check him, yet, these rubs gone o'er,
He slides on smoothly, and looks back no more."

At the very time Tilton was thus clasping Victoria Woodhull to his bosom as his dearest, was he not in full fellowship with his pastor, Mr. Beecher? around the same communion table? Does not this fellowship show clearly the materials of which the Plymouth Church is built?

And now Mr. Tilton comes forward and tells you he did not scandalize his pastor! Telling naked truth is not scandal. Is not this testimony of Tilton's re-affirming, what he said years before, that "Beecher preached to his mistresses every Sabbath," and inculcated his own wife as one of them? This gangrene was too delicate a thing for your delicate fingers to touch! Did you fear division? Beecher is popular, has many very dear friends; the majority of the Council is on his side. Dr. Bacon declares him "innocent." Dr. Fulton is his vindicator. Dr. A. H. Quint tells us in the "*Morning Star*" that he "loves Mr. Beecher, admires him." No doubt this is true. This same Dr. Quint is a mason—and what are Free Masons? what their oaths and blasphemies? A line from President J. Blanchard just received speaks thus :

"DEAR BROTHER—Rev. A. H. Quint, D. D., member of the late Congregational Council in Brooklyn, N. Y., is also Secretary of the National Congregational Council organized at Oberlin, Ohio, and holding its next meeting in New Haven, Conn., next fall.

Six days after he was appointed Chairman of the Committee to call and organize that Oberlin Council, he was installed Grand Chaplain of the Grand Lodge of Free Masons in Massachusetts; and was Grand

Chaplain at the time he called, attended, and was chosen Secretary of the National Congregational Council. Of course, the Dr. is and must continue to be a Free Mason till he renounces it, or till death. He is said by the papers to be a Knight Templar, and Free Masons claim him as such. If so, he has drunk wine from a human scull, and invoked double damnation on his head eternally if he violates his Templar's obligation. Of this I have no certain knowledge, but I was in Boston at the time of his inauguration as Grand Chaplain of the Massachusetts Grand Lodge.

I am your Brother in Christ,

J. BLANCHARD."

NOTE.—If any reader desires to know what "secret oath-bound societies" are, whether of God or Belial, let him subscribe to the "Christian Cynosure," edited by Pres. J. Blanchard, issued at Chicago, Ill., at \$2.00 per annum.

Shame on the Christian who is found in a place from which his Master is shut out? Oh, let him go forth, and in the energy of love to Jesus, and by the power of that name, do all the good he can; but let him not yoke himself with unbelievers, to counteract the effects of sin, by excluding the cross of Christ. God's grand object is to exalt His Son—"that all should honor the Son even as they honor the Father." This should be the Christian's object likewise; to this end he should 'do good unto all;' but if he join a society or a committee to do good, it is not "in the name of Jesus" but in the name of the society or committee, without the name of Jesus. This ought to be enough for every true and loyal heart. God has no other way of blessing men but through Christ; and no other object in blessing them but to exalt Christ. As with Pharaoh of old, when the hungry Egyptians flocked to his presence, his word was, "go to Joseph;" so God's word to all is, "come to Jesus."

"He that worketh deceit shall not dwell in my house: he that telleth lies shall not tarry in my sight."—Ps. ci. 7. "Wherefore, putting away lying, speak every man truth with his neighbor."—Eph. iv. 25.

Secretisms Continued.

SAYS the "Christian Cynosure": — "The Rev. Henry Ward Beecher, who preaches money-making, taking his texts from Wall-street instead of from the Bible, complains of Anti-masonry as if it were traps or pit-falls, needlessly placed around the church to keep out good, pious Masons from thronging up to the pulpit to hear the words of One who 'in secret said nothing.' Mr. Beecher does not command his Masonic hearers to repent as a needed means of reformation, but he complains of Anti-masons who would prevent these Masons from thronging up to *liberal* pulpits where their sin is never to be once mentioned.

We were bitterly assured the other day—amused and pained at one and the same time, to see the effect of this kind of preaching in one instance. A merchant, who has been accused of defrauding the revenue (in secret of course) paid six thousand dollars as a compromise, in order to be free from the horrors of a wounded reputation, as he belonged to Mr. Beecher's church, and did not wish to bring additional scandal upon it. He was honest, but submitted to be blackmailed, in secret, rather than throw even a suspicious spot upon Mr. Beecher's church.

But it is a great mistake to suppose that secret arts and practices find any encouragement in the Bible. Mr. Beecher does not discriminate, but receives all alike, publicans, harlots and Masons, at the Lord's table, which he so *liberally* administers. The charity which he preaches is universal, infinite, and he bestows it freely on all. Wealth-getting is made easy, and Masonry finds countenance and comfort under his preaching."

"Will ye plead for Baal? Will ye save him? He that will plead for him, let him be put to death."—Judges vi. 31.

The Lord's Day Trampled !

Who has done more to extinguish the least and last remains of the sacredness of the Lord's day, make it a day of sport, hilarity and wordly pleasure, than H. W. Beecher ? Who is the chief instrument in opening reading rooms, art galleries on the first day of the week ? I quote from our dailies :

"NEW YORK, April 22.—Henry Ward Beecher addressed an overflowing audience at the Cooper Institute, to-night, on the question, 'Is the opening of our public libraries on Sunday consistent with the Christian uses of the Lord's Day ?' He said Puritan Sunday has come down to us with too many bolts, bars and rigors. He is an advocate of running ferries and street cars on Sunday. There is too much teaching on Sunday. Once to church is enough. At the close, a resolution was unanimously passed requesting all public libraries and reading-rooms in New York to keep open Sunday."

Was the old serpent, the devil and his emissaries, ever more gleeful ? The very pit of hell seemed in jubilee at this triumph ! And from that day to this there has been an increasing desolation, and stamping down of this day of grace and salvation—a general SMASH down of things sacred, pure, lovely and of good report, and doubtless will be till "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."—Rom. 1, 17. . For, "we are sure that the judgment of God is according to truth against them who commit such things." Friends, did you search out this Achan ? hew this Agag to pieces ? lay your finger on this leprosy ? Not a moving muscle in this direction during your three days and three nights sitting in council.

Too trivial this ! a matter of too little consequence to

come under your supervision, for your dignitaries to enquire into!

Your business to Brooklyn was not "*ex parte*" but "*advisory*" merely; not to uncover whited sepulchres "full of dead men's bones and of all uncleanness."—Math. xxiii. 27. How long ere Beecher is on the stretch for opening theatres, opera houses, on the Lord's day, where Satan's seat is, and for licensing houses of prostitution as in St. Louis and New Orleans! Give the devil an inch, he takes an ell.*

And what are very many of these public reading rooms thrown open on the Lord's day for the church and the world, but the devil's workshops! Look at the crowds of young men and women in these rooms on the first day of the week, pouring over what? the good, the pure, the elevating and purifying? Or the light, the frothy, the frivolous, the veriest trash of Satan's concocting? One-half, if not two-thirds of the books and periodicals in these rooms should be consigned to the flames! though the price of them exceed "fifty thousand pieces of silver."—Acts xix. 19. (See Index.) "*Savor of death unto death.*"

One writes lies for money, the other puffs lies for money.

* I rejoiced at the timely outspokenness of Elder J. J. McKay against this Lord's day renegade? I should be pleased to see this pamphlet of his in every family. It is noticed favorably by the "Christian Intelligencer," "New York Observer," "Christian Statesman," and by other periodicals. In alluding to this work of brother McKay, the "Covenanter," of Londonderry, of Ireland, says: "When such a man as H. W. Beecher adopts a heterodox opinion, the injury done to true Godliness is incalculable." "The New York Observer" says: "Mr. McKay's position is well sustained by Scriptural citations." "The Christian Intelligencer" says: "Mr. McKay meets Beecher on Biblical grounds." Published by A. D. Randolph & Co., 770-Broadway, N. Y.

Money is the ultimatum? Whoever penned a novel, romance, or silly tale, religious or otherwise, save on the idea of gain—filthy lucre, Achan's "accursed thing"—Balaam's "accursed thing"—Simon, the Sorcerer's, "accursed thing!" Would Beecher have stuck his nose in the dirt, lighted and snuffed Satan's candle, save for the \$30,000—Achan's gold-wedge, and the cash incomes ever since from the same source and from the same motives? "*There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*"—Josh. vii. 13.

"A novel was a book,
Three volum'd, and once read; and oft crammed
Of poisonous error, blackening every page;
And oftener still, of trifling, second hand,
Remarkable and old, diseased and putrid thought,
And miserable incident, at war
With nature, with itself and truth at war;
Yet charming still the greedy reader on,
Till done—he tried to recollect his thought,
And nothing found but dreaming emptiness."

"Did not our Saviour resort to fiction in illustrating truths? the good John Bunyan also, and many others? The cloven foot sticking out again—another apology for clasping the old serpent to your bosom for the accursed lust of "ill-gotten gain." It's devilish, as devilish can be! Dr. W. H. Vandoren, a good Presbyterian brother in the ministry, calls this blasphemy! Hear him: "We need not add," says he, "that when persons attempt to sustain religious novels by the quoting of Parables and Pilgrim's Progress, it seems to us simple blasphemy. Who ever was led by Pilgrim's Progress to dramatize it, for the stage like Norwood or Uncle Tom's Cabin? It is a fact that religious novels excite a taste for the theatre, and soon the gate is open wide which leads to ruin here, and ruin eternal!"

Universalism.

H. W. Beecher a Universalist? Is he not? If not, why invite one into his pulpit and take up a collection in support of a heresy—originating from the old serpent the devil, who said to Eve “Ye shall not surely die?” Do you ask for proof for this clasping satan to his bosom? I quote from “The N. Y. Herald:”

“MR. BEECHER APPEALS TO HIS CONGREGATION FOR CONTRIBUTIONS TO A UNIVERSALIST PREACHER.—I hope, said Mr. B. to his congregation, when you are called upon, you will not draw a check for less than \$100, and that each of you will refrain from asking him how much he has already collected, for if he obtains more than the \$1,500, it is quite certain that he will need it.”

The “Herald” continues:

“Mr. Beecher must have surprised the more orthodox of his congregation yesterday (if he has any such among his hearers) when he uttered his endorsement of a Universalist minister from Kansas.”

Multitudes of similar testimonials could be adduced. Then glance at his sermonizings from Lord’s day to Lord’s day—what are they but a mixture of orthodoxy and heterodoxy, partly truth, partly error, partly Christ, partly Belial?

The “Christian Era” speaks thus: “We are pained to notice the gradual departure of H. W. Beecher from orthodox faith. The signs of his degeneracy are so frequent that it is our duty to take cognizance of them. These have been especially frequent since the advent of Mr. Oliver Johnson, his managing editor, and who is everywhere known throughout the city as a bitter opponent of Evangelical doctrines, intensely hostile to the orthodox faith. In corroboration of our remarks we might quote frequent

expressions of fraternity towards Unitarians and Universalists, but we omit them to reprint entire two articles which indicate laxity upon the first principles of Gospel religion."

These articles depicting in glowing colors Beecher's heterodoxy alluded to by the "Era," I omit for want of space.

"Ye shall not surely die," saith the old serpent, the devil, to Eve, while gazing on the forbidden fruit. But what saith the Lord? "The soul that sinneth it shall die."

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried :

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame."—Luke xvi. 22, 24.

"Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation."—John v. 28, 29.

"Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, yet did *it* not to me. And these shall go away into everlasting punishment : but the righteous into life eternal."—Math. xxv. 45, 46.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 3.

Beecher in Sympathy with the Infidel Weis.

It he is not why take offence, because the Y. M. C. Association would not suffer the foul mouthed blasphemer to vent the scum of the pit in their hall? "We learn, with no little surprise," says Mr. Beecher, "and not less regret, that the use of the hall of the Y. M. C. Association was refused for the delivery of a course of Shakespearian lectures, by the Rev. John Weis!" What clearer evidence do we need that Beecher is heart, soul and life with one of the bit-etrest enemies of the cross of Christ! "The Christian Era" goes on to say:

"John Weis is extensively known as a free religionist, an utter disbeliever in the truth of the Bible. His papers before the infidel conventions have been excelled by none others in blasphemous attacks upon Christianity in every form, and never does he lecture without inculcating his views in some shape or another."

Friends of the Council, to show you still further that Mr. Beecher is alive and in his element with "free-thinkers and spiritualists," I quote from various periodicals, "The N. Y. Observer," "Independent," "Evangelical Messenger," &c., &c.

"MANAGING EDITOR.—The 'Free Religionists,' as they are called, who acknowledge no rules of thought but human reason and the human will, and who cheerfully accept the title of infidels, recently held a convention in the hall of the Cooper Institute, in New York, and gave very free expression to their infidel sentiments. We call attention to the fact to note the circumstance that, according to the 'New York Observer,' Mr. Oliver Johnson, the managing editor of the 'Christian Union,' of which Henry Ward Beecher is editor-in-chief, presided over the Convention. Such is the editorial management of a paper which has hundreds of sub-

scribers among our brethren who take it for the sake of the chromos which it gives as a premium, and some who really admire its contents."—"Evangelical Messenger."

"THE FREE RELIGIONISTS.—'The New York Independent' sometimes gets off a very good thing in opposition to the infidel tendencies of the times. In commenting on the proceedings of the recent Convention of Free Religionists in New York, of which Mr. Beecher's particular friend, Frothingham, was a leading spirit, it says: 'In their fundamental conceptions they are, in our judgment, utterly astray. Thus Mr. Frothingham declares that liberty is the very soul of religion.'"

Speaking of Weis and Frothingham (Beecher's intimates) "The Morning Star" says: "Nearly everything that especially distinguishes a Christian confession is ignored, denied or quarrelled with, scouted or sneered at."

Again I quote from "The Church Union" confirmatory of the foregoing facts: "The Free Religion Convention which lately met in this city, after a great flourish of trumpets, began by a speech from Mr. O. Johnson, managing editor of the 'Christian Union,' (Beecher's), who said its platform was broad as humanity, and welcomed alike to Christians, Infidels and Mohammedans! As the discussions went on, the Rev. O. B. Frothingham declared that spiritualism and science were the two vital elements that would fashion the future religion of this country. And at last, the Rev. Mr. Gannett, of Boston, son of the late Dr. Gannett, the distinguished Unitarian, came out distinctly, averring, 'They call us infidels and we accept the name.'"

H. W. Beecher, in sympathy with this infidel club of "free-thinkers" and spiritualists! can you question it? Would he employ one of the chief leaders in this conglomeration of iniquity as office editor, were he not in perfect agreement with him? in crushing out the very life and es-

sence of gospel purity and salvation? Question Beecher's real sentiments on these points of Satanic delusion? No, you do not friends. "We are known by the company we keep." "Can two walk together except they be agreed?" "Birds of a feather flock together." "Can a man take fire in his bosom and his clothes not be burned?"—Prov. vi. 27.

What then is this falsely called "Christian Union" of his, but a libel, a lampoon, a cloven foot, a base hypocrite, sanctioned by *you*, sirs, "De Witt Talmage," "The Sunday School Times," and who else?

What a curse! *what* a curse!!

It is with deep regret I am compelled to name Dr. Talmage in this connection—I know and *he* knows, I wrote him lovingly, beseechingly, to desist from pushing this car of iniquity! seeing, as I did, nearly two columns in his weekly, giving favorable notice of this imp of Satan! "How could *such* a man as Talmage, and the editor of the 'Sunday School Times,' said I, "give the old serpent the Devil such elbow room?" But alas! friends, is not the love of popularity killing us if we are not already dead and buried! At the same time I wrote to De Witt Talmage I wrote to the "Sunday School Times," entreating the editor, for God's sake, to cease helping the devil to do his wretched, hellish work of soul destruction! Where is hope of betterment, friends, so long as professed disciples, ministers, and religious editors assist in kindling these fires of the pit? while away precious golden hours at their childish games—giddy, trifling amusements—license social dissipation? (some of whom are styled doctors of divinity) at their coquet, conundrums, dominoes, bagattelle, cards, checkers, &c., telling long yarns, cracking jokes, cackling nonsense? while Satan rules the day. What impenitent sinner and professed gambler, on seeing these pleasure-seekers, foolish talkers, novel-writers and readers in the church, does not

exclaim from his inmost soul, "these are hypocrites, surely, and their Christianity is a lie!"

"Says a beloved friend of mine, during the past summer, I have seen ministers in high standing play hours at silly games, and at evening, before the people, lead the social prayer-meeting. I have seen three doctors of divinity, and one promising candidate for that honor, playing nine-pins at the same alley. I have seen leading ministers of different denominations, in a large parlor, lead the assembly in 'amusement' at charades, conundrums, and other like sports, and with no misgivings preach and administer communion at Sabbath after. We are growing in the wisdom that attains flowers without thorns—and without fruit. We are adopting a cross disarmed of its nails and wreathed with roses, a flowery bed of ease, whereon to be carried to the skies. In absence of the music of heaven, we are lulled and charmed by the music of the opera. The sword of the Spirit, 'sharp and piercing to the dividing asunder of joints and marrow,' is muffled with flowers of poppy, a wand of sensuous soothing and spiritual numbness."

