

INGERSOLL AND THE BIBLE.

in your heart, if you would be kept from sin (John v. 39; Josh. i. 8; Ps. cxix. 11).

May you so ponder the "Scripture of Truth," that you may ever be found holding fast the faithful Word yourself, and holding forth the Word of Life to others (Dan. x. 21; Titus i. 9; Phil. ii. 16).

QUESTIONS FOR ALL.

WHAT are you Doing?—For you are doing *something*. Every day that you live you are busy about one thing or another. What is it? What were you doing *yesterday*? What are you doing *to-day*? What is it that fills your mind, interests you, employs your time? Stop and think.

Whom are you Serving?—For, whatever line of life you may be in, you are a *servant*, and you have a *master*. One master, not two, for "no man can serve two masters." Who is your master? Whose work are you doing? Whom are you serving? *Now*, this very day, who is your master? God or sin? Christ or the world?

Whither are you Going?—For you are going *somewhere*, and quickly too.

You cannot stop. Whether you will or no, *time* hurries you along. To-day you are nearer the place to which you are going than you were yesterday. Even the minute it has taken you to read this page has made some difference. What place are you in the road for? A *good* place or a *bad*. Happy or miserable? Is it a place you long to reach, or one you are afraid to think of?

Reader! Here are three questions for you to think over. Do not neglect or forget them. They are more worth considering than all the worldly things that ever come into your mind. Whatever else you forget, never forget your *soul*!

EVANGELISTIC .

BIBLE CLASS

Sunday Afternoon,

AT 3 O'CLOCK,

FOR ONE HOUR.

MR. Ingersoll, the noted Infidel, says the Bible is "full of indecencies." He picks up the Bible from his lecture stand, reads a little and says: "I cannot read it all; it would not be proper for me to read it all," and then he affects to blush. He is overcome with modesty and delicacy! He dares the clergy to read certain passages in the pulpit, and dares parents to read certain passages in the family circle. Now my reply is this: There are parts of the Bible that were not intended either to be read in the pulpit or family circle, just as I can go into any physician's office in Brooklyn or elsewhere and find medical journals on the table, or books in his library, which he never has read to his family, yet *good books*, pure books, scientific books, without which he would not be worthy the name of physician. They are to be read in private.

You must know that there is such a thing as the pathology of disease. You must know that there are parts of the Bible which are the *anatomy of iniquity*, which are descriptions of the lazar house of the soul when it is unrestrained, and from the reading of those portions in private we arise with a healthy disgust and horror for sin. The pathology must come before the *pharmacy and the therapeutics*. Every physician knows that. Any man who has the least smattering of medicine knows that. The pathology, or discussion of disease, before the pharmacy, or the cure of it.

From certain portions of the Word of God we go forth as from a dissecting room, more intelligent than when we went in, but in no wise enamored of putrefaction. There is a Byronic description of sin which allures and destroys, but there is a Bible description of sin which warns and saves. Mr. Ingersoll has no more right to denounce the whole Bible because there are portions of it especially appropriate to be read in private, than he has a right to denounce all medical journals and all books of pathological discussion in a physician's library. If he does one, he must do the other, to be consistent.—*Selected.*