A Discourse by B. H. Nadal, D. D. Pastor of Trinity M. E. Church, Delivered in the Washington Square Presbyterian Church (Dr. Barnes'), by Request of the Young Men's Christian Association.

BEFECIAL BEFORT FOR THE EVENING TELEGRAPH.] "Cease, my son, to hear the instruction that causeth to err from the words of knowledge."—Proverbs xix,

Solomon, the author of these words, is pre-Solomon, the author of these words, is precisely the person to give us a text for the reflections of this evening. At once a king and a sage, against both his royal dignity and his wisdom, he allowed himself to be drawn into the charmed circle of sinful indulgence. Of all the men of his day he knew best the power of temptation, and the danger and emptiness of worldly pleasure.

Emerging from the wreck and ruin of his cave life sated and dranched with pleasure, he

Emerging from the wreck and ruin of his own life, sated and drenched with pleasure, he warns others against the course he has so painfully travelled. His advice, substantially, is that the young shall move cautiously, thoughtfully, amidst their multiplied templation; that a delicious song, a witticism, a syllogism, a fling, or a well-contrived story, shall not be allowed to cheat them out of the truth, or put them into the hands of their soul's enemies, in a word, he bids them consider and understand what truth is and what falsehood, that they may separate them. He bids them know a solicitation to good from a temptation to sin, and understand the great difference between the charm and sweetness of real, pure, virtuous beauty, and the showy and shallow attractions which set off and conceal the ruin of lust. He would have the young men of his day so pure, so alert, so discriminating, so concerned about the character they are forming, that they will see through the wiles of the false instructor, and refuse to hear him to the end of his argument; that they will scent end of his argument; that they will scent error and sin at the first words, and say:—Get thee behind me Satan! "Ceasemy son, to hear the instruction that causeth to err."

Our object this evening is similar. We see error all around us—in books, in newspapers, in magazines. We see this error becoming practical in loosing the bonds of morality, in lowering sacred things; in grading the way to lowering sacred things; in grading the way to every form of worldly amusement and dissipa-tion, and in dimming the eternal distinction between good and evil, right and wrong. We hold, as a matter of course, that the highest in-terests of man are the moral and religious; that whatever threatens these must be resisted at every hazard and every sacrifice. The world is bent on being rich and happy. We bid them God-speed, but call upon them first of all to be virtuous, and beg them to stay in their mad race after excitement and gold, and consider what they were made for, what is duly, what will stand the test of the dying hour, and what will pass judgment in the last day. We would especially analyze the opiates with which they drug their consciences, and dispose of true religion while they yield themselves up to sin. Or to drop the figure, the thinking of a people must determine their living. "As a man thinketh so is he;" and the literature which is all around us, pressing upon him from every central translation. tre-table, from every library, and from every bookstore, is more than likely to modify his thoughts. And that man or that association that will aid the endangered spirit in sifting out the error, and seeing and feeling it to be error, will do much towards saving a soul from

This is the task we propose to ourselves this evening. Our theme is, The dangers to young men from the current literature. First of all, let us consider the daugers from skepticism.

Within a few years past a number of books have been published against Christianity, which have made considerable stir in the literary world. Among these may be mentioned Strauss'
"Life of Jesus," Colenso's books, essays, and
reviews, Renan's "Life of Jesus," and a few
minor performances. We do not mention these
books for the purpose of refuting them. Such a
task lies wide of our alm in this discourse. We
wish rather to call attention to the fact that wish rather to call attention to the fact that these books, so fail of plausible sophisms and bold statements, without proof, must be fraught with danger to the inexperienced. To theolo-gians, and learned Christians generally, they are quite harmless; perhaps, indeed, they give to such confirmation of their faith. In reading Strauss they see that his infidelity rests exactly where that of Hume rested, namely, on the alleged unchangeableness of the laws of nature, and the consequent impossibility of a miracle; and that his theory of the mythical origin of the Gospels is a bare hypothesis, with nothing to back it, recently refuted by his fellow-unbe-liever Renau, as frequently before. In reading "Colenso on the Pentateuch," they see in the mistakes of a renowned mathematician how

ittle the strongest foe can do against the Bible.