"Love not the world, neither the things that are in the world, for if any man *love* the world, the love of the Father is not in him ; for all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life—is not of the Father, but of the world. And the world passeth away, and the lusts thereof, but he that doeth the will of God abideth forever."

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world is the enemy of God."

"Then said he unto me, Hast thou seen *this*, O son of man ? turn thee yet again, *and* thou shalt see greater abominations than these."—Ezk. viii. 15.

A Darwinian, is he not?

If Beecher is not a Darwinite, why preach rank Darwinism from the pulpit? I clip the following from the "Church Union":

"Mr. Beecher is coming out pretty plainly. In his sermon at Plymouth Church recently he said:

"Faith is not entirely a direct divine gift. It is the nature of humanity to rise. This is Paul's philosophy, not mine. Nor is it my fault if it accords with the modern idea of development. There was more Darwinism in Paul than there was in Darwin. Had Darwin had the apostle's acquaintance he would have greeted him as a teacher of his theory, while Paul would have commended Darwin to pursue his thought to its source and become a faithful Christian. How does man show the development idea? At first a helpless mass, whose only power is in suction. A fly at birth is as good a fly as flies, but a new-born man is the lowest animal in the world. At three years he is about the capacity of a calf; at ten the development of a monkey. He is only fully born at twenty-one, by law—the slowest born thing that lives. We grow naturally from flesh to spirituality. Is not this development? And when man, by the law of his nature, comes into the spiritual condition, he is a child of God. Reason, acting in the unseen on a loftier plane than the things of the senses, is faith. Religious faith does not require us to believe unseen things contrary to reason."

Friends of the Council! in your cogitations in secret and in open day, any cognizance taken of this heresy, shameful—God dishonoring?

Again—The Bible, the lamp of life, abjured in public schools, for what reason? I clip from published documents:

"THE BIBLE IN THE PUBLIC SCHOOLS.

"Rev. Henry Ward Beecher has expressed opinions adverse to requiring the Bible to be read in the public schools, if by this requirement the children of Catholics, Jews, and others are debarred from attending the schools. Mr. Beecher's supposition that reading the Bible prevents the children of Catholics from attending is not true in fact. With the Bible, they denounce the schools as 'sectarian.' Without, they denounce them as 'godless.'"

It is well known that Roman Catholics, scoffing infidels, free-thinkers, spiritualists and free-lovers unite in excluding the Bible from our public schools! What next? Exclude it from our families? What next? Blot the blessed book from existence?

" No treasures so enrich the mind ;
Nor shall thy word be sold
For loads of silver well refined,
Nor heaps of choicest gold."

Without this treasure what are we, but Sodom? like unto Gomorrah? Without this lamp of life and light, we should have been either idolaters or slaves to the degenerating superstitions of Popery. It is only where the common people have the Bible in their own language that idols, and images, and blind reverence for men who set themselves up in the place of God, are discussed.

All the departures from love, mercy, light, life, and salvation, originate in neglecting this blessed book ; all the hewing out of broken cisterns that hold no water ; the hardening of the heart, as in the provocation, in the day of temptation in the wilderness ; the idolatry, witchcraft, superstition, the bowing the knee to stocks and stones.—Wherever this sacred volume is laid aside or dusted over,

there you see the enemy rushing in like a flood.—See 2 Kings xxii. 13.

“First fill the bushel with the wheat,
With wisdom—food for souls to eat ;
Then chaff, the fiction of the day,
Will find no place, and blow away.”

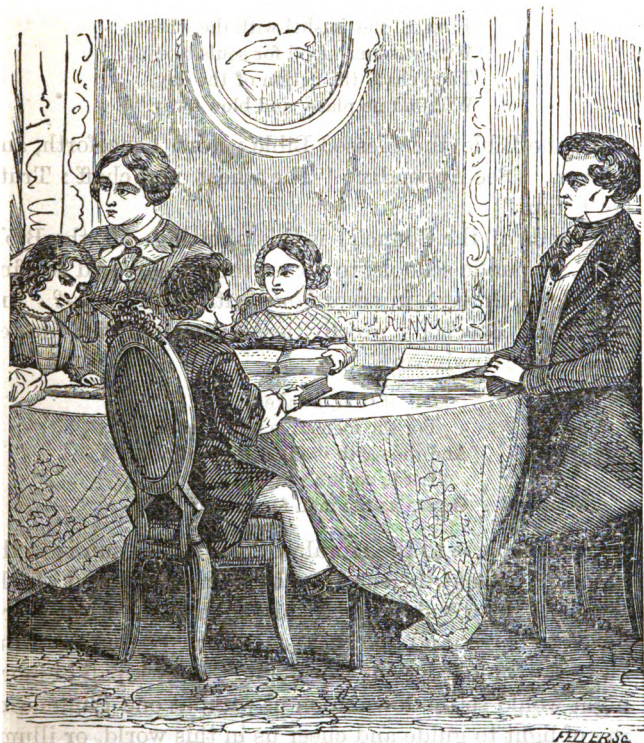
It's the Bible, the blessed Bible ; now, henceforth, and forever. (See Appendix : “The wheat not chaff : Truth not fiction.”)

Friends of the Council ! is this shutting out the Bible from the public schools, to please the Papacy and scoffing infidels of the age, in accordance with your views ? Are not friend Beecher's proclivities as strikingly manifested here as in Darwinism ?

“Man of God, awake, awake !
For the foeman is now abroad,
And the earth is filled with crimes ;
Let it be our prayer to God,
O give us the men for the times !”

“The Bible is to the moral world what the sun is to the natural : put out the sun from the firmament, and all the stars of light withdraw their shining, and the world is reduced to chaos and darkness as at the beginning. Put away the Bible from our world, and the dark pall of moral night would settle down upon us without one glimmering ray of light to guide and cheer us in this world, or illuminate the future with hope.”

“Yes, sweet Bible ! I will hide thee
Deep, yes, deeper in this heart ;
Thou, through all my life wilt guide me,
And in death we will not part.
Part in death ? No, never ! never !
Through death's vale I'll lean on thee ;
Then in worlds beyond forever,
Sweeter still the truth shall be.”



Family Bible Readings.

Do not angels behold a picture like this, complacently, joyfully? Could they if this same lovely family were seated around a chess board, billiard table, or pouring over a novel, a tale of fiction—with lightness of speech, senseless gabble—the fool's laughter? “Wisdom is justified of her children.”



Poverty in death, but glorious !

THIS aged saint died as she lived—lived as she died. She lived in poverty—died in poverty. And yet, rich *all the time!* her income was unbounded ! “There is that maketh himself rich, yet hath nothing : there is that maketh himself poor, yet hath great riches.”

“Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”—James ii. 5.

Blessed are the dead that die in the Lord.



Studying the Bible.—What more beautiful this side glory eternal !

Thank God for the Bible! 'tis there that we find,
 The story of Christ and His love—
 How He came down to earth from His beautiful home,
 In the mansions of glory above;
 Thanks to Him we will bring,
 Praise to Him we will sing,
 For He came down to earth from His beautiful home,
 In the mansions of glory above.

While He lived on this earth, to the sick and the blind,
 And to mourners, His blessings were given;
 And He said, Let the little ones come unto me,
 For of such is the kingdom of heaven.

Jesus calls *us* to come,
 He's prepared us a home,
 For He said, *Let the little ones come unto me,*
For of such is the kingdom of heaven.

In the Bible we read of a beautiful land,
 Where sorrow and pain never come;
 For Jesus is there with a heavenly band,
 And 'tis there He's prepared us a home.
 Jesus calls; shall we stay?

No, we'll gladly obey,
 For Jesus is there with a heavenly band,
 And 'tis there He's prepared us a home.

Thank God for the Bible! its truth o'er the earth,
 We'll scatter with bountiful hand;
 But we never can tell what a Bible is worth
 Till we go to that beautiful land.

There our thanks we will bring,
 There with angels we'll sing,
 And its worth we can tell when with Jesus we dwell,
 At home in that beautiful land.

Spiritualism and Free-loveism.

If not a Spiritualist, why unite with spiritualists? If Mr. Beecher is not in sympathy with Victoria Woodhull, why unite with her in the same society, accept the presidency of the same? appear with her on the same platform, and say to the audience before him, gleefully, "My Church!"

Will friend Beecher have the assurance to tell us he was not aware that one-fourth of his audience, if not more, were Spiritualists and Free-lovers? Have Mr. Beecher's religious sentiments or proclivities changed for the better since his intimate connection with this society of Spiritualists, Free-lovers and Free-thinkers? From that day to this has he not been wandering farther and farther from Gospel purity, and sinking deeper and deeper in the slough of moral filth, mysticisms, the labyrinths of gross infidelity? Is he not *now* heart, soul and life, with Weis, Frothingham, Oliver Johnson, who are well-known to be despisers of the atonement, the shedding of blood for the remission of sins? What infidelity more shocking, soul-ruinous, soul-damning—more abhorrent in the sight of God and holy angels?

Read his weekly, the reports of his sermonizing in the *N. Y. Herald*, and other daily issues, some of which I have now before me. Is not the cloven foot sticking out here and there slyly? Is not the serpent's head with forked tongue peeping out of the grass little by little, here and there? Come out boldly and squarely and declare his real sentiments on the side of Beelzebub? Not he, his craft is in danger. Does he not on one Lord's day preach a beautiful, orthodox sermon, and on the next following hold forth in favor of rank Universalism, Parkerism, Darwinism, or some other heresy, blowing hot and blowing

cold at nearly the same breath.* The policy of the devil is to intermingle the sweet with the bitter, truth with falsehood, in the pulpit and in the press. Satan makes a beautiful prayer, preaches a nice orthodox sermon as the fit takes him. Don't he sugar-coat in this way to deceive?

"For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. xi. 13, 14, and 15.

Take the following from the "*Daily Witness*," giving a mere speck of the cloven foot, headed

A ONE-SIDED GOSPEL.

"We perceive that Mr. Beecher is indoctrinating the divinity students of Yale College with the kind of Gospel which he dispenses to the hearers of Plymouth Church.

* The "*Christian Intelligencer*," alluding to Beecher's sermons, sent forth to curse nations yet unborn, through the advertisings and puffings of the professedly orthodox, says: "We have been disposed to regard Mr. Beecher's erratic propensities with large charity; and yet while admiring his genius, we cannot but grieve over the manifest injury which he so often inflicts upon the truth, the ministry and the Church, by his impetuous revolt against them all whenever they obstruct his theories and his moods. His sermons often defy the ordinary rules of homiletics, and no one expects to find in them a rigid orthodoxy. Even when he is right upon the accepted theory of evangelical doctrine, he is apt to see but one side of a subject at a time. He apparently contradicts and supplements his teachings of certain subjects on one Sunday by those of another. The humanitarian elevation of manhood seems at times more conspicuous than the exaltation of God in the Gospel of His Son. There is also a style of frequent contemptuous utterances against doctrines which are very dear to the people of God."

This Gospel consists of three principles, all excellent : 1, Love ; 2, Love ; 3, Love—a three-fold topic eminently suited to the highest style of eloquence, but, like the tea which the enthusiastic old lady made for a beloved preacher, it is all 'lasses together. Goldsmith tells us that golden ornaments require an iron back-bone to make them stand up ; and no less does the golden love of the Gospel require the iron back-bone of justice. Leaving out this, it becomes flaccid, or what is sometimes irreverently termed 'goody.' A 'fine body,' in Scotch parlance, is one who is all amiability and innocence, but good for little or nothing. And to this character would the exclusive preachers of love reduce Deity.

This unlimited allegiance to the loving side of the Gospel eliminates hell and the devil from the pulpit : what a pity it cannot also do so from the Bible ! It leads to great laxity of views with respect to the duties not only of the Christian minister and Christian church, but of the civil magistrate. He, like Deity, should be paternal, and forgive every poor criminal who cries, 'I have sinned ;' or, at the very worst, shut him up for a while for his own good. There is much that is amiable, much that is admirable, much that is true, in this gospel of love, for it is all in the Bible ; but lacking the other side it falls over, like a field of wheat which has had abundance of manure but no silicates to strengthen the stalks ; and we cannot help thinking it a mistake to train future ministers to such a weak and imperfect system of theology.

Just as Unitarians, in their strong and, upon the whole, true view of Christ's human nature, lose sight of his divinity, so it appears to us Mr. Beecher, in his strong and, in the main, true view of divine love, loses sight of divine justice, or in other words, merges the King in the Father. But the Bible is not one-sided. It gives these two views of the

divine government in their just proportions, and so should all true preachers of the Word of God. If we had any hope of being heard, we would entreat Mr. Beecher to give God's justice and eternal punishments the same prominence that Christ does."

This extract from the "Witness" is a very gentle hint, a mere inkling of Beecher's Universalism, or rose water benevolence. Thus you see in this sly, artful, cunning, crafty way, Beecher is gradually molding over the people, old and young, into a false Gospel, intermingling error with falsehood—

"Basest and meanest of all sins is theft ;
Concealment, peculation, breach of trust,
To practice it on others."

How long this man may go on deceiving and being deceived, God only knows.

"Torture the pages of the hallowed Bible
To sanction crime, and robbery, and blood,
And in a wicked, hateful service libel
Both man and God."

So long, however, as you and other distinguished personages in office bolster him, cling to his skirts, continue to insert his articles, "Lecture Room Talks," advertise and puff his spurious books and periodicals, the devil, in some measure, will triumph.

"*Even him* whose coming is after the working of Satan, with all power and signs and lying wonders,

"And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved."

"And for this cause God shall send them strong delusion, that they should believe a lie :

"That they all might be damned who believed not the

truth, but had pleasure in unrighteousness."—2 Thess. ii. 9, 10, 11, 12.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."—Prov. xxx. 12.

Is this the man you fellowship, clasp to your bosom? The man Dr. Talmage fellowships, clasps to *his* bosom? that advertises his spurious publications, and his own likeness for sale, side by side with Beecher's! * Is this the man Dr. Bacon pronounces "innocent," superbly "magnanimous?" Is this the man Dr. Quint, the Free Mason, "loves and admires?" And why should he not?

"As in water, face answereth to face, so the heart of man to man."—Prov. xxvii. 19.

"That which is highly esteemed among men is abomination in the sight of God."—Luke xvi. 15.

Is this the man that was about to be sent to "Europe to preach for the London Missionary Society, and to dedicate Dr. Parker's new church? He will have leave of absence for six months, and it is intended to complete the new church before his return. Mr. Beecher cannot complain of his friends."—*Examiner and Chronicle*.

What will not the devil do next? And is it possible that this same Plymouth orator is the expounder of God's *truth*, year by year, to the theological students of New Haven, and eulogized to the skies by the "Faculty" of this school of the prophets!

What for pulpit orators, shall we have after a little? Merry andrews, buffoons, foolish talkers and jesters, moun-

*I say, and keep on saying, it is painful, like plucking out a right eye, to class Mr. Talmage with one whose very name imparts an offensive odor, for his denying the Lord that bought him! But what else can I do? Surely, on due reflection there will be repentance and restitution on the part of my friend Talmage. "Help, Lord!"

tebanks, billiard-players, theater-goers, novel writers and publishers, and those that trip the fantastic toe?

“On with the dance ! Let mirth be unconfined :
No sleep till morn, when youth and pleasures meet,
To chase the glowing hours with flying feet.”



“’Tis not for man to trifle ; life is brief,
And sin is here ;
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours ;
All must be earnest in a world like ours.*

What next to “rear the tender thought,” feed the flock of God, taking the oversight thereof? What more to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity? to build up the church of God in faith most holy, without spot or wrinkle, or any such thing? that it may look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? Be “a chosen generation, a royal priesthood, a holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”—2 Peter ii. 4.

* A dancing clergyman soon finds his level in the estimate of all, but no higher standard is imposed upon him than upon other Christians.

Soon may we not see mounting rostrums in the Church Congregational, Free Masons, Universalists, Darwinians, Spiritualists, Free-Lovers and Free-Thinkers, and those abjuring the Bible, thrusting it from our schools to please Popery, and scoffing infidels, making the Lord's Day a day of sporting, of worldly pleasure and hilarity.

Christians whose memory is preserved in the Church—such as Baxter, Bunyan, Edwards and Harlan Page—were not dancers nor theatre goers.

The celebrated Adam Clark, the commentator, says: "I consider dancing a breach of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will, I know it to be an evil, and only evil. 'No man in his senses would dance,' says Cicero, a heathen. Shame, then, on those Christians who advocate a cause by which many sons have become profligate, and many daughters have been ruined."

