

"priestcraft," they again engage in the noisy revel. Soon an awful rumbling is heard in the heavens. A thousand voices tell them that the angels are rolling out the judgment throne. They reply, "One dance more, and defiance to that throne." Suddenly the stars go out, the moon turns to blood, all nature is convulsed, and unusual panic seizes the hearts of men, when, horror-struck, I see some Carnot turn his blood-shot eyes upon the burning world, and waving his jeweled hand above his head, exclaiming, "One dance more, and defiance to that flame;" and ere that dance is done, the bolt is sped, the magazine of the universe explodes, and the time to dance is gone, GONE FOREVER, FOREVER.—*Ladies' Repository*.

CHARACTER OF CELEBRATED INFIDELS.

But to speak more directly of the morals of leading infidels. Bolingbroke was a libertine of intemperate habits and unrestrained lust. Temple was a corrupter of all who came near him—given up to ease and pleasure. Emerson, an eminent mathematician, was, "rude and vulgar, and frequently immoral;" "intoxication and profane language were familiar to him. Towards the close of life, afflicted with the stone, he would crawl about the floor on his hands and knees, *sometimes praying, and sometimes swearing!*" The morals of the Earl of Rochester are well known. Godwin was a lewd man by his confession, as well as the unblushing advocate of lewdness. Shaftsbury and Collins, while endeavoring to destroy the gospel, partook of the Lord's Supper, thus professing the Christian faith for admission to office! Woolster was a gross blasphemer. Blont solicited his sister-in-law to marry; but, refused, shot himself. Tindal was originally a Protestant—then turned a Papist—then Protestant again, merely to suit the times—and was, at the same time, infamous for vice in general, and total want of principle. He is said to have died with this prayer in his mouth: "If there is a God, I desire that he may have mercy on me." Hobbs wrote his Leviathan to serve the cause of Charles I., but finding him fail of success, he turned it to the defence of Cromwell, and made a merit of this fact to the usurper; as Hobbs himself unblushingly declared to Lord Clarendon. Need I describe Voltaire—prince of scoffers, as Hume was prince of skeptics; in childhood initiated into infidelity; in boyhood, infamous for daring blasphemy. In manhood, distinguished for a malignant and violent temper, for cold blooded disruptions of all the ties and decencies of the family circle; for the ridicule of whatever was affecting, and the violation of whatever was confidential! Ever increasing in duplicity, and hypocritical management, with age and practice—those whom his wit attracted, and his buffoonery amused, were either disgusted or polluted by his loathsome vices. Lies and oaths in their support were nothing to his maw. Those whom he openly called his friends, he took pains secretly to calumniate; flattering them to their faces, and ridiculing and reviling them behind their backs. Years only added stiffness to the disgusting features of his impiety, coldness to his dark malignity and fury to his impetuous temper. Throughout life he was given up to work all uncleanness with greediness." Such was the witty Voltaire, who in the midst of all his levity, had feeling and seriousness enough to wish that he had never been born!—*Dwight*.

SCOLDING IN THE PULPIT.

A lady correspondent of the New Orleans Christian Advocate complains of the preacher for scolding his hearers in the pulpit. She says: "Ho-

has a way of talking which anywhere but in the pulpit would pass for scolding. This is not common; it is only now and then; but very marked. I suppose he does not feel well, or the subject in hand gets tangled. His fine forehead frowns and wrinkles. Around his mouth there are curling and sneering, and almost ill-natured expressions. What he says is hard and harsh. His eye, so beautiful and persuasive when glowing with love or moistened by a tear for poor sinners, looks on us all as if he was outdone, and didn't care if we went to the bad place."

This is a painful picture to study, even in print. It must be still more so in reality. The pulpit which exhibits it will always be unpopular, and richly deserves the dislike it never fails to invoke. The minister who, with a frowning expression of brown, hurls harsh denunciations on his hearers, hoping to benefit them thereby, must be sadly ignorant of human nature. He does not understand that the doors of access to the human spirit cannot be forced by the blows of angry denunciation; and that the only effect of such attempts upon it, is to force the naturally perverse mind to lock itself up more closely, and to retire within its most inaccessible defenses. Even a church will become soured, disgusted and backslidden under a scolding ministry. It cannot be otherwise while the constitution of human nature remains what it is. It must be that the manifestations of the preacher's mind will beget manifestations in the hearer kindred to his own. If he is angry, harsh and denunciatory, they will feel angry, harsh and stern, too. Certainly they will not, cannot be reformed under such a ministry. It is not in the nature of things to expect it. If a minister would be successful, love must reign supremely in his pulpit. His mission is a work of love. When unfolding, as he often must, the judgments of God against transgressors, he should speak in tones of tenderest affection. When his lips give utterance to the woes which hang like clouds big with destruction over the wilful sinner's head, he should do it with pity in his heart and tears in his eyes. By thus combining the strictest fidelity to truth, in the severest aspect of its nature, he will retain the respect and confidence of his hearers, while he unlocks their prejudices and throws open the gateway of their hearts for the entrance of his Master.—*Zion's Herald*.

AVOIDING BAD COMPANY.

Parents can hardly be too careful to guard their children against the influence of bad company and bad examples. Their is scarcely any way in which the young and tender minds of children can be so rapidly corrupted and injured as by associating with others of their own age, whose language and conduct is immoral or profane. The minds of youth often suffer more injury in one day or one week under the influence of bad associates, than parental instructions, and counsels, and prayers can repair in a year. Indeed, injuries are often done in this way which are irreparable. The seeds of evil habits, or evil principles are thus sown in the virgin soil, which spring up in after years, and bring forth a prolific crop of mischief, and sorrow, and ruin. Let all parents, then, be watchful over the companions of their children, and let boys especially, who are much exposed, read the following hints. There are seven classes of company to be avoided:—

1. Those who ridicule their parents or disobey their commands.
2. Those who scoff at religion.
3. Those who use profane or filthy language.