So puerile and so groundless are his arithmetical calculations, that a child ought to be ashamed of them, and a child might answer them. And in reading Renan he would come to the conclusion, as we did, that the author had not even carefully read the Gospels before undertaking to refute them, and might rise from the study of his book greatly strengthend in his faith by an eloquent effort to overthrow it. But while such attacks on Christianity might confirm the faith of the learned and experienced Christian, they would be likely to affect the young and inexperienced quite differently. The bare fact that such books are written by learned men, and that bey find newspapers and magazines and reviewers to give them favorable notice, is well suited to make an injurious impression upon those who are unskilled in theological science, especially if they are not Christians. The arguments from these books are constantly referred to in the newspapers, they meet the young man's eye in book notices and magazine articles, and if the range of his reading takes him mostly through pariodical and magazine articles, and it can take the reading takes him mostly through periodicals and papers unfriendly to Christianity, and to orthodox views of it, these arguments, with remain themselves their friendly glosses, will repeat themselves upon his mind until by sheer dint of repetition they make a lodgment, or at least create a bias

In their favor.

There is the more danger of this because many of the leading newspapers, those especially of the greatest ability and widest circulation and influence, are under semi-infidel control. Take for example the New York Tribine, a paper which has done more for the cause of human liberty than any other in the nation, what sort of religion does it reflect? Its editor is a Universalist which practically includes Unitarianism also, and its criticisms of religious publications always favor latitudinarian views. Books tions always favor latitudinarian views, which aim to establish the inspiration of Scripture as an infallible revelation, and to support the doctrines of the evangelical churches, are always, or nearly always, unfavorably received, while works substantially infidel generally re-ceive elaborate and appreciative treatment. We only mention the Tribune as the greatest, and

in their favor.

the type of many.

It would take nice calculating to determine whether the services of these papers to the cause of humanity in general are not inferior in bulk to the harm they have done to the sacred interests of true religion. The utterances of such a paper as the New York Tribune, read by a young man every day, are apt to become authority, on religion as on other questions. authority, on religion as on other questions. He grows accustomed to see the defenders of divine truth treated as old fogics belonging to an age of which nothing is left but fossils, and the impropers of miracles and responses. the impugners of miracles and inspiration honored as the giants of a new and better era. These bold assaults of unbellef, which are served up in book notices almost every week, have indeed been fully and perfectly answered In reviews and religious weeklies, but the reviews are never seen by the young men, and the religious weeklies, if ever seen, have not the force of standard authorities among men of

the world, and cannot compete with the great and overshadowing dallies. But the outspoken infidel books that find such favor with the secular press, are not the only ones that are infidel—there are others whose ones that are inidel—there are others whose dangerous tendency is attempted to be concealed under fair pretenses. There is a theology, so-called, known as the "Bitter Sweet," which is, perhaps, best illustrated in a poem of that name. This poem is no mean work of art. It is felicitous in expression, harmonious in movement, and skilling in plot work of art. It is felicitous in expression, harmonious in movement, and skilful in plot. Even as a story it is attractive. The result is, it has been very popular. But where Renan or Colenso would mislead one person, Dr. Holland, in "Bitter Sweet," would beguile a score. The sole aim of the book is to show that evil is essential to the highest good—indeed, only a necessary incitement or provocation to good. And he is careful to show us that, by the evil which be holds to be necessary to virtue, he does not mean natural evil only, but moral evil also. He tells us we can never yield aught better than the fruit of nature until every thrifty vice makes a shoulder or projection on the thuman tree, into which to graft a scion of grace. He "breathes blessings on evil," every evil of life, without distinction.

He puts his heroin an atmosphere of lust, and draws for us a scene which could not be read in company without bringing a blush to

the cheek of modesty. He makes that here to "sin in thought," to daily and play with temptation, as a blessed means of salvation to his wicked tempter. He tells us that had the here remained in absolute unstained virtue of thought and feeling, his goodness would have been no blessing. How thoughtlessly have many people praised this book and others like it!