Many parents make a fearful mistake when they suppose that, to make home attractive, they must introduce all kinds of amusements. Games of chance are just as pernicious when played in the parlor, as they are in the saloon, begetting in the young mind that love for excitement that grieves the loving, tender spirit of Jesus away, and too often ending in the gambling saloon.

"False lights are darting all around,
And voices through the air resound,
To lure us from the Truth away,
'Mid all uncertain wilds to stray."

Perilous Times at Hand.

Are they not here this moment at our very doors, entering in? "The last days," when "men shall be lovers of their own selves, riotous, boasters, proud, blasphemers?"

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

"The spirit speaketh expressly that in these later times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron."—1 Tim. iv. 1.

"Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me."

"Hear ye and give ear, and be not proud, for the Lord hath spoken.

"Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

"But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive."—Jer. xiii. 15, 16, 17.

"Am I therefore become your enemy, because I tell you the truth?"—Gal. 4, 16.

Am I therefore your enemy, because I use God's "two-edged sword," in exposing your man-fearing, time-serving

policy? Displeased are you, because I use the uplifted sledge-hammer of God's truth, that breaketh the flinty rock in pieces, by way of loving expostulation?

What I see with my eyes, hear with my ears, and know for surety, I publish from the housetops. And O for an angel trump to sound louder than seven thunders, that the whole world may hear and know what you and friend Beecher are doing to mar the peace of Jerusalem.

"Thus saith the Lord, after this manner will I mar the pride of Judah, and the great pride of Jerusalem.

"And I will break the pride of your power, and I will make your heaven as iron and your earth as brass ;

"And your strength shall be spent in vain ; for your land shall not yield her increase, neither shall the trees of the land yield their fruits."—Lev. xxvi. 19, 20.

Put my light under a bushel, as you do, when it should be on a candlestick, blazing out, giving light not only to all in the house, but to every human being on the globe! Years ago, ere friend Beecher had sunk thus low, deep down in the mud and mire of false teaching, pleasure-seeking, and moral impurity, I wrote him kindly, beseechingly, on the bended knee of fervent supplication, saying, "*Stop! stop! this madness ; do not this wicked thing! wherefore stretch every nerve in behalf of the old serpent the devil?*"

Take heed? bow the listening ear? did he! Hark! "Their poison is like the poison of a serpent ; they are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers charming never so wisely."—Psa. xxxv. 4, 5.

"Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good that are accustomed to do evil.

"Therefore I will scatter them as the stubble that passeth away by the wind of the wilderness."—Jer. xiii. 23, 24.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Eccl. viii. 13.

"He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Allow me to quote a sentence or two from one who fears and loves God, and like the blessed John Knox, fears not the face of man, to please his Master. Says he :

"The devil has had a long and extensive experience. If there has ever been a time in which he succeeded, this is that time. He never employed his skill at galvanizing and sugar-coating hypocrites more than at this day : and never before were men and women more willing to have it done than now. It seems there is an ambition to excel in wickedness. No character is so hateful to God as that of a garnished hypocrite. This species of hypocrisy is a blandly smiling at sin—an unbounded charity—a weak, religious, sentimentalism—orthodox faith, but the heart of a Judas.

"We live in an age in which men are sought after who possess a good share of talent and shrewdness. Too many are mere hirelings, who care but little whether the devil gets the sheep or not, only so as they get the place and the fleece, betraying the Son of God ! If one society does not pamper their pride, they go to a more formal one for better pay. In wickedness, they exceed Baalam, who "loved the wages of unrighteousness," because they are *hired to bless*, and they curse instead."

I am quite sure these are the days spoken of in 2 Peter chapter ii.

Also in chap. iii. 7, he says : "That there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of creation." The scoffers have come, and when

they appear, "the day of judgment and perdition of ungodly men" is at hand.

What more despicable this side perdition than for Doctors of Divinity, professed teachers in Israel, to connive at sin, the most shameful and abominable, cringe and bow to catch the popular ear, while sinners in the church and out of it multitudinous are stampeding their way to hell in your midst! Make scoffing infidels by thousands? What more certain? Call this "bitter, a bad spirit, uncharitable!" Suppose you do; the Lord judge between us. Hear a word from the lovely and God-fearing Pres't C. G. Finney, known for his Christ-like spirit, North, South, East and West :

"It is very difficult to say what needs to be said on this subject of reproof, without being in danger of begetting a wrong spirit in the Church towards ministers. Many professors of religion are ready to find fault with ministers when they have no reason; insomuch that it becomes very difficult to say of ministers what is true, and what needs to be said, without its being perverted and abused by this class of professors. I would not for the world say anything to injure the influence of a minister of Christ, who is really endeavoring to do good. I would that they deserved a hundred times more influence than they now deserve or have. But to tell the truth will not injure the influence of those ministers who, by their lives and preaching give evidence to the church that their object is to do good and win souls to Christ. *This* class of ministers will recognize the truth of all that I have said, or wish to say. They see it all and deplore it. But if there are ministers who are doing no good, who are feeding themselves and not the flock, such ministers *deserve* no influence. If they are doing no good, it is time for them to betake themselves to some other profession. They are but leeches on the very vitals

of the Church, sucking out its heart's blood. They are useless, and worse than useless. And the sooner they are laid aside, and their places filled with those who will exert themselves for Christ, the better."

"Wherefore portray Beecher's character thus in the light of the Gospel?" I reply, because God would have me. do it to please the Master, the Lord Jesus, whom I love, whom I serve, and whose cause is dearer to me than life. I portray your true character and that of friend Beecher's, to clear my own skirts of blood. "Woe is me if I do not." Hush my lips? The very stones cry out.

"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

"For I know not to give flattering titles; in so doing my Maker would soon take me away."—Job xxxii. 21, 22.

I lay the axe at the root of this "Upas tree," that I may, when I have fought the good fight and finished my course, hear the joyful welcome, "Well done, good and faithful servant," &c. I cry out at the top of my voice against this heaven-daring iniquity in high places, because God says, "Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?"—Ps. xciv. 16. Because Paul says to Timothy, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For 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 unto fables."—2 Tim. iv. 1, 2, 3, 4.

I speak thus to you plainly in love and godly fear, because I believe, and multitudes of others believe, what a

godly minister said in my presence, viz : "That no man on the globe was doing more to corrupt the rising age, pervert the right ways of the Lord than the Rev. H. W. Beecher!" I cut loose upon this soul-ruinous, soul-damning sin of false teaching, popular seeking, and time serving, because thousands on thousands of God's faithful servants see and know what I see, and know and weep over it, and will rejoice that some one has the fear of God and love of God sufficient to lay bare the nakedness of the land, and will say, "God bless you."

I speak thus in good earnest to you, councilors, that I may, if possible, counteract the evils of your counseling and deciding in friend Beecher's case. These evils are fearful in their results, heartrending! God is dishonored, Satan and wicked men rejoice.

The plague has gone forth, is going forth! Run with your censers, run! For there is wrath gone out from the Lord; the plague has begun.—Num. xvi. 46.

What curse greater than that denounced against those who offend or cause to stumble even *one* of God's "little ones!" "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."—Matt. xviii. 6, 7, 8.

Cause *one* to offend or stumble? Who knows what multitudes may go down to hell through your unfaithfulness in reproofing sin—"Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."—Lev. xix. 17.

The holy prophets and apostles were faithful unto death in reproofing sin. These holy men laid the ax of God's truth at the root of every sin, popular or unpopular, and left the consequences with God. They regarded not their lives dear; they counted all things but loss for the excellency of the knowledge of Christ, and for His sake they suffered the loss of all things.

Reproofing is one of those "weapons" which the apostle speaks of as not being "carnal, but mighty through God to the pulling down of strongholds."—2 Cor. x. It is one of those "daily crosses," which Christ has commanded us to bear if we would be his followers. It is evident that if we love God with all our heart, we will hate sin in the same proportion; and if we love our neighbors as ourselves, we will feel as deeply interested in their souls' salvation as our own; and consequently we will not suffer sin upon them. What! take the easy chair, sit with folded arms supinely, unconcerned, and behold a man strutting in sacerdotal, bearing visible marks of the garrulous and the sensual, tramping under his feet, things pure, lovely, blood-bought? see the Lord's day trampled—the pulpit and press made a laughing stock, tools of Satan—the dearest, sweetest, most exalted, heavenly truths ridiculed? In a word, see the Lord of glory crucified afresh, nailed to the cross, his sacred head crowned with thorns, the soldier's spear piercing his side, and still call myself a disciple of the Lord Jesus? enjoy the smiles of redeeming grace, and expect the final applaudit, "Well done, good and faithful servant?" Paradoxical!

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation ; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.”—Mark viii. 38.

“And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it : and he that loseth his life for my sake, shall find it.”—Matt. x. 38, 39.

“Think not that I am come to send peace on earth ; I came not to send peace, but a sword.”

What I say to you and friend Beecher, I feel prepared to meet, when God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—Ecc. xii. 14.

“I’m not ashamed to own my Lord,
Or to defend his cause,
Maintain the glory of his cross,
And honor all his laws.”

“But he that denieth me before men shall be denied before the angels of God.”

“So, as much as in me is, I am ready to preach the Gospel to you. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.”—Rom. i. 15, 16. “If we suffer, we shall also reign with him : if we deny him, he also will deny us.”

“If ye be reproached for the name of Christ, happy are ye ; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody in other men’s matters. Yet if any man suffer as a Christian, let him not be ashamed ; but let him glorify God on his behalf.”—1 Peter iv. 14–16.

I Speak thus to you and friend Beecher,

Because it's a burning shame, a disgrace, sacrilegious indeed, for one ordained (not of God but by man) to preach the Gospel and make a mock of it, a laughing stock, play the monkey, the dandy, the hypocrite!

"How fond is man,
Dressed in a little brief authority,
To play fantastic tricks before high heaven."

"I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."—Jer. xxiii. 21-22.

"How far may we go in sin—
How long will God forbear?"

If there is a place in hell deeper down and hotter than any other place, is not that the place for wolves in sheep's clothing, and their abettors? Again, I open my lips as I have opened them in love and godly fear, that if possible, such editors and ministers as De Witt Talmage, the editors of the "*Sunday School Times*," "*Congregationalist*," and others, may have their eyes opened to see how amply they are serving the devil, by courting Beecher's favor, advertising and puffing the man, and his spurious and Christless publications!

A beloved and influential, godly minister whom I had the pleasure of entertaining during the sitting of the "Evangelical Alliance," said to me, "I know of no man on the globe that is doing more to corrupt the rising age, pervert the right ways of the Lord, than H. W. Beecher." "Why, then," said I, "was he permitted on the platform of these dignitaries, to make a silly, flowery, disgusting speech,

'mid acclamations, exciting the fool's laughter, nauseating to every ear of sobriety, refinement, and good, common sense? when multitudes present knew his real character and standing?" The reply of this minister (who also was a prominent member of the Alliance) was, "The Evangelical Alliance has no power to eject him so long as his heresy is upheld or winked at, by a professed orthodox or evangelical denomination!"

Is this Christian union, apostolical, at the sacrifice of truth, love and mercy? stamping in the very *dust* all that is pure, lovely, heavenly, godlike! No partaking of other men's sins here with a vengeance? If this is the "union" the world is in a blaze just now to promote, what true disciple of the Lord Jesus will not exclaim: "Hands off, my soul come not thou into this secret!"

"Though we, or an angel from heaven, preach any other Gospel than that which we have preached to you, let him be accursed."—Gal. i. 8.

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: For he that biddeth him God-speed, is partaker of his evil deeds."—2 John i. 10, 11.

This fellowshiping the unfruitful works of darkness—intermingling Christ and Belial—is death to Gospel purity and salvation!

"The Church and world amalgamate,
A union worse than that of State."

"If the foundations be destroyed, what can the righteous do?"

"Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table and of the table of devils."—1 Cor. x. 21.

What a fearful state of moral rottenness must a society

or Church be in that allows in her membership such gigantic abominations? Were the thirty pieces of silver that Judas received denounced as unfit, and shall the Church of God have nothing to say about this price of blood? Is sin to be excused because it is as high as heaven, or deep as hell?

"If he who steals a dollar from a money-drawer is a thief, then he who by dishonesty gets five hundred thousand dollars, is five hundred times more a thief. And so the last day will declare him."*

"As the partridge sitteth on eggs, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool."—Isa. xvii. 11.

"Because ye have said, We have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves."—Isa. xxviii. 15.

"Woe unto them, for they have fled from me; destruction unto them, because they have transgressed against me; though I have redeemed them, yet they have spoken lies against me."—Hosea vii. 13.

"What cares the father of lies for Tom Paine, Voltaire, the lewd, licentious, shameless Bulwer, and the whole brotherhood of infernals, so long as he has sacerdotals, in pulpits and in editorial chairs to back him?"

* A strong love to the world, and to the things of the world, may be called the basest and most sordid of passions. The minister, or even the man, in whom you discover it, you may safely mark down as one who loves neither God nor man. Neither devotion nor humanity can reside in the same breast with avarice, and for the love of popularity shuns to declare God's full council!



More Dogs—Worse and Worse! Terrible!

Run, run! escape, flee! Here is a boy in the very jaws of a cruel mastiff. Horrible! In a former article we compared wicked men and boys to dogs as God does. But all the dogs in creation that run mad, biting this one and that one, little and big, are not half so much to be deprecated and shunned as “wolves in sheeps’ clothing,” or even the greedy, dumb dogs who cannot or will not bark.

“Beware of dogs, beware of evil workers : beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. ‘I, Jesus, have sent mine Angel, to testify unto you these things in the Churches. I am the root and the offspring of David, and the bright and morning star.”

Friendship—What is it?

"Why call friend Beecher friend, and talk as you do?" say you. Did not our blessed Saviour call his betrayer "friend?" "Wherefore art thou come?" Matt. xxvi. 50. I view (and hosts of others) Beecher as a betrayer of the Lord Jesus, who shed his blood on Calvary! And if you, friend, fellowship him with his skirts dripping with guilt, are you not in the same condemnation? Is not the partaker as bad as the thief? "Neither be ye partakers of other men's sins."

I love the man's soul, because God loves it. I hate his garments spotted by the flesh, because God does. I hate the doctrine of the Nicolaitans because God hates it.

"But this thou hast that thou hatest the deeds of the Nicolaitans, which I also hate. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. ii. 5, 6.

"I hate the work of them that turn aside; it shall not cleave unto me." Psa. ci. 3. "I hate and abhor lying." "I hate robbery for burnt offering." I hate this conferring with flesh and blood, daubing with untempered mortar, healing slightly, crying "peace, peace," when there is no peace," for I know that God hates these with perfect hatred.

Friend Beecher has no greater friend or more faithful than the one now penning these lines, neither have you. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Prov. xxvii. 6. "He that rebuketh a man afterwards shall find more favor than he that flattereth with his tongue." Prov. xxviii. 23. "Open rebuke is better than secret love."



"O LORD, MY STRENGTH, AND MY REDEEMER."

Faithful unto Death.

“What if cowards fear and tremble,
Or dishonest men dissemble ;
If you know your duty, *do it*—
Choose the right and then pursue it.”

Love them that obey God, stand on the walls of Zion, blow the gospel trumpet unmistakably? How help it? Love Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Paul, Peter, James and John, after receiving pentecostal power from on high? Wherefore? Because “they cried aloud and spared not,” counted not their lives dear to please the Master, gain a crown of glory that fadeth not, resisting unto blood, striving against sin. Look at John Knox, the bold, holy Bible reformer, who feared not the face of man, whose prayers and thunderings against popular iniquity caused kings and queens to tremble on their thrones.

Instance brother C. G. Finney, Pres’t of Oberlin College, who for the last fifty years has stormed, the fort of Satan, loaded and fired forty pounders, thrown red-hot bombshells of God’s truth into the midst of the devil’s camp. These are men for the times, minute-men, like comets, few and far between. These are the ones that you and I are bound to esteem highly for their works’ sake, clasp to our bosoms.

But can we, *dare* we, with eyes open, respect the obsequious, the servile, the cringing, the fawning, the meanly submissive? What saith the Lord? “Blessed is the man that maketh the Lord his trust, and respecteth not the proud nor such as turn aside to lies.”

Malign God’s true and faithful servants? Have I ever? When? where? I challenge any one, the most critical, eagle-eyed, to place the finger on a single iota, the least shade of disrespect, touching the character or standing of those ministering in holy things, with sword in hand, de-

claring fearlessly God's full counsels, adhering unflinchingly to all truth as revealed in the inspired volume. Whenever I have poised the spear, unsheathed the sword, two-edged, in denunciation of the priesthood, it has been *exclusively* confined to those bowing to the popular voice, conniving at sin from a man-fearing, time-serving policy. I do this in love, because God does it. "Wo to the shepherds of Israel that do feed themselves! should not the true shepherds feed the flocks?" Ezra xxxiv. 2. Christ himself set the example. With what unheard of severity did he rebuke false teachers and hypocrites, wolves in sheep's clothing. Read Matthew, chapter 23d inclusive.

