

"He whom thou now hast is not thy husband; in that saidst thou truly."—John iv., xviii.

He commenced by saying that ours is a monstrous age. Now wonder that it should produce some monstrosities which defy the extravagancies of all former periods. Human nature, though substantially the same constitutionally in all States, yet it varies from extreme to extreme, from the deepest depravity to the highest apparent attainment of sanctification. This will account for many of the extravagancies which appear from time to time in all the different spheres in which man is called upon to act. He said that he was not in the habit of apologizing for introducing subjects to his pulpit, and he would not depart from his rule now. If, said he, from indifference or false delicacy the pulpit shrinks from this discussion, the result will be that vast numbers of our youth will be drawn in the path of shame and sorrow. The text contains a general principle applicable to particulars of both male and female morality. As the Free Love system is now understood by the public, it means indiscriminate love between the sexes. If this be not true, its advocates must explain. If it be true, then we have a system which makes a serious onset upon all the safeguards of social order, and one which every lover of morality is bound to resist. The doctor divided his discourse into two general heads, I. The system of Free Love conflicts with the law of affinities, which has been enacted by God and nature for the regulation of the attachment of the sexes. II. It violates the law

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of Marriage. Upon the last of these he remarked that the law of the marriage contract when violated by consent of the State must produce the necessity of asylums and retreats for children which have no recognized parents. The violation of this contract leaves man without a home. Show me the man who is either too lazy, too selfish, or too stingy, or corrupt, or anything else, to provide a home for a fair partner, and I will show a thing in the shape of a man that should be marked and shunned. But just such a man is one of these free-lovers. The Free-Love system not being yet fully developed, the doctor said he would not do injustice to even a misguided class of persons, by venturing upon minute remark in regard to its real extent as a system already organized amongst us. He would remark, however, that we had in New York, as in other parts of America, the polluted elements of socialism from Germany, France, and England, at work in the veins of society, and it behoved the pulpit and parents to be on the lookout, and guard against the invading evil. He stated that this subject commended itself to the colored people. Young men and young women are engaged in some of the haunts of Free-Love in Mercer street, Broadway and Fifth avenue, for the sake of high wages. He warned such against the temptation, and concluded his discourse by a general application in two propositions: first, the subject had a bearing upon the progress of the cause of civilization; and, secondly, a most vital bearing upon the working of the plan of salvation.

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