Let us beware! Do you not see here an utter removal of the distinction between good and evil? Evil, in this view, comes from God, and is the ferce, necessary fire in which souls are to be purified. There is here no real moral difference between a robbery and a fever; drunk-enness and debauchery, like prayer, and equally with prayer, lead us to God! So that the feeling of sin, the voice of conscience, the pangs of repentance, are only artifices of God. There is no sin in the sense commonly under-stood, and therefore no wirtue; morality lessans stood, and therefore no virtue; morality lneans

stood, and therefore no wirtue; morality lneans nothing.

This is the dreadful vortex on the edge of which young people play, when they drink in the teachings of such a book as "Bitter Sweet," however daintily mixed with the perfumed and sparkling waters of poetry.

This great wickedness, thus handsomely and temptingly set off with music and song, is more cearsely repeated and carried out in the publications of spiritualism. What the author of "Bitter Sweet" states delicately, as if shrinking from the consequences of his own lessous, modern spiritualism boldly and shamelessly avows. The authors of the chief publications of spiritualism deny christ with Strauss and Renan, and abuse Him with Paine, while, with Dr. Holland, they also repudiate all moral distinctions. Their greatest authorities say that "what we call sin and evil in human actions is a necessity, and therefore lawful and right;" a necessity, and therefore lawful and right;" that "Judas Iscariot was no worse than John the Divine, nor Herod than Fenelon; that the Divine, nor Herod than Fenelon; that Fenelon is no nearer to God than Herod." As might be expected from such a foundation in morals, we have blasphemy against God and Christ, open derision of the Bible, bitter and obscene denunciations of marriage, and a practice in perfect conformity with the revolting theory. Dr. Hatch, a reformed spiritualist, avers that the chief bond of union among spiritualists is debauchery between the sexes. We cannot go further in this description. We are anxious to show you only the rotten core of the spiritualistic literature which the Banner of Light, Andrew Jackson Dayls, and a host of of Light, Andrew Jackson Davis, and a host of their imps are scattering over the land. Agassiz has discovered, he assures us, that

God created more than one Adam; that all the different races of men sprang from different Adams; and while, to the alarm of timid Christians, he proceeds to prove his position from different shaped human skulls, and shinbones, and the like, Darwin comes along with quite another theory, which confutes Agassiz, and leaves even miles of margin. He teaches not only that all men may have come from one pair, but that all living creatures may be originally from one species. This view is as heretical as the other, but has the advantage for us of contradicting it. While these two savans fight out their difference and each proves the other out their difference, and each proves the other to be a mere wild guesser, the Bible comes by its own, and proceeds quietly on its coarse. Sir Charles Lyell and other geologists think

they have found human remains which ante-date the Mosaic account of the creation of man by many thousands of years. This may have produced restlessness in certain quarters. But, produced restlessness in certain quarters. But, my young friends, possess your souls in patience. The Bohemian notices of these alleged discoveries have indeed been gay and inudatory in a high degree, but the Bohemian must not be allowed to carry fiction into the realm of science, and to create where only bald, naked proof is demanded. To this hour these so-called discoveries lack two important elements. First, the supposition that these human remains are older than the beginning of our received chronology is a mere hypothesis, resting upon a thousand contingencies and opposed by as many improbabilities. Second, if our chronological calculations, supposed to be based on scientific history, were all upset, it would not interiere in the least with the it would not interfere in the least with the solid foundations of Biblicai and Christian truth. As the earlier discoveries of geology required a new theory of the Mosaic account of the creation, so the proven truth of recent statements as to the antiquity of man would only require a different chronology, which would not affect in the least the perfect wholeness of the Scriptures. When the philosopher affirmed that the earth turned, the Pope was alarmed for the Bible; but it was the Pope, not the Bible, that was hurt,

the Bible, that was hurt.