Hear a word from Spurgeon, of London: "A manly charity can comprehend severe language, can receive it from others without astonishment, and return it without animosity. Effeminate charity delights in honeyed words, smooth speeches, flowery compliments, hollow courtesies, pretended friendships, and loud professions of union; yet have we often observed that when the fit is on, it plays the bigot for liberality, and would extirpate and utterly destroy all who are not as profoundly tolerant as itself. All men are, now-a-days, freely admitted into the magic circle of the brotherhood of love, except those who have a mind of their own; we will be allowed to differ if we conceal the difference, but our name will be erased from the list if we dare to intrude our peculiarities. And this is called charity!

"So nearly allied is this plausible virtue to barefaced persecution; that one hardly knows which of the two deserves the sternest reprobation; some, indeed, would prefer the honesty of the worse to the pretensions of the better. Our churches need not fear a more terrible curse than this *blessed* charity; it is to be execrated with all the vehemence with which we would denounce the bigotry it pretends to despise."

False Tenderness.

The world is full of it, in the church and out of it. Why this looseness and slackness in family and church discipline? Why are children wayward, disobedient, headstrong, selfish, self-willed? Why do they live as they list, say what they please, go where they please, do what they please? Is not false tenderness or a sickly charity the root, the branch, the fruit of all this? repudiating the word and the life! Why is the pruning-knife almost wholly abandoned or laid aside in church order and discipline? Why this neglecting to suspend or excommunicate disorderly members?—rum-sellers, tobacco-mongers, covetous men, who are idolaters, theatre-goers, opera-dancers, card-players, desecrators of the Lord's-day, corrupters of the pulpit and the press, time-servers, lovers of pleasure more than lovers of God!

Is not a false or spurious charity at the bottom of all this? a disregarding the word and the testimony? "Woe to you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." "Has the offence of the cross ceased?" Let us "judge righteous judgment." "Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous." *Psa. xxxi. 18.* "The tongue deviseth mischief; like a sharp razor, working deceitfully." *Psa. lii. 2.*

"It will be well for us to prepare for warfare, for it will surely come; and, however we may wish for quiet, we shall not find it easy to maintain a peaceful conscience if we join in affinity with error. Love goes ever armed with zeal, and draws this dagger against all opposers of truth: 'He that is not zealous does not love.' Let us then contend earnestly for the faith. Hard must be our blows—hard, we say, not because we hate, but from the very intensity and truth of our affection. That love which lets men perish in their follies is but the semblance and mockery of love; true charity will alarm a neighbor if his house be on fire, will speak to him plainly if it see him upon the brink of a precipice, and will show but little delicacy in unmasking a pretender who is attempting to entrap a friend."

Call Names?—How help it ?

How can any one on the walls of Zion, faithful to his Lord, seeing a wolf carrying off innocent lambs in his devouring jaws! Call names? Don't God? and didn't God tell his faithful prophets and holy apostles to call names, *thunder* them, sound them out to the utmost extremities? What now, obey? Look and see; where will you find a whole-souled, life-giving, soul-kindling, Bible-reformer, that don't call names, good ones and bad ones! The good ones for ensamples; the bad ones for notes of warning. Shrink from this onset against the devil and his coadjutors from a man-fearing spirit, a time-serving policy! Sooner die the death! "He that saveth his life shall lose it." God calls names, good and bad, from Genesis to revelation, for warning and encouragement. He holds up wicked folks to the gaze of the universe to look at, and also the good folks—the blessed for evermore. See Abraham, the father of the faithful; look at him. Moses, also, the meekest of men; Joshua, who, in answer to prayer, caused the sun to stand still. David, the sweet singer of Israel; Solomon, the wisest of the wise. The good Hezekiah, and Josiah, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, sons of thunder—sons of *fire*! The three blessed ones cast into the fiery furnace, heated seven times hotter than is wont! Wherefore called—for examples? Assuredly.

O, for the Shadrachs, Meshachs and Abed-negos, hosts on hosts, who will stand the fire, fires on fires, come life, come death! Lord, send them. Come nearer home; peep at John the Baptist, filled with the Holy Spirit from his birth: shrink from truth, from reproof, at the loss of his head? When, where? God of mercy, send us more of these *thunderers*, who spurn from their inmost soul cowardice in the field of battle—its thunder, *thunder*, THUNDER! Load

and fire—load and *fire* ! Hot bombshell's of God's truth, red hot, are thrown into the very midst of Satan's camp—leaving consequences with God for execution.

Paul, Peter, James and John—what were they? Syco-phants? Ephraims, turning aside in the day of battle? intemperate daubers, bowing here, bowing there, to popular conservatisms—loving the praise of men more than the praise of God? Look and see, friends. These names are called out—what for? For us to look at and imitate, with the Lord of glory himself.

Who is on the Lord's side—who? Turn now your eyes to the bad folks; seest thou Cain, the first murderer and first Unitarian! His name is called out blazingly; so is Pharaoh's, the oppressor and slaveholder; Balaam, the false prophet, rebuked by the dumb ass for his madness and money-loving. Look at him, ye false prophets, sin-coverers, lovers of "ill-gotten gains." Mark, also, Nebuchadnezzar, what did he? Seek his own glory and not God's? Driven from men, and made to eat grass as oxen, for seven long years, till his hairs were grown like eagle's feathers, and his nails like birds' claws! *Beware!*

"I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." Isa. xlii. 8.

Thus, in imitation of the blessed Lord and his faithful ones, I call names—yours and friend Beecher's; for the same reasons and for the same motives hold you up as beacons of warning. The sinner that connives at sin—his own sins and the sins of others—is called out that heaven and earth may hear. Nathan said to David, "Thou art the man!" No concealment here. The blood-guiltiness of David stands out prominently in all its naked deformity. Behold the adulterer and the murderer!

Take every instance of open transgression and public

outlawry from Genesis to Revelation, and is there any covering up of the offence, the guilt, or the criminality ; anything like daubing with untempered mortar, or prophesying smoothly ? God speaks once, twice, yea three times—that all may see, all may hear, all may fear. These are Bible facts, placed on record for examples. The prophets called things by their right names, and so did the apostles, and so do I. “Them that sin openly, rebuke openly, that others may fear.” Paul tells Titus not only to rebuke these open transgressors, but to “rebuke them sharply.” “Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him.”

“I am not come to send peace on earth,” saith the Saviour, “but a sword.” Matt. x. 34.

“Thy saints in all this glorious war
Shall conquer, though they die ;
They view the triumph from afar,
By faith they bring it nigh.”

“Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick ? For there is nothing hid which shall not be manifested ; neither was anything kept secret, but that it should come abroad. If any man have ears to hear, let him hear.”

“Therefore, whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.” Luke xii. 3.

“For what have I to do,” says Paul, “to judge them also that are without ? do not ye judge them that are within ? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.” 1 Cor. v. 12, 13.

The Inferences.—The Practical Results.

FRIENDS of the Council! in closing my friendly appeal to you, what shall I say by way of improvement? Here is a man styled, by way of eminence, "The Rev. Henry Ward Beecher," professedly a teacher of the Gospel of our Lord and Saviour Jesus Christ, who was holy, harmless, undefiled, and separate from sinners. And what the teaching of this immaculate Saviour and Redeemer? Did he or his chosen apostles ever shun to declare God's *full* counsel? from the fear of man, or for fear of being cast out of the synagogue?—John ix. 22. Did Paul ever after his conversion receive honor of men instead of seeking the honor that cometh from God only? See John v. 44.

"Wherefore," says Paul, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts xx. 26, 27, 28.

Any thing in Christ's teachings of making the Lord's day a day of sport, or worldly pleasure? of making the house of God a theatre, a house of merchandise, of speculation, a den of thieves? Did the blessed Jesus ever teach Darwinism, that man, made in God's own image, next to angels in glory, in whom the Lord breathed the breath of life and he became a living soul, spring from the monkey tribe? Is the Lord Jesus pleased for the Bible, the purchase of his own blood, to be banished from the schools to please the mother of harlots, scoffing blasphemers, free-thinkers, spiritualists, and free-lovers?—How of the literature and pulpit teachings? Is the blessed Saviour, whose words are spirit and life, the bread of heaven, angels' food, sweeter "than honey and the honey-comb"—pleased for

his children, the lambs of his flock, to feed on husks, or poisonous error of the devil's concocting?

Friends of the Council! did Christ ever inculcate Park-erism, Universalism, Unitarianism, Spiritualism, free-love-ism—the doctrine of the “free religionists,” who boldly style themselves infidels? glorying in their shame? Here's a religious weekly, called “Christian,” boasting of a subscription list exceeding all other weeklies twice told: edited by whom? who the office editor? who? A leader of an infidel club of “Free-thinkers” and “Spiritualists”? a despiser of the atonement, made by the shedding of the blood of Jesus on the cross?

Friends, have you any doubt whatever that this sheet is sailing under false colors, is a cheat, a counterfeit? And yet H. W. Beecher has the heaven-daring presumption to call this hypocritical weekly of his “*Christian*”!! Was hypocrisy ever more hypocritical? “Beware of the leaven of the Pharisees, which is hypocrisy.” Luke 13. “Fair hypocrite, you seek to cheat in vain.”—Dryden. “The hypocrite's hope shall perish.” Job.

And who besides you are upholding this mongrel periodical, this serpent in the grass—this sugared pill of Satan? who besides *you* are clasping it to the bosom, giving it favorable notice to the world, to curse the world—make it an “Aceldama, a field of blood”?* Shall I tell who among religious editors and publishers are taking stock in this work of darkness, death and damnation? Tell it not

* “The most stupendous of all lies,” says a friend, “is a newspaper lie. If an individual make a false statement, one or two ty may be damaged; but a newspaper of large circulation, that wilfully makes a misstatement in one day, tells fifty thousand falsehoods. An unscrupulous man in the editorial chair may smite us with the wing of the destroying angel. ‘The getting of treasures by a lying tongue is a vanity tossed to-and-fro of them that seek death. A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame.’”

—write it not, publish it not. “Vengeance is mine, I will repay, saith the Lord.”

And what saith the Lord on the marriage relation—any thing favoring polygamy, the plurality of wives, or free-love-ism? Hark: “Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

But I must stop: I could go on thus interrogating week in, week out, but in closing this friendly appeal allow me to ask you in love if you are prepared to meet the responsibilities resting on your shoulders in deciding as you have in friend Beecher’s case? in pronouncing him “innocent,” commending him meanwhile to the fellowship of the Church of Christ? for

“What concord hath Christ with Belial? or what part hath he that believeth with an infidel?” 2 Cor. vi. 15.

“Though we, or an angel from heaven, preach any other Gospel than that which we have preached to you, let him be accursed.”—Gal. i. 8.

“If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed, is partaker of his evil deeds.” 2 John i. 10.

It strikes me forcibly and multitudes of others that the load you are attempting to carry is too heavy for any mortal to bear without being *crushed*!

“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—And whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder.”—Math. xxi. 43.

Stand in your shoes? under existing circumstances?—Who would for gold, heaps on heaps, mountains high? I say for one, “My soul, come not thou into this secret.”

“Woe, woe to him on safety bent,
Who creeps from age to youth;
Failing to grasp his life’s intent,
Because he fears the truth.”

With all these startling facts, (frankly and honestly stated in these 160 pages) dark and foreboding as they are, staring the community full in the face, with volumes of similar ones of a corrupting tendency, causing angels to weep ; yet what multitudes have bowed and are still bowing to this golden image of Nebuchadnezzar ! But thanks be to God, there are a few Shadrachs, Meshachs, and Abed-negos, saying :

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel iii. 16, 17, 18.

"Thus saith the Lord : Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh ; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—Jer. xvii. 5-8.

NOTE.—Since penning the foregoing, I have received a tract issued by Rev. W. L. Roy, LL.D., exposing Beecher's false teachings from the pulpit and the press, touching the marriage relation, his sympathy with Universalists, Unitarians, and Free-thinkers—his making the Bible a mere sham or pack-horse, and how fearfully he has departed from the pious instructions of his father and mother. I quote a sentence or two from this tract :—

" 'We know nothing of the other world,' says Mr. Beecher. 'Heaven and hell are imaginary places.' In reply, bro Roy says—'If the devil is an imaginary being, so is God, for we have the same authority in the Bible for the one that we have for the other. It declares God to be the author of all good, and the devil to be the author of all evil, a murderer from the beginning, a liar and the father of it. And this same old serpent, the devil, is delighted to have an advocate so able as Mr. Beecher.' " Published by

A CLASS MATE OF H. W. BEECHER,

Author of "Home Thrusts," "Shining Light," "The Sword that Cuts," "A Holiday Present," "Apples of Gold in Pictures of Silver," etc. etc. etc. For Sale at The Christian Boarding House, and Union Tract Depository, 303 West 20th Street, New York, and at various Book stores, and paper stands in the City and out of it.

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LITTLE SAMUEL.—1 SAM. i. 28.

See Samuel on his knees! How very early he began to bow thus in supplicating a throne of grace is not recorded; but this we do know, his whole life was bright and shining! Please turn to the books of Samuel, 1st and 2d.



This Christian mother imparting light, spiritual, from the holy Scriptures ! What else ? Sweet little Mary is listening, as you see, with ears and eyes wide open. Happy little one ! blessed ! “They that seek me early shall find me.”
Prov. viii. 17.

“God is in heaven ; can He hear
 A little child like me ?
 Yes, little child, thou need’st not fear,
 He’ll listen e’en to thee.

God is in heaven ; can He see
 When I am doing wrong ?
 O yes, He can ! He looks at thee
 All day and all night long.

God is in heaven ; would He know
 If I should tell a lie ?
 Yes, if thou said’st it soft and low,
 He’d hear it in the sky.”



Little Mary at her Morning Devotions.

“ Let your first thoughts by morning light
Ascend to God on high ;
And in the evening raise your thoughts
Above the starry sky.”

LITTLE MARY pray? Go to the Lord for guidance, wisdom and grace? Supplicate a throne of mercy in faith, in the name of Jesus, for herself and for others?

Assuredly, morning, noon and at even tide ; sooner would she dispense with her regular meals—breakfast, dinner and supper. See her at it at early dawn, ere the sun streaks the east.

“ Wake while yet the sparkling dewdrops
Gem each flower's tiny bell ;
Kneel with calm and thankful spirit—
Kneel and breathe thy morning prayer.”



Little Mary at her Morning Lesson.

“ Let the little ones come unto me,
In that beautiful place he has gone to prepare
For all who are washed and forgiven ;
And many dear children will be gathered there
For of such is the kingdom of heaven.”

Who is this little Mary spoken of so freely and frequently in these pages ? Who is she—where is she ? She is an only child of beloved parents, a dear little one ; a sweet, smiling, beautiful girl of some four years, whom the Lord, we trust, will raise up to be a bright and shining light ; an angel of mercy, an example of all that is pure, virtuous, heavenly ; like the Mary who sat at Jesus’ feet and heard his words, and who poured the precious ointment on his head as he sat at meat, and of whom the Saviour said : “ One thing is needful, and Mary hath chosen that good part which shall not be taken from her.”—Luke x. 4, 2.



Little Mary reading with Mother.

WHAT book is this sweet little girl reading—a novel or story book? No. “The Bible?” Yes. She loves the Bible—it’s her soul’s delight! She can say, “O how I love thy law! it is my meditation all the day. . . How sweet are thy words to my taste! Yea, sweeter than honey to my mouth!”—Psa. cxix. 103. She feasts daily on this bread of heaven—angels’ food! It’s the first thing in the morning and the last in the evening. Retire to rest or wake in the morning without a lesson from this blessed Book of books? Sooner dispense with the food that nourishes her physical system—sooner lay aside her breakfast, dinner and supper! The Bible is first in the morning, the last in the evening. The first of all and the last of all is soul-food, spiritual, heavenly.

“ How pure the sacred word of truth,
The blessed book to guide our youth,
Given by our Father and our God,
To guide to heaven through Jesus’ blood !”



SATANIC TRANSFORMATIONS.

Testimony of Dr. W. H.

Vandoren, of Chicago, a minister of the gospel, on religious novels or white lying in families and Sunday schools, pushed into favorable notice by *ministers and religious publishers* says :—" Ours is verily a fast age. One writer dramatizes the Saviour's life in the 'House of David.' Another ventures to endorse and describe heaven in 'Gates Ajar. Others, under the splendid drapery of romance, inculcate the doctrines of repentance, faith, new birth, etc.

"The question arises, why are these works of fiction tolerated? Why are responsible publishers and Christian associations found to print them? But above all, why are parents and pastors found to permit them on their tables or to their Sunday-school libraries? We can easily answer why the youth love to read them. Is it for the infinitesimal amount of religious element contained in them? We answer, No. The fascination of the multifarious pious novels that now swarm into our Sunday-school libraries, is anything and everything but their religious instruction.

"It were a thousandth-fold better if nine out of ten Sunday-school libraries were taken from their shelves and committed to the flames.

"Five distinguished elders of the city of New York, told the writer, with tears, 'We are compelled to keep our children out of Sunday-school altogether, because of the swarms of pious novels which infests the shelves.'

"These pious novels may not only advocate any one bad practice or evil principle; but as punches and various drugged wine lead directly to form a taste for alcohol, so these books lead to novels. The fact that some professors of Christianity and so-called ministers write them, is no more

SATANIC TRANSFORMATION.

an argument for their being harmless than our reverend forefathers' use of brandy made it a safe precedent for their children. It is a well-known fact that those bearing the office of ministers have proved among the bitterest curses with which our race has ever been visited."

[Is not this emphatically true of the author of "Norwood?"—ED.]

"Novels, religious and secular, cause not only an immense sacrifice of mental power and of moral energy, but also of precious time. How many hours, days, and weeks are thus worse than murdered by the youths of both sexes in our land! Some children bring these miserable pious novels to church, and under the very sound of the Gospel, Sinai's thundering and Calvary's calls of mercy, pore over their exciting pages.

"We have known parents to neglect their offspring to gloat their imaginations over the scenes of passion glittering through the pages of novels.

"What is time? Ask death-beds; the queen of England, who cried in her expiring moments, '*millions! millions!* for an inch of time!'

" 'I asked a spirit lost—but, oh! the shriek
That pierced my soul! I shudder while I speak!
It cried—"A particle! a speck! a mite
Of endless years, duration infinite!"'

"The morbid desire for novelty destroys that sobriety of mind inculcated by the Holy Ghost upon the youth to be 'sober-minded.'

"The wine to an invalid imparts an unnatural glow. Young minds, depraved in all their energies, soon reach an *abnormal* state. They have a glow, not of health, but of the *hctic*.

SATANIC TRANSFORMATIONS.

"Novels are no proper food for an immortal soul. What would have been thought if young Samuel or Timothy had spent their days and nights sighing over fables—false scenes of sorrow, fictitious scenes of heroism, and falsehood everywhere? What a sad preparation for secret prayer is the flush of emotion and passion kindled in sensitive minds! We repeat, who can answer for the precious moments, hours and days *worse than wasted*, over these pious romances!

" 'Time is eternity ;
Pregnant with all eternity can give ;
Who murders time, he crushes in the birth
A power ethereal, only not adored.'

"These religious romances lead our youth to the broad, gilded, flowery paths of modern novels. A novel is a *theatre in the mind*! All the gorgeous curtains, actors, actresses, enchantry, fascinating the depraved heart, kindling all its passions, fast prepare the road to the theatre.*

It makes one sick at heart to think of pleasure's siren voice, and the promises given of joyous days and years to come.

" 'Alas ! the dead are in her house,
Her guests in depths of hell ;
She weaves the winding-sheet of souls
And lays them in the urn of everlasting death.'"

We might fill volumes of similar testimonials did our space permit.

* How true is this of Beecher and Dickens.

A Savor of Life—A Savor of Death.

READING-ROOMS, PUBLIC AND SUNDAY-SCHOOL LIBRARIES.

“ Good books and papers live while we are dead
Light on the darkened mind they shed,—
Good seed they sow from age to age,
Through all this mortal pilgrimage ;
They nurse the germs of holy trust,
They wake untired when we are dust.”

Good books and papers preach ; bad books and papers preach. One is a savor of life to life, the other of death to death ! One preaches salvation, the other damnation !

Look at this subject, friends ; turn it over, view it on every side ; peep into Sunday-school libraries, public reading-rooms—what do you see ? Scorpions, adders that sting, serpents that bite, Satanic transformations, the old serpent the devil, with cloven-foot concealed !

Do you ask what harm books and papers will do tinctured with romance and folly ? The same harm that personal intercourse would with the bad men who wrote them. “ That a man is known by the company he keeps,” is an old proverb ; but it is no more true than that a man’s character may be determined by knowing the books he reads. If a good book can’t be read without making one better, a bad book cannot be read without making one worse. A person may be ruined by reading a single volume. Bad books are

A SAVOR OF LIFE—A SAVOR OF DEATH.

like ardent spirits, they furnish neither aliment nor "medicine"—they are "poison." Both intoxicate—one the mind, the other the body. The thirst for each increases by being fed, and is never satisfied: both ruin—one the intellect, the other the health, and together, the soul. The makers and venders of each are equally guilty and equally corrupters of the community; and the safeguard against each is the same total abstinence from all that intoxicates mind or body.

The love of fiction is a growing appetite, and one which generally wastes more time than any other. It produces a distaste for healthful mental food, and a dislike to strengthening mental exercise. However good the tone of fiction may be, or its moral, the habit of craving fiction, once formed, cannot be prevented from gratifying itself with those novels and romances of the day, which may well be described as "Satanic literature." The person who enters upon a course of novel-reading may be said to be rapidly unfitting himself for a noble and useful life. Then, all this reading is positively worse than useless: We have no faith in the effect of teaching moral truth by fiction. No real knowledge is stored by it. After reading a thousand novels, the youth may be still unfurnished with the most necessary information.

Nothing should find lodgment for a moment in our families, Sabbath-school libraries, reading-rooms, or on our centre-tables, but the salt of the earth, light, heavenly, intellectual and spiritual, life-giving, soul-kindling; such reading as elevates, purifies, and sanc

A SAVOR OF LIFE—A SAVOR OF DEATH.

tifies. Family-books and papers should be of the purest kind; nothing should be introduced that tends in the least to pervert or corrupt the rising generation. It is truly painful to see in some reading-rooms popular works of fiction, novels, romances, and works positively infidel in their tendency.

Such libraries and reading-rooms are a curse instead of a blessing to the community. Many a young man has been ruined for time and eternity by this corrupting literature.

No book or periodical, whatever its merits in other respects, which takes the name of God in vain, uses it profanely or irreverently, which contains a profane oath, an impure or libidinous thought, or speaks lightly of the Word of God, should ever be allowed in a family or reading-room. A parent ought never to allow a fascinating writer to say that, behind the screen to the eye of a child, which he would not permit any one to breathe into the ear.

Byron, Scott, Shakspeare, Dickens, Beecher, are, more or less, defiled by profane and impure allusions, dashes or exclamations, that offend the ear of modesty and virtue. What Christian father or mother would allow Shakspeare, if he were now alive, to associate with a blooming circle of sons and daughters, or read his plays, just as they now stand in the best editions? Is it possible for them to pass through the youthful mind and not leave a foul stain behind? Read the "Personal Recollections of Charlotte Elizabeth," and see how narrowly she escaped the loss of both body

A SAVOR OF LIFE—A SAVOR OF DEATH.

and soul by poring over Shakspeare's corrupting fascinations.

Are not editors and publishers rolling up a fearful account for facilitating the circulation of these reptiles, now flooding and cursing the land? Unless some means can be devised to arrest this rapidly-augmenting currency of licentious and semi-infidel literature, its demoralizing effects every where manifest, we are *lost ! lost !* Cease? When will this curse of all curses cease, that poisons the fountains of mercy, eats out the life-blood of spiritual life and salvation, ushering millions into the gulf bottomless? When will this death of deaths cease? Never, till God in mercy opens the eyes of religious editors to see the enormity of their guilt in offering polluted bread upon his altar !

“And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and the sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.”—Mal. i. 7-8.

“O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.”—Mal. ii. 1-2.

“I hate the work of them that turn aside. He that worketh deceit shall not dwell in my house: he that telleth lies shall not tarry in my sight.”—Psal. ci. 6.

Charles Dickens.

WHAT is he? where is he? What his life? what his death? Though dead, he yet speaketh. How? for good or for evil? for life or for death? Will the world rise up and call him blessed? "By their fruits ye shall know them."

Does not every man leave behind him, on bidding adieu to earthly things, a blessing or a curse?

"A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."—Matt. xii. 35.

The man, on earth, devoted to the skies, will in glory continue to speak for God here below while time remains.

"Some men's sins are open beforehand, going before to judgment; and some men, they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."—1 Tim. v. 24–25.

The examples of good men, though dead, will speak, be "had in everlasting remembrance." Is this all? Nay, the books, tracts, and periodicals of a pure and reformatory tendency left behind will preach salvation to very many, while he is praising God, singing hallelujahs around the throne eternal! "They rest from their labors, and their works do follow them."

CHARLES DICKENS.

Reader, which kind of preaching will you choose to preach when the silver cord shall be loosed, or the golden bowl be broken; when your dust returns to the earth as it was, and your spirit returns to God who gave it? Do not very many persons leave Satan behind them in bound volumes to poison the souls of the rising age? Thus the iniquity of the fathers is visited upon the children to the third and fourth generation! How many persons, blinded by the god of this world, leave publications of a corrupting, demoralizing tendency—sugar-coated poisons, serpents in the grass, the very devil himself in their libraries or on their centre-tables, to curse their offspring! While these same unwise parents are sleeping in their graves their children drink in this novel trash to their own destruction! We know a minister of the Gospel, aside from other pernicious readings, who had Shakspeare neatly bound in his library! Who knows but this same corrupting, fascinating, licentious writer, may be the instrument in ruining the souls of his children forever? The lovely Charlotte Elizabeth tottered on the verge of everlasting death by poring over the pages of this bewitching author. [See her "Recollections." Pages 50 and 51.]

Says the Rev. O. B. Waters:

"Shakspeare's morality seldom rises above the supreme selfishness of the heartless world, and often sinks into its grossest forms. He has exhibited ambition, avarice, revenge, jealousy, and all the grovelling passions of the human soul with all the skill of art,

CHARLES DICKENS.

but where are those opposite graces of the spirit which alone can antidote their influence? It is remarkable that amid all the multitudinous phases of human thought and feeling, which the myriad-minded poet has represented, he has never attained to any conception of those high and sublime forms which flow out under the influence of the Gospel of Jesus Christ.

"The tendency of nearly all his writing is to quicken into inordinate and morbid activity that faculty which phrenologists term *amativeness*, already strong enough to need firm and wise restraint. No one can deny, moreover, that with all his excellences there is among his plays a great amount of senseless frivolity, unworthy of a thoughtful, earnest mind.

"Besides, who has counted up the passages where he is vulgar, and covertly and openly licentious? Not a few there are, I am sure, that are most grossly so. What a sink of pollution, vulgarity and licentiousness is, for instance, the *Merry Wives of Windsor*. While no one of his plays, even the best, can give you a model, and scarcely an instance, of those exalted and self-denying virtues which spring only from a heart-felt sympathy with the spirit of the Bible.

"His powerful and exciting delineations of love have, without doubt, ruined many a soul. If those instances were recorded where the works of Shakspeare have had an influence, either directly or indirectly, in exciting the passions to such an ungovernable strength, that men have been led into crime and misery, what an account could be placed to their score."

CHARLES DICKENS.

In what Christian library is not this serpent coiled ! In some theological seminaries it's made a kind of textbook. One man in sacerdotal garb in Brooklyn, N.Y., we are credibly informed, places this seductive author next to the Bible in value ! And from his ministrations to the people from Lord's day to Lord's day, and during the week, we take it for granted he is more enamored with Shakspeare and Fowlerism than with God's own Book—the Book of books—heaven's message—the purchase of blood !

“ O world ! how deeply fallen from thy sphere !
O mind ! how lost thy noblest wing of thought !
O soul ! how base thy form—how lost art thou
To God's similitude—how deep thy stain ! ”

“ THE LOVE OF MONEY THE ROOT OF ALL EVIL.”

Covetousness, or the love of gain, is the mammoth sin of the age, the leprosy of the soul. It sheds a blighting influence over the finest affections and sweetest comforts of mankind ; it eats like a canker the life-blood of salvation ! It closes the door to hospitality, to deeds of mercy, truth, benevolence, and love. It grinds the poor, traffics in the bodies and souls of men, receives robbery for burnt-offering. It leads to quibbling, screwing, and jewing, to fraud and falsehood, to unjust usury. It takes advantage in trade, in buying and selling. It robs holy time, withholds from the missionary-box, starves the minister, perishes the soul !

Charles Dickens—Continued.



The Serpent Coiled.

Who is he? where is he? How did he live? how did he die? Of his daily walk, we give the items of one day, leaving you, beloved, to judge of the rest. If one day is devoted to the god Bacchus, how many more?

We clip the following from *Appleton's Journal*:

Mr. Franklin Philip, a Washington bookseller, who was well acquainted with Dickens, publishes the following extract from a diary, which he kept while in England last year, and which gives some details of the home-life of the great author:

"*July 25, 1860.*—Went to Charing-cross station at 10.40, met Dickens there (by appointment), accompanied Mr. Dickens, his daughter, sister-in-law, Miss Stone (sister of Marcus Stone, the artist), J. M. Kent editor of the *Sun*, to Higham, by rail; gentlemen walked up to Gad's Hill; ladies sent on in a carriage. On arrival (half-past twelve), commenced with 'cider-cup,' which had previously been ordered to be ready for us—delicious cooling drink—cider, sodawater, sherry, brandy, lemon-peel, sugar and ice, flavored with an herb called burrage, all judiciously mixed.

THE SERPENT COILED.

Lunch at one o'clock (completed by a *liqueur* which Dickens said was 'peculiar to the house.') From two to half-past five we were engaged in a large, open meadow at the back of the house, in the healthful and intellectual sport of 'Aunt Sally,' and rolling balls on the grass; at half-past three interval for 'cool brandy and water;' at half-past six o'clock we dined—young Charles Dickens, and a still younger Charles Dickens (making three generations), having arrived in the meantime—dinner faultless, wines irreproachable; nine to ten, billiards; ten to eleven, music in the drawing-room; eleven, 'hot and rebellious liquors,' delightfully compounded into punches; twelve, bed."

" Voluptuous man ! sated with nature's boons,
With dishes tortured from their native taste
And mad variety ; to spur beyond
Its wiser will the jaded appetite !
Is this for pleasure ? Learn a juster time,
And know true temperance is luxury."

Make any pretensions to Bible Christianity ? How could he, while living a life of constant bacchanalianism ? "They that are after the flesh do mind the things of the flesh." "To be carnally minded is death." And yet who worshiped him not on both sides of the big waters?—made a god of a man who caused such an immense waste of time, talent, and property, in "sowing tares among the wheat" "while men slept !"

Were faculties ever more shamefully and wickedly abused?—were talents, almost angelic, ever buried more deeply down ? And what saith the Lord of the

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man who hid his talent in the earth? instead of putting it to the exchangers?

"Take, therefore, the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

"And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth." Matth. xxv. 28, 29, 30.

Was there ever presented a more shameful, disgusting spectacle than the frantic ado made over this sensualist, an open foe to temperance—a caricaturist of God's faithful ministers, and who fell at last a victim to loathsome gluttony! "He dug his grave with his own teeth."*

Intemperance is a crime heaven-daring! It's a crime against ourselves—against others—against God!

"Be not amongst wine-bibbers; amongst riotous eaters of flesh.

"For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." Prov. xxiii. 20–21. (See also 1 Cor. vi. 10.)

With all these startling facts staring us full in th

* Friends of love and of Gospel truth, do any of you question the facts that sensuality was the god of Charles Dickens? carnal pleasure, fleshly lusts? read, if you please, the account of his "amateur theatricals"—"dramatic revels"—now spread before us—written by one of his own intimate friends.

"If the Lord be God, follow him; but if Baal, then follow him." 1 Kings xviii. 21.

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face (and the half is not told), both religious editors and ministers are indignant—fly in a passion—bristle up porcupinely! if man, woman, or child, has the temerity or moral courage to question the piety of this suicide or self-murderer! Indeed we are looked upon with an eye of suspicion—counted offenders if we do not bow the knee to this prince of novel-writers. Whom shall we obey? God or man? When John fell down at the feet of an angel in the isle called Patmos, what said the angel? “See thou do it not, worship God.” Rev. xxii. 9.

Mark well, also, how terribly the Almighty frowns upon this idolatry or man-worshipping.

The most fearful judgments have come upon those who attempt to rob God of His glory. “Is not this great Babylon that I have built?” said Nebuchadnezzar, in a spirit of self-exaltation. What now? He was driven from men to dwell among the beasts of the field, and made to eat grass as oxen. Dan. iv. 30–32. Mark that wicked Herod also, who took glory to himself, and immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost. Acts xii. 21–23.

“I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images.” Isa. xlii. 8. “Whosoever shall exalt himself shall be abused; and he that shall humble himself shall be exalted.”

“The dearest idol I have known,
Whate’er that idol be,
Help me to tear it from Thy throne
And worship only Thee.”

SERPENTS COILED.

Nor should those parents and others, whose business and profession it is to educate mind, and train undying spirits for virtue and heaven, be less conscious of the influence of "first steps," whether in vice or virtue. Guard these with unsleeping vigilance. Among the pernicious activities of our time, is the prolific production of novels and romances. These are of every grade of mischief in their competition, but they have, to a large extent, a property in common, namely, the *policy of artful disguise*. The debasing tendency is not only veiled, but many times greatly enhanced by the arts of rhetoric, and an elaborate and polished diction.

Parents and teachers seem not to know, that the thirst for novel-reading is cultivated by novel-reading; or they seem not to know that reading fiction, with a little sprinkling of religion, prepares children to love to read fiction, though it may have a sprinkling of irreligion.

There is that in the character of fictitious writings, properly called novels, whether the subject be secular or religious, which forms a taste different from historical, didactic, or any of the other classes of writing, and this taste is as readily formed by holding the child upon religious novels in his younger years, as if he were supplied with secular novels.

By our religious machinery the child is piously trained to seek his gratifications of mind amid elements of grossest corruption. If the enemy of all good should set himself to devise a scheme to take children out of

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religious families, and from them to rear a supply of victims of this form of ruin, he could, with all his cunning, hardly contrive a better way to avoid giving alarm and to secure the result. "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not the dead are there; and that her guests are in the depths of hell." Prov. ix. 17, 18.

In the Sabbath-school library, and in the books purchased for children, we furnish them with the means of cultivating a taste for novel-reading, and so prepare them greedily to devour whatever fictitious trash may fall in their way, and then waste our breath in deploring their exposure to a corrupt literature.

Our Sabbath-school libraries, and our families, and our book stores, are full of these introductions to the "Mysteries of Paris."

"How great their charge who feed the mind,
And, with a high and Heaven-taught spirit, strive
To neutralize the poison that corrodes
Its health, and with an appetite for truth
Replace the gilded titles that impair
Its nerve and firmness."

The Wheat not Chaff—Truth not Fiction—Gold not Dross :

OR,

Education in Families and Schools on Bible Truths

**"The Bible ! the Bible ! blest volume of truth,
How sweetly it smiles on the season of youth !
It bids us seek early the pearl of great price,
Ere the heart is enslaved in the bondage of vice."**

1. BECAUSE it is God's book—the Book of Books—the book above all books, the best of all books.

**"The Bible ! in this book alone,
We find God's holy will made known ;
And here his love to man is shown."**

2. Because it is a fountain of purity, and all the streams issuing from this pure fountain must be pure. "The words of the Lord are pure words : as silver tried in the furnace of earth, purified seven times."—Psa. xli. 6. Every thing from a pure and holy God must be pure and holy.

**"Men's books with heaps of chaff are stored ;
God's book doth golden grains afford.
Then leave the chaff, and spend thy pains
In gathering up the golden grains."**

3. The word of God is life, it is spirit, it is power ; it convicts, converts, sanctifies, purifies—makes meet for heaven, for glory eternal.

4. The Bible should be made the text-book in all families and schools, because God has left us recorded examples of

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the saving power of his word, in saving the rising age, even from infancy.

5. Another reason for taking the Bible for the text-book in the impartation of light and life to children and youth—it is a most beautiful, sublime, and perfect specimen of composition.

6. Again, the Bible should be the text-book or foundation of all intellectual and religious training, for wherever its blessed doctrines and precepts are embraced, treasured in the heart, and carried out practically in every-day life, there true grace prevails, true wisdom shines, and what things soever are true, honest, just, pure, lovely, and of good report.

7. The Bible should be made the text-book in our schools and families from the fact, the Bible, just now, is assailed by a most remarkable multiplicity and diversity of enemies.

8. Again, the Bible should be the first, midst, last, *always*, in educating the rising age ; for God Himself indicates the fact, gives line upon line, precept upon precept, here a little and there a little, from Genesis to Revelation.

9. Finally, the Bible should be the text-book, the first thing, and the last thing, in the cultivation of the youthful mind and heart, for by it we are to be judged at the final day. “He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day.”—John xii. 48.

The Bible is, beyond all controversy, the best book of education in the world. It is the best book for the formation of children's minds ; the best book for the acquisition and preservation of a pure idiomatic style in their native language ; the best book to promote and secure the purposes of family government ; the best book to make our

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children enlightened and good citizens of the Republic ; the best book, in fine, to preserve them from all evil, and train them up in all good.

Our education needs a religious element ; for it is not education alone that will save us ; it will merely train a skilful race of gladiators for the arena of political strife. The only source of that element of safety is the word of God. And if you take the word of God from your common and public schools, you are teaching infidelity and practical atheism to the whole nation. You are filling the mind with elements that, without the safeguard of divine truth, are sure to become fiery, bitter, and poisonous.

In its general influence over the minds of our children and over the whole business of education, the Bible in our families and schools is invaluable.

“ The Bible ! the Bible ! we hail it with joy,
Its truths and its glories our tongues shall employ :
We'll sing of its triumphs, we'll tell of its worth,
And send its glad tidings afar o'er the earth.”

This is the word of everlasting life ; this is the fountain from whence all thy comforts flow ; this is the bread of life ; this is the fortress of thy faith, the sword of the Spirit, thy buckler and defence.

Oh, meditate well herein ; search, read, hear, mark, learn ; so shalt thou find it heavenly manna to the soul.

This is the word of God ; canst thou enough reverence it ? canst thou enough esteem and delight in it ?

Every line droppeth peace as the honey-comb ; every page aboundeth with gladness and with good tidings, as the ocean is filled with water.



A Bad Boy Under Discipline.

CHIT-CHATS OF LITTLE MARY AND UNCLE.

LOOK at him, dear Mary, no wonder he hangs his head, wipes his eyes. Sin produces shame. A wicked boy or girl cannot be wicked long without being known. Guilt shows itself in every look, thought, word and deed, and it is sure to bring disgrace, misery and ruin.

"Are not bad boys and girls known by the company they keep, uncle, as well as by their looks?"

"It is said, 'birds of a feather flock together,' child."

"Don't one bad boy make other bad boys, and one bad girl make other bad girls, uncle?"

"No end to it, dearest, no telling how many; one sickly sheep is almost certain to infect the whole flock. One son or daughter of Belial may prove the eternal ruin of thousands, yea, of millions!"

"How of the big folks, uncle, don't they, like the little folks do mischief, make other big folks wicked?"

"Both little and big, child. Wicked children, neglected in childhood, are quite sure to grow up wicked, hardened

in sin like the nether millstone ! Cain, the first murderer, was doubtless neglected and petted when a little boy, and thus he grew up stubborn, self-willed, disobedient, reckless, and was probably the stepping-stone to the deluge that swept into a watery grave the whole human race, save righteous Noah and his family. Jeroboam, the son of Nebat, was instrumental in corrupting the whole Jewish nation by his ungodly precepts and example. Did time permit, dear child, I could name Ahab, Jezebel, the bloody Manasseh, Nero, and other monsters or infernals in human shape, even to the present, showing unmistakably the ruination, desolation and damnation of multitudes unnumbered that spring from one, only *one* renegade, or diabolian."

"Do not the same fearful results spring from one bad minister, or false prophet, uncle?"

"A thousand fold, if possible, more fearful and desolating. Here the very heavens gather blackness !—the thunders roll, the lightnings flash !—ruin here, ruin everlasting !—fires unquenchable ! Look at Balaam, the soothsayer, rebuked by the dumb ass ; the four hundred and fifty false prophets that sat at Jezebel's table ; Judas Iscariot, who betrayed his Master with a kiss ; Simon the sorcerer. Whence proceed Mahomedanism, Mormonism, Spiritisms, Free-love-isms—didn't some one of Satan's imps begin the work, set each of these purgatorial machines in motion, that are filling, even now, the regions of dark damnation?"

"You spoke of the four hundred and fifty false prophets that took their daily meals at Jezebel's table, didn't the good Elijah have them all slain at one time, uncle?"

"True, indeed, dear Mary, but their cursed influence went on and on even to the present, like pernicious leaven, leavening the whole lump. Here's why it is emphatically true, 'One sinner destroyeth much good.' One leak sinks a ship—one spark sets a house, a whole city on fire !"

"Whence originate Spiritisms or Free-love-isms, as you call them, uncle?"

"Swedenborg and Andrew Jackson Davis set this satanic ball in motion, no doubt, and this wild-fire of hell is sweeping its millions down to the pit bottomless. Here too spring the root and branch of Phrenology, the religion of *bumps*, one of the most artful, pernicious errors that Satan ever concocted ! Let me tell you, sweet child, of a friend, who barely escaped this whirlpool of deviltry. Says he (using the plural for the singular) :

" 'Several years ago, we were persuaded, in an evil hour, to examine the writings of Emanuel Swedenborg, George Bush, and several other apostles of the "New Church," and we fear that we shall never, while we live, be able to rid ourself entirely of their injurious effects. A more subtle mixture of truth and error was never concocted. We consider it far more dangerous than open infidelity. God be praised for leading us to see the falsity of their plausible but soul-destroying tenets, and to renounce them before it was too late to obtain mercy and forgiveness, through the vicarious atonement of the Saviour which they deny.'

"And what religious editor, from Dan to Beersheba, is not helping on this soul-ruinous error, by advertising and puffing phrenological books and periodicals—sugared pills of Satan—serpents in the grass ?

"The Rev. Dr. John Rice, a Presbyterian minister, wrote a valuable volume exposing this artful stratagem of the devil to ruin souls eternally, which should be read and pondered by everybody."

"It makes me sad, uncle, to hear you tell of so many calling themselves good, do such bad things."

"Sad, dear Mary ; it's a cause of weeping ; but the truth must be told, painful as it is."

"You've told me several times, uncle, that these same ministers that sometimes preach nice and good things, print and send forth bad papers and books. Is it so ?"

"The veriest trash of Satan's concocting, dearest. The whole atmosphere is impregnated with falsehoods, through fellowshiping the unfruitful works of darkness.

"Look into religious editors' sanctums, what do you see ? lies, heaps on heaps. Take a peep into religious

book stores everywhere, what do you see? lies? heaps on heaps, shelves *groaning* under the weight of lies—black lies, and white lies? Go into reading rooms, public and private: any lies—snakes here, snakes there? View centre-tables of Christian families, any lies to be seen? Cast your eyes on the paper and book stands through our cities, anything *but* lies? Ask these panderers to vice, why they thus help the devil to do his devilish work? The reply is: ‘We must live, come life, come death.’ Like the traffickers in strong drink and tobacco, the motto is, ‘If we don’t kill, poison to death body and soul, some one else will.’

“Into what Sunday-school book store or Sunday-school library are not found fiction, heaps on heaps, that should be consigned to the pit bottomless, where it originated! Our mail-bags are loaded with fiction, groaning, being burdened! From day to day cart loads upon cart loads are sent forth from our General Post-office, of cursed fiction, to curse the rising age—the whole world!

“Religious novels, silly tales, fashion plates, comicals, etc., are flooding the land, darkening the heavens like the flies, frogs, lice and locusts of Egypt, but far more dangerous. They ‘go up and come into houses and into bed-chambers, and upon beds, and into the houses of servants, and upon the people, and into ovens and kneading-troughs.’

“From the pulpit and the press you see things more to be feared and shunned than the sword, pestilence or famine! Sowing thus to the wind we are reaping the whirlwind! Crimes in every shape increase, do they not? and judgments, fearful, stalk abroad throughout the land, signifying destruction is at hand? Hark! and hear; look and see, dear niece. And well may we say:

“‘How can ye! While the cause ye nurse,
Which madness, crime, and misery brings;
How can ye dry the river’s course,
Unless you stop its rising springs?’”

"Is it your undivided, outspoken, firm belief, dear uncle, that all these terrible bad things you speak of, and still more, spring from parental neglect in training little folks in the way they should go, as God tells them?"

"What else can it be, darling? If all parents were to obey God implicitly, in family duty—bring up their little ones in the nurture and admonition of the Lord—where then the bad folks, little or big? tell me, child, if you can? Where the bad rulers, bad ministers, bad editors? Would not the earth blossom as a rose right off? Instead of a hell on earth, a bedlam, or mad-house as it is, would it not be a little heaven, a second Eden—angels tuning their golden harps afresh? 'Glory to God in the highest, and on earth peace, good will toward men.'—Luke ii. 14.

"It seems to me, uncle, you make home education everything almost?"

"What else is it, but everything, Mary? The fireside seminary is heavenly, or should be, breathing the angelic; so also every school, public, private college or university for little folks or great folks, male or female.

"What is the world without Christ? What is human life without Christianity? What is knowledge without grace? *Nothing but a showy deception, nothing but a specious vanity! If the age needs any one thing above another, it is Christ in the schools. It needs sanctified learning. No one has either a call or a right to teach the youth of the land, except those who are able to answer the question of the great Master, 'Lovest thou me?' Only to those who can say yes to this searching question, has Christ ever given the commission, 'Feed my lambs.' An institution of learning where the Christian life is not made to underlie all knowledge, and held to be the principle that ought to control and direct all knowing, is nothing but a manufactory of brighter and sharper rogues than those which spring up from the vulgar crowd. Build up knowledge upon a bad heart, and you furnish its possessor only with a greater power of mischief. 'Educated nature

is educated vice.' A wicked youth is only the more dangerous for his smartness. The man, whether is sacerdotal or otherwise, that would thrust the Bible from our public schools, on *any* pretense whatever, is a thief and a robber—worse if possible."

"Before closing our chit-chatting, please drop a word or two more, uncle, touching this bad boy under discipline, you spoke of at the beginning?"

"To what particular child do you allude?"

"Don't wicked boys, that grow up wicked, from infancy, cost a great deal more than they are worth, twice told?"

"A hundred fold more, probably. Indeed there's no telling, or calculating the outgoes, Mary. Its cost, cost, from first to last! Every breath, every moving muscle, of a self-willed, disobedient urchin is morally pestiferous, at home or abroad. He's a gangrene or leprosy upon the body politic, in all societies. His badness costs himself a great deal of trouble, passion, envy, strife, the loss of friends, honor, self-respect. The cost to his parents, how much? Alas! who can tell? Sorrow on sorrow, even to an untimely grave!"

"Is not God greatly displeased with children who disobey their parents, uncle? It seems so to me."

"The most fearful, awful retributions are denounced against them—the curse of God! Wrath on wrath! Please turn to Ex. xxi. 15, and then to Pro. xxx. 17.

"'Whoever makes his parent's heart to bleed,
Shall have a child that will avenge the deed.'

'Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee'—Exodus xx. 12—is the first commandment with promise, and if trampled, oh! the judgments pending!"

"Might not this bad boy, that troubles himself and almost everybody, wherever he goes, have been good if so be he had been managed rightly when a mere child—instructed in the way God tells parents how to control little folks?"

"Indeed, sweet Mary, he might have been an angel of mercy, an example of all that is pure, lovely and praiseworthy. He might have been a godly magistrate, a senator, a minister of the Gospel, turning many from darkness to light, from the power of Satan unto God, and then a crown of righteousness in glory ! For the Lord says, that 'they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.'—Dan. xii. 3."

"Have you told all the costs of this one son of Belial, uncle ? Is there no cost after leaving this world ?"

"There's a greater cost, dear Mary, infinitely greater than any hitherto named ; and bad boys and girls should think of it—parents, teachers, and law-makers should think of it. We find, infinite and eternal cost of a bad boy is the loss of *the soul*, because where God dwells, he can never approach ! Here, sweet niece, is the top notch of all other costs. The soul ceaseth ? When ? In time ? No. In eternity ? No. If there was any cessation or end of hell, hell would not be hell. What makes hell—hell in reality, in very deed, is the finality—its everlastingness.

"And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is *the book* of life : and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire.'—Rev. xx. 12-15.

"Whatsoe'er our sowing be ;
Reaping, we its fruit must see."

What God says of Mirth and Folly.

"They send forth their little ones like a flock, and their children dance.

"They take the timbrel and harp, and rejoice at the sound of the organ.

"They spend their days in wealth, and in a moment go down to the grave.

"Therefore they say unto God, Depart from us : for we desire not the knowledge of thy ways.

"What *is* the Almighty, that we should serve him ? and what profit should we have, if we pray unto him

"Lo, their good *is* not in their hand : the counsel of the wicked is far from me."—Job xxi. 11-14.

"Rejoice, O young man in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these *things*, God will bring thee into judgment.

"He that loveth pleasure *shall be* a poor man : he that loveth wine and oil shall not be rich."—Ecc. xi. 9, 10.

"If the Lord be God, follow him : but if Baal, then follow him."—1 Kings xviii. 21. "Choose you this day whom ye will serve ; but as for me and my house, we will serve the Lord."—Josh. xxiv. 15.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. xviii. 4, 5.

"He that is unjust, let him be unjust still ; and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still."

"Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii. 14, 15.

The Lord's Day a Day of Amusement, Pleasure, Diversion.

MADE SO BY WHOM ?—SEE PAGE 59.*—“THE LORD'S DAY TRAMPLED.”

SISTER BLANCHARD, the wife of President J. Blanchard, speaks thus : “We are fallen upon evil times. ‘The carnal mind is enmity against God,’ and his law, and a desire to reconcile Christianity and carnality seems to be the foundation of the present movement against the sacredness of the Lord's day.

“Is our land at this time groaning under Puritanical strictness? Go through the families, towns, and cities; follow the lines of our steamboats, railroads, and canals, and will the true Christian heart cry out for more license on the Lord's day, or be stirred to its inmost depths to make aggressive efforts against the desecration already so rife? Is the day held too sacred with us, for the performance of charity to the poor, or care and healing of the sick, or do those who bring the example of Christ in resisting the traditions of the Jews, and misapplying it to our times, make him thus the minister of sin?

‘When God designs to scourge a nation's sins,
’Tis in the Church, the leprosy begins.’

“Chicago had laws against this desecration. Ministers boasting their Puritan lineage were found to cheer and encourage the city in the repeal [two years ago] of those laws. Those who dreaded the judgments of God for this outrage, lifted up their voice against it, but in vain! The

* This extract from Mrs. Blanchard's invaluable essay was omitted through mistake on page 59, where it properly belongs. Gladly would I have inserted the whole article, did space permit. It is pure gold. Any one at a loss to know at whom these sword-thrusts are aimed? The public are aware who it is that is stretching every nerve to crush out, in toto, this day of grace and salvation! Shameful!

Lord answered by fire—Lord's-day, Oct. 8th, was all that time of horror the most fearful.

"The present movement against the Lord's-day will no doubt be fruitful of untold evil and disaster; and unless resisted by Christians, in the spirit and power of God, will prove the 'beginning of the end' of our national greatness. The oft repeated sarcastic allusions to the Sabbath strictness of the Puritans should make us indignant. What hardships and privations did those holy men not endure, to secure for us the blessings of civil and religious freedom! Let us have some specimens of equal, or better fruit before we exchange the new for the old regime, or join the ill-timed laugh over departed saints of whom the world was not worthy. If any enjoy a sneer, where sorrow were more fitting, let them take the French infidels for a subject—who revelling in licentiousness, abolished the Lord's-day, and instead of enjoying their boasted freedom, were soon at each others throats; unnumbered thousands perishing. Look at the families of France at that time—twenty thousand divorces registered in less than two years—and then look at the Christian homes of New England, and let shame mantle with blushes the cheeks of those degenerate sons, who are busy destroying our country's dearly bought and invaluable blessings.

"But we are told, 'if the experiment does not work well it shall be recalled.' Ah, idle promise! How long a lease of life have those thus 'thrusting out our ship from her peaceful moorings, in a starless night, upon such an ocean of storms, without rudder or anchor, compass or chart.' As well promise to turn back the little stream, when it has become a Niagara, thundering defiance, and deaf to all but infinite power."



The Lord Jesus Notices Little Folks.

“Let the little ones come unto me,
In that beautiful place he has gone to prepare
For all who are washed and forgiven ;
And many dear children will be gathered there;
For of such is the kingdom of heaven.”

TALKS OF LITTLE MARY AND UNCLE.

“One thing I omitted to mention or inquire about at our last interview, uncle.”

“What is that, Mary .

“Had I been sitting at Martha’s and Mary’s table in Bethany, with Jesus at the head, would he have noticed me, little as I am ?”

"How raise a question of doubt, dear Mary? Children were his delight; he embraced the 'little ones'—clasped them to his bosom. Think how much he loved them! You know, darling, he took little babies in his arms and blessed them."

"Didn't his disciples on one occasion object to this, and find fault with the parents?"

"To be sure, Mary; but Jesus was displeased at this, and said: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.'" Mark x. 13, 14.

"See Israel's gentle Shepherd stands,
With all-engaging charms;
Hark how he calls the tender lambs,
And folds them in his arms.

"'Permit them to approach,' he cries,
Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came.'"

How glad these pious mothers must have been—overjoyed—ready to jump out of their skins, seemingly! Why not all mothers take their little ones to Jesus, saying:

"We bring them, Lord, in thankful hands,
And yield them up to thee;
Joyful that we ourselves are thine,
Thine let our children be."

"You remember also, dearest, how children cried: 'Hosanna to the Son of David,' with the multitude, when the blessed Redeemer entered Jerusalem sitting upon an ass, and a colt the foal of an ass." Matt. xxi.

"Was not this crying 'Hosanna' of the little folks more from sympathy or imitation than otherwise, uncle?"

"Their little hearts were touched with heavenly fire, seraphic no doubt; it was not mere lip-service, but soul-kindling. Mark what Jesus said to the unbelieving scribes:

‘Have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?’ Matt. xxi. 16.

‘Out of the mouths of babes, O Lord,
And sucklings (wondrous are the ways,
And wise the counsels of his word),
Thou hast perfected praise.’

“He shall gather the lambs in his arms, and carry them in his bosom.” Isa. ix. 11.

“Didn’t Jesus most always have little folks in his audience when he preached and did wonderful things, uncle?”

“In the enumeration of those whom he miraculously fed, we read, ‘Beside women and children.’

“It would seem from this that nearly every time he fed multitudes on a few loaves and fishes, children were found to listen to his heavenly teachings and partake of his bounty. Mark, moreover, what I have already alluded to, how this triumphal entry of Jesus into Jerusalem gathered among the most conspicuous of the jubilant throng those children who were heard crying in the temple, ‘Hosanna.’ You likewise recollect, Mary, I presume, when Jesus took a little child and set him in the midst, he had not to go far for a living illustration, for the little children were always near the holy Jesus; they loved him and he loved them. The Lord Jesus was so guileless, so gentle, so affable—the child-like nature was so remarkably conspicuous, that he attracted the little ones to himself wherever he went.

‘Jesus loves a little child;
He was lowly, meek and mild.’

‘Take heed,’ he says, ‘that ye despise not one of these little ones.’

“Moreover, think of this more than all, Mary. Jesus died on the cross to save these little ones; the price of their ransom is paid. He is the Saviour of the little folks as well as of the big folks.”

"Shouldn't all good folks, especially Gospel ministers, strive to please children, gain their attention and good-will by kindness, and love to do them good, make them happy here, happy forever, as Jesus did?"

"Unquestionably, dearest ; by all means imitate Jesus in this beautiful and heavenly attraction. Jesus should be our example in everything.

'There is no friend like Jesus,
So gentle, kind and true ;
This friend is always near us,
And sees what'er we do.'

"You remarked once in my hearing it was your firm belief there were more little folks by far now in heaven than big folks."

"Precisely so, darling ; Jesus has saved more lambs than we can number, twice told. Unnumbered millions of little ones are now tuning their harps around the Throne in glory, saying, 'Worthy is the Lamb that was slain, for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.'" Rev. v. 9.

"Sweet music won't it be, uncle, delightful, soul-ravishing, unspeakably melodious and harmonious!"

"No ear this side glory eternal ever heard the like, dear Mary, or ever will. The songs of these little ones, saved by grace, will doubtless be less powerful or voluminous than others, but no less harmonious, delightful, soul-enkindling, soul-ravishing! These were saved through the atoning sacrifice of Jesus, consequently they likewise will tune their golden harps, sing the song of Moses and the Lamb forever—the song of redeeming love.

"Jesus will be the theme for the little folks and the great folks, 'Jesus, who washed us, made us white in his own blood.'

'Praise the Father, praise the Son,
Who to us new life hath given :
Praise the Spirit, three in one,
All on earth and all in heaven.'"

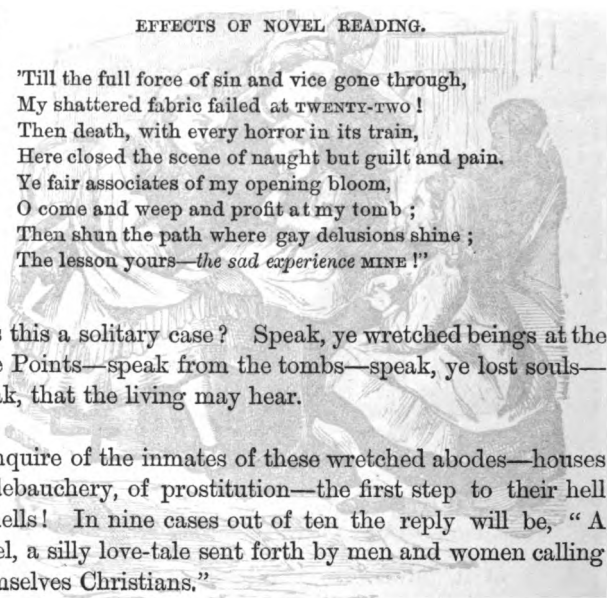


Effects of Novel Reading.

Look at it, novel-writers, advertisers, puffers, sellers of mixed publications, popular works of fiction, intermingled with good and evil—partly Christ, partly Belial.

The following lines were found in a wretched garret, after the decease of a young female of superior connections and education, who became the victim of disease, poverty, and wretchedness :

“When pampered, starved, abandoned, or in drink,
My thoughts were racked in striving not to think ;
Nor could rejected conscience claim the power,
To improve the respite of one serious hour.
I durst not look to what I was before,
My soul shrank back and wished to be no more !
Of eye undaunted and of touch impure,
Old, ere of age, worn out when scarce mature ;
Covered with guilt, infection, debt and want,
My home a brothel, and the streets a haunt,



'Till the full force of sin and vice gone through,
My shattered fabric failed at TWENTY-TWO !
Then death, with every horror in its train,
Here closed the scene of naught but guilt and pain.
Ye fair associates of my opening bloom,
O come and weep and profit at my tomb ;
Then shun the path where gay delusions shine ;
The lesson yours—the *sad experience* MINE !"

Is this a solitary case ? Speak, ye wretched beings at the Five Points—speak from the tombs—speak, ye lost souls—speak, that the living may hear.

Inquire of the inmates of these wretched abodes—houses of debauchery, of prostitution—the first step to their hell of hells ! In nine cases out of ten the reply will be, "A novel, a silly love-tale sent forth by men and women calling themselves Christians."

Cases frequently transpire in which some lost one, at the close of a life of crime, tells how he or she was led from the ways of rectitude by nonsensical reading. And the instances which thus come to light are only as one in ten thousand.

"Oh, if there be a doom more dread
Than others on the judgment-day,
It sure must be for him who led
A pure and gentle heart astray.
There may be pardon for the knave,
And mercy for the wretch that stole ;
But heaven, I fear, will ne'er forgive
The murderer of a human soul."



Cheerful Folks, Folks that are Cheerful.

CHIT-CHATS OF LITTLE MARY AND UNCLE.

"CHEERFULNESS, what is it, dear, uncle? is it to be jolly, jovial or frolicksome? I've heard a great deal said about it, so tell me, if you please?"

"We rarely say, dear Mary, of respectable persons, they are jolly—it is applied to the young and the vulgar. It is closely allied to levity and vanity, a disposition to trifle with things serious and heavenly, which is sinful—to be cheerful is to be lively, musical, joyful, happy."

"The little birds that sing so sweetly are cheerful, are they not, uncle?"

"Truly, and beautifully, dearest, they are innocent."

"Can bad folks be cheerful, uncle?"

"What saith Isaiah the prophet? lvii. 21, 21: 'The

wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.' Job says : 'The wicked man travaileth with pain all his days.'

"But some wicked folks, both little and big, seem to be mirthful I'm quite sure."

"Mark, sweet Mary, what Solomon saith : 'I said in mine heart, Go to now, I will prove thee with mirth ; therefore enjoy pleasure : and, behold, this also is vanity. I said of laughter, It is mad : and of mirth, What doeth it?'—Ecc. ii. 1, 2.

"The heart of the wise is in the house of mourning ; but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool : this also is vanity.'—Ecc. vii. 4, 5, 6.

"Even in laughter the heart is sorrowful ; and the end of that mirth is heaviness.'—Prov. xiv. 13. No one can be or has a *right* to be cheerful or joyful save he who fears and obeys God, has respect unto all his holy precepts."

"Are not good folks, that do everything to please the Lord, almost sure to be cheerful and happy all the time, like the sweet singing birds?"

"How help it, child, what hinders? If God be for us, who can be against us. The Lord tells his people to 'be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'—Phil. iv. 6, 7.

"Be gloomy or melancholy? what for, dear Mary? when we are told to 'Rejoice in the Lord always, and again I say rejoice.'—Phil. iv. 4. If heaven is in us, as it always should

be, it will come out of us, manifest itself in a heavenly cheerfulness in every look, thought, word and deed, bright, shining as the noon-day sun!"

"Please mention, dear uncle, some that have been and are thus cheerful, joyful and happy?"

"All Christians, dearest, little and big, *should* be and *may* be thus, on the mountain-top of all that is pure, lovely, heavenly, showing forth the praises of him who hath called them out of darkness into light, marvelous and glorious!"

"Is it sin, dear uncle, doing bad things that makes folks gloomy and unhappy?"

"Nothing short, sweet Mary, and of this fact I have already shown you clearly from God's book—look the Bible through and through, from Genesis to Revelation, and see what awfully fearful curses are denounced against bad folks, those that sin outstretchedly, rebel, defy Omnipotence to arms!—and what blessings, unspeakable, are pledged to those who love and fear God, bow the knee humbly, submissively at the foot-stool of King Immanuel. The righteous, cheerful, joyful, those that walk softly before God, keep their consciences pure, unsullied—who questions it?"

"Is your eye fixed definitely, uncle, on any particular ones, just now, that are and have been mounting up heavenward, as on eagles' wings?"

"Enoch, blessed man, who walked with God three hundred years, and God took him, is a vivid example, Mary. Moses the meekest of the meek, cheerful and happy? Mark how his face shone! why this? He had been talking with God forty days and forty nights in succession. I might tell of Caleb and Joshua, the holy prophets and apostles, did time permit—in the midst of trials and persecutions even unto death—they were cheerful, happy."

"Does talking with God a good deal, uncle, make us cheerful and happy, both little folks and big ones?"

"Nothing like it, dear child : I've just alluded to the face of Moses, who was almost constantly talking with God in public and in private. Instance, Stephen's face shining like an angel's.—Acts vi. 15. 'Cheerful and happy? even while his persecutors were stoning him to death?'—Acts v. 15.

"You say, uncle, if I rightly understand you, that jolliness or frolicsomeness is not cheerfulness, and that merry-making don't make folks joyful in the Lord or happy : how is it, then, that very many calling themselves Christians are on the jump, for things gay, jolly and frolicsome? I'm perplexed."

"To profess religion, dear Mary, is one thing, to possess it is another, very different thing. To have a name to live while dead is one thing, and to have a name to live and be alive, departing meanwhile from all iniquity, abstaining from all appearance of evil, is another, and very different thing. Darkness and light coalesce? Never.

"What avails a religion that does not cast out Satan and let in Christ? When the Lord is *in* Satan is *out*, old things pass away, and behold, all things become new. Christ is our satisfying portion, our life, our heaven, our all—for time, for eternity.

" 'All our capacious powers can wish,
In Christ most richly meet ;
Not to our eyes is light so dear,
Nor friendship half so sweet.' "

"If I rightly understand you, dear uncle, you make cheerfulness a Christian grace?"

"Exactly so, darling, viewing it gospelly, it's a fruit of the Holy Spirit, and is as far from levity, lightness of speech, foolish talking and jesting, as light is from darkness, as heaven is from hell.



Educating Little Folks for the Heavenly Kingdom.

THE command, "Be ye holy, for I am holy," is applicable to every little son and daughter of Adam's fallen race.

"If children will earnestly seek him below,
They shall see him and hear him above,
In that beautiful place he has gone to prepare,
For all who are washed and forgiven ;
And many dear children are gathering there,
For of such is the kingdom of heaven."

God said to his ancient people, "Thou shalt teach these words which I command thee diligently unto thy children when thou liest down and when thou risest up." Lead your children, parents, directly to Jesus—rest not till you are sure they are in his arms. Never let go their hands till then.



Sweet Children—Jennie and her Little Sister.

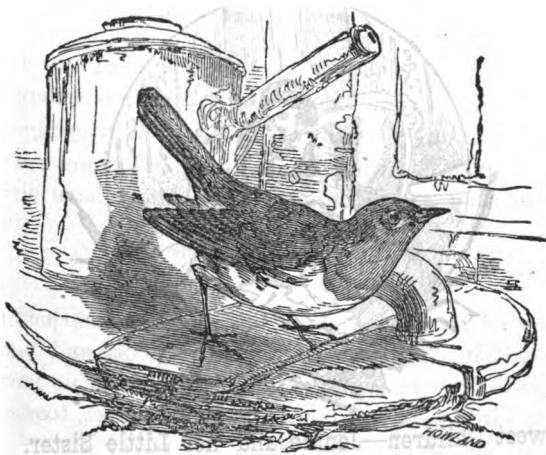
“The feeblest lamb amid the flock,
Shall be its shepherd's care ;
While folded in the Saviour's arms,
We're safe from every snare !”

Children sweet ! trained in wisdom's ways, truth and love ! There are no sweeter creatures this side heaven—none more beautiful !

“'Tis said that ever around our path
The unseen angels stray !”

We had one of these sweet, dove-like, heavenly little ones in our family for a season. Lovely—lovely as an angel. She was the rose of the morning, a flower of Eden, the spice of life, the beauty of spring-time, sweet, smiling, submissive, lamb-like. The parents of this sweet, beautiful child obeyed God in rearing the tender thought from the earliest dawning of moral accountability.

Children thus trained from early infancy in the way they should go, in strict obedience to the holy precepts, are sweet-tempered, mild, gentle, patient, meek, loving, lamb-like, God-fearing. They hate sin in every form, pride, folly, self-will, wicked companions.



Don't Harm the Little Birds.

“Joyous and happy creatures, roamers of earth and air,
Free children of the woods, bright glancers o'er the flood,
Your homes are everywhere—
Dear are ye, familiar to the heart,
Making of nature's loveliest things a part.”

WE love the song-birds, and feel that if they were taken away the earth would lose one of its richest and most wondrous charms. We love them and wonder at them, for of all God's irrational creatures they are the most wondrous and beautiful. They are the choristers of heaven, the constant ministers of that worship which goes up continually unto God, the unpaid and faithful preachers of an unselfish and beautiful piety.

Look at them, as swaying on flowery sprays they gush out those strains which chime with the songs of angels; aye, look at them as they sing, with upturned head, rapt, soft, and half-closed eyes, their frail forms quivering in the ecstatic joy, and say if you do not feel your cold and selfish heart melting into reverential awe and rising up to God on the wings of praise and prayer!

How thankful should we be that God has given us the dear birds to be our fellow-laborers and comforters, and the laborer is surely worthy of his hire. Why grudge him his pay? Why cheat him of his spring and summer work? Soon we shall see them very busy. Many have already begun.

"Don't shoot the birds, the joyous birds,
That charm the traveler's way."

Many children have abundant religious instruction at home and in churches and Sabbath-schools, and yet are suffered to grow up with the idea that there is no harm in robbing birds' nests, or cruelizing bugs, snakes, toads, and the lower species of animal life.

The exercise of this spirit is sure to engender a tyrannical love of power and dominion over everything, either brute or human, that is *weaker* than themselves, and generally leads to wickedness and cruelty.

"The Lord who gives us daily bread
Supplies their wants and hears their cry,
And every wrong which they endure
Is marked by his paternal eye.

"And should you cruelly betray
Your trust o'er those who can't complain,
Beware, the measure that you mete
May be returned to you again."

"Blessed are the merciful, for they shall obtain mercy."
And "the merciful man is merciful to his beast."

"I would not enter on my list of friends,
* * * * * the man
Who needlessly sets foot upon a worm."



Feeding the Lambs!

PRAYER FOR BIG FOLKS—PRAYER FOR LITTLE FOLKS.

“Prayer, prayer, oh, sweet prayer!
Be it ever so simple, there’s nothing like prayer.”

PLEASANT TALKS OF LITTLE MARY AND UNCLE.

“Dear uncle, there’s a great deal said about prayer and praise in the Bible; would you think best for children, little girls like me, to be present at meetings devoted exclusively to these exercises?”

“Who questions it, darling? Hark! ‘Take this child away and nurse it for me, and I will give thee thy wages,’ said Pharaoh’s daughter to the mother of Moses. And as you may know, dear niece, Dr. Adam Clark, in his last

days, wrote : 'The prayers of my childhood are yet precious to me ; and the simple hymns I sang when a child, I still remember with delight.' The injunction is, '*Feed my lambs.*' Again, 'It is not the will of your Father who is in heaven, that one of these little ones should perish.' You perceive, sweet Mary, from these quotations, that little folks should be among the first on the docket for salvation, in attendance on every means of grace. Every nerve should be stretched to its *utmost* to lead the littlest of the little *directly* to the feet of King Emmanuel, the Lamb slain. Meetings for prayer, praise, preaching and Bible readings should be largely sprinkled with the lambs. Parents should awake—rest not, day nor night, 'till every little one in the domestic circle is housed safely in the Ark, Christ Jesus, born into the kingdom, with souls filled with love, on *fire* ! for good, for missionary work, mounting heavenward, as on eagles' wings !

" 'O'er the head of listening children,
Christ his sweetest blessings gave ;
Little hands may aid his mission,
A dying world to save.' "

" Are you quite sure, dear uncle, that the Lord bows the listening ear, hears and answers the petitions little folks offer up as readily and as speedily as he does the prayers of the big folks ?"

" How otherwise, dear Mary, if so be holy hands are lifted, in faith, nothing wavering, in the name of the Lord Jesus, the Great High Priest, for things in accordance with His will ? God's promises are sure. 'Heaven and earth shall pass away, but my words shall not pass away.'—Math. xxiv. 35. Didn't God hear Moses' prayer over and over, time in, time out ? Joshua's, David's, Solomon's, Kezekiah's, Daniel's ? The prayers of all the holy prophets, from Elijah to Malachi ? How with Paul, Peter,

James and John? Any restraining prayer? or hindrances? Who wrestled all night and would not let the angel go till mercy's door was opened wide? Look and see.—Genesis, chapter xxxii. In answer to whose prayer did the sun stand still in the midst of heaven, and hasted not to go down about a whole day? Look and see.—Joshua x. 12, 13, 14. Whose prayers slew one hundred and eighty-five thousand Assyrians in one night? Look and see. 2d Kings, chap. xix. Whose life, under the sentence of death, was lengthened fifteen years, in answer to prayer? Look and see.—2d Kings, chap. xx. How and by what means was Ahithophel's council turned into foolishness?—2d Sam. xv. 31. Look at Haman, strung by the neck fifty cubits high. How came he there? Didn't prayer do it? See Esther, chap. vii. Who stopped the mouths of lions, quenched the violence of fire, in answer to the prayer of faith? See Hebrews, chap. xi. When Peter was in prison, bound with two chains, and the keepers before the door kept the prison, how did Peter get out? Look and see.—Acts xii. 6, 7. When Paul and Silas prayed and sang praises, while in an inner prison, with their feet made fast in the stocks, what took place? Look and see, child.—Acts xvi. 24, 25. These are only a few recorded instances of God's opening the windows of heaven wide, in answer to the prayers of those who, by patient continuance in well doing, seek for glory and honor and immortality—eternal life.—Rom. ii. 7.

“ ‘Prayer makes the darkened clouds withdraw,
 Prayer climbs the ladder Jacob saw,
 Gives exercise to faith and love,
 Brings every blessing from above.’ ”

“It seems to me, uncle, very many little folks and big folks too, pray as if they didn't look for or expect answers to their prayers. Am I right?”

"You hit the nail exactly, Mary. Prayer means something besides mere lip service. 'Where the spirit of the Lord is there is liberty.' 'It is the Spirit that quickeneth, the flesh profiteth nothing.' Turn, if you please, to Romans viii. 26, 27.

" 'Prayer is the incense of the soul,
The odor of the flower,
And rises as the waters roll,
To God's controlling power.' "

"It seems to me, dear uncle, from what you say, the reason God don't hear and answer the prayers of folks, both little and big, is, they are wicked, say bad things, and do bad things. Is it not so?"

"If I regard iniquity in my heart, will the Lord hear me, Mary? God says, 'Not.' See Psalm lxxvi. 18. You know, likewise, what Christ said to the scribes and pharisees that made long prayers, to be seen of men, 'This people draweth nigh to me with their mouths, and honoreth me with their lips, but their heart is far from me.'—Math. xv. 8.

" 'To say our prayers is not to pray,
Unless we mean the things we say—
Unless we think to whom we speak,
And with our heart his favor seek.' "

'Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts.'—James iv. 3. 'He that turneth away his ear from hearing the law, even his prayer shall be an abomination.'—Pro. xxviii. 9. The same ideas are expressed in Isa. i. 11-15; Isa. lix. 1, 2. Please turn to these passages, dear Mary. David had to wash his hands in innocency, before he could compass the altar of the Lord, publish with the voice of thanksgiving, and tell of all his wondrous works.—Psalm xxvi. 6, 7."



Ruth Gleaning in the Field.

“And she said, I pray you, let me glean and gather after the reapers among the sheaves : so she came, and hath continued even from the morning until now, that she tarried a little in the house.

“Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens :

“Let thine eyes be on the field that they do reap, and go thou after them : have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

“Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

“And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband ; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

“The Lord recompense thy work, and full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.”—Ruth ii. 7-12.



Deeds of Charity to the Poor.

“Go visit their homes ; go witness their grief,
 And listen to misery’s plea ;—
 Beholding them desolate, offer relief
 Of the bounties which Heaven gives thee :
 Provide for their children, whose shivering forms
 Plainly tell how they suffer ’neath winter’s bleak storms.”

A WORD TO THE LITTLE FOLKS.

LITTLE boys and girls, do you think of the poor, these hard, chilly times—how much they suffer with cold and hunger ? In our cities, fuel is dear, clothing is dear, provisions are dear. Some poor people have scarcely a shelter, much less a comfortable place to lay their heads, and are ready to perish for lack of fuel, food and raiment. Some children are left fatherless, motherless, penniless, without any to provide for them ; no one to care, either for their bodies or their souls. Do you think of this, young friends ?

Have you a heart to pity, a tear to shed, a dime to give ? -

Are you provided richly with the comforts of life—a good house to live in, plenty of food and raiment, parents and friends to care for you? Above all, have you the blessed Bible, to guide you to life eternal? And are you thankful? Who gave you these blessings—distinguished you thus above the miserable, suffering, and often degraded poor? God? Yes, God—and what does God say? “The poor ye have with you always, and whosoever ye will ye may do them good.” “Whoso stoppeth his ears at the cry of the poor, he also shall cry, himself, and shall not be heard.” “Blessed is he that considereth the poor.” Do you hear this, little folks—what God speaks? Should not every one of you say, from the bottom of his heart :

“The Lord is kind and good to me,
And very thankful I must be :
He clothes my back and makes me warm,
He keeps my bones and flesh from harm.

“He gives me bread and milk and meat—
All, all I have, that’s good to eat.
Oh, let me not forget the poor,
Who beg their bread from door to door.

“Who have no fire nor meat, nor bread,
And scarcely where to lay their head.
The Lord is good and kind to me,
Kind and good, O may I be.”

“I was a stranger, and ye took me in ; I was naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me.” “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

“Be thine the joy that angels know,
Who visit oft the abodes of pain,
With interest list to tales of woe,
And bid the dying live again.”



Sweet Courtesies of Life.

EVERY Christian grace should be cultivated from early childhood. The little words "please" and "thank you," when favors are solicited and conferred, fall pleasantly upon the ear.

"One little act of kin'ness done—
One little soft word spoken—
Hath power to wake a thrill of joy,
E'en in a heart that's broken."

In teaching little folks the sweet courtesies of life, we must repeat over and over the same lesson day after day for the first few years.

Some little girls can wait on a visitor in their mother's absence, with as much propriety as young ladies; can answer questions put to them clearly and directly, and always politely; and it is a pleasure to be a guest where children thus behave.

Little Alfred's mother had taken pains to instruct her

baby-boy in some of the simple forms of politeness and hospitality, and though not three years old, he used to put his lessons in practice.

One day a dear friend of his mother's called, and he ran at once to bring a chair for her, inviting her to sit by the fire. Then he brought a footstool for her feet, and asked her to let him take her bonnet.

"I wish you would stay to dinner," he lisped, "and stay all day, and stay forever." Then he looked up in her face with a bright smile, and said, "I try to be polite."

"Thank you, Charlie," said Mrs. Brown, as her little son handed her a paper he was requested to bring. "Thank you, Bridget," said the little fellow a few hours after, as he received a glass of water from his nurse. "Well, Mrs. Brown, you have the best-mannered children I ever saw," said a neighbor. "I should be thankful if mine were as polite to me as yours are to the servants. You never spend half as much time on your children's clothes as I do, and yet every one notices them, they are so well behaved." "We always try to treat our children politely," was the quiet reply. This was the whole secret. When I hear parents grumbling about the ill manners of their children, I always wish to ask, "Have you always treated them with politeness?"

What sight more lovely than this pleasant, modest, Christian courtesy in little folks, at home and abroad? It is like "apples of gold in pictures of silver."

"Hearts, like doors, can ope with ease
To very, very little keys;
And don't forget that they are these,—
'I thank you, sir,' and 'if you please.'"

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant's handing it to

him in a saucer, and asking if he would have it, the Duke replied, "Yes, if you please." They were his last words. How much kindness and courtesy is expressed by them! He who had commanded the greatest armies in Europe, and was long accustomed to a tone of authority, did not see or overlook the small courtesies of life. Ah, how boys do! What a rude tone they often use to small little brothers and sisters, and sometimes to their mothers.

"A look will sometimes send a pang
Of anguish to the heart;
A tone will often cause the tear
In sorrow's eye to start."

Children, do not forget three little words—"If you please."

"Then let us watch those 'little things,'
And so respect each other,
That not a word, or look, or tone,
May wound a friend or brother."

Courtesy or politeness of manners, to be genuine, consists in acts of self-denial, kindness and love, a desire to make every one, little and big, good and happy. It is benevolence, flowing from a noble, generous, pious heart. In a word, it is the Saviour's golden rule: "Whatsoever ye would that men should do to you, do ye even so unto them." "Love is the fulfilling of the law." "All the law is fulfilled in one word, thou shalt love thy neighbor as thyself." Make the tree good—the fruit is good; no one gathers figs from a thorn bush, or bramble tree. Happiness is to make happy.

"Who blesses others in his daily deeds,
Will find the healing that his spirit needs;
For every flower in other's pathway strown,
Confers its fragrant beauty on our own."

"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—Math. vi. 33.

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"If the wretches whom Christ drove from the temple have not their parallel in H. W. Beecher, and the men who make and keep him popular in the church of Christ at the present day, we are unable to discern moral identity in human character and action."

I might go on and on, and fill a volume of similar witnesses, testifying to what one tool of Satan, "whom the world worshippeth," has done and is still doing to poison the souls of the rising age. But I must close with a few remarks from "The New-York Observer" and the "Christian Advocate." Not very long ago Dr. Curry, the editor of the *Christian Advocate*, (New-York) wrote thus:

"For a quarter of a century we have been watching the tendencies of religious thought among us, and during all these years we have had an increasing sense of the pulpit's loss of power over men's consciences and lives. We have seen the doctrine of atonement presented in a form that seems to us quite 'another Gospel'; we have seen the divine Fatherhood set forth as only tenderness and pity, without magisterial authority; we have seen 'the fear of the Lord' set aside as a consideration quite unworthy of a man when approaching his God, and 'conviction of sin' as a not specially desirable frame of mind in the professed penitent. It has seemed to us that these defective views of divine truth have proceeded especially from the Plymouth pulpit—the spoken or printed sermons of Mr. Beecher; and they have found circulation through the *Independent*, but recently more fully and fatally through the *Christian Union*, over which he nominally presides, but which is really under the management of one who, whatever his personal worth, makes no pretensions to orthodoxy. We write these things not for controversy, but from a deep sense of the damaging influence of that which we oppose—which seems, too, to be operating most disastrously among some of the most cultivated of our own ministers."

The *New-York Observer*, quoting Dr. Curry's remarks, adds:—

"From our own stand-point, the view we get is the same, and we firmly believe that it is the solemn duty of the orthodox ministry and people to awake to the danger to which the Church and the truth are exposed by the teaching of a gospel which is not the Gospel."

COMMENT.—"And the fifth angel sounded, and I saw a star fall from heaven unto earth, and to him was given the key of the bottomless pit.—And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."—Rev. ix. 1, 2. "The end is not by and by."

"While men slept the enemy came and sowed tares among the wheat and went his way."—Matt. xiii. 25.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death."

"Alas! the dead are in her house, her guests in depths of hell;
She weaves the winding-sheet of souls,
And lays them in the urn of everlasting death."

For want of space I foreclose farther testimonials for the present. But see

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