We may mention in this connection that most of the magazines published in this country, as also some of the literary weeklies, have very distinct skeptical leanings. Harper's Magazine and Weekly, however, are not liable to this charge. We do not mean that the literary periodicals referred to are always attacking Christianity. Their hostility only crops out clearly now and then. But there is about them a constant oder of nubelled a sort of parts. them a constant odor of unbelief, a sort of party suppressed consciousness that skepticism is essential to literary respectability. Why this is so may be hard to tell. It may be, in part, owing to the fact that the Unitarians of New England, who control Harvard College, and who constitute the higher literary circles of Massachusetts and of the country generally, besides owning some of the largest publishing houses, and being the publishers of some of the most popular magazines, furnish also, a large most popular magazines, furnish, also, a large number of the more popular writers. Unitarian, rationalistic Harvard is eminent for esthetic culture; she lays out her strength upon that aspect of education, and with such men as Long-fellow, Holmes, and Lowell, she not only fills the world with her literary renown, not only sways it by her example, but furnishes a large proportion of the men who fill editorial chairs, and supply matter for our critical and other ournals. These being trained for latitudina-rianism in religion, of course to impregnate the urrent literature more or less with their own

views. Besides, Unitarianism being scarcely at all a religion, but rather a mongrel resulting from the union of taste and philosophy with a sprinkle of Christian ethics, knows nothing of the Divine call to the ministry, or the sacred obligation to preach. While Yale, the com-petitor of Harvard, has her graduates in pulpits all over the land, and in innumerable foreign missions, Harvard only supplies a portion of missions, Harvard only supplies a portion of New England, with only a church here and there beyond it. We say a portion of New England, for in the whole State of Connecticut, right at the door of Unitarian head-quarters, there is not a solitary Unitarian church. This proves our assertion; that Unitarianism is very little a religion. It contains no grand interior life; no overwhelming spiritual convictions, imperiously urging its followers to go out, as did Christ and the Apostles, to'seek and to save the lost. It never cries out in anguish. "Woe is the lost. It never cries out in anguish, "Woe is me if I preach not the gospel." Holding its religion, therefore, under perfect control, it is free to follow its esthetic bent, and to give to letters those inner forces which other churches devote

to the conversion of the world. Yes, Unitarianism is rather dilettanti than religious. She does not behave like an earnest Church; she makes no effort to convert the world to Christ. When she begins to do so, she will be her own first convert. Even her proselytism has none of the earnest boldness which procedures were the converted to the truth is proclaims profound conviction. The truth is, she does not retain enough of Christianity to she does not retain enough of Christianity to constitute such a power in the soul as will move her to conquests. She is content, for the most part, to let her religion play the part of a modest handmaid to her literature. And when you find what may be called a pious Unitarian, he is one who is tending back, however dimly, to orthodoxy. Such a Unitarian always holds firmly and reverently to the verity of the Gospel history, and to the genuineness of the miracles, he always denies that Christ was a mere creature, and draws near to the Cross with mere creature, and draws near to the Cross with breathless, holy awe; he even goes so far as to admit the depravity of the heart, and the need of the new birth by the power of the Holy

In a word, plety, that something in human life which we see developing itself in sweet at-tachment to the person of Jesus as Lord, and in love to the souls of men, where it is found in a Unitarian, always draws him more and more towards he views usually known as orthodox. Dr. Channing, a true, loving sonl, had a distinct, conscious conversion, and however unwittingly to himself, grew more and more towards the doctrines of the Church. Thus Dr. Huntingdon lately grew, until he broke his ecclesiastical bonds, and thus many are growing now; men who feel that a philosophy and a culture will not supply the place of religion.

supply the place of religion.

When, therefore, my young friends, you meet with the frequent traces of rose-colored infidelity in the magazine literature of the day, delity in the magazine literature of the day, when the conviction hovers about you in reading that the writers and controllers of certain more prominent periodicals regard skepticism as essential to a literary reputation, remember that Unitarianism is not a religion at all to speak of, that it is only a culture, much more anxious to manage a magazine than to preach the gospel or convert the wdrid; call to mind that they have no missions, that they do nothing for the salvation of the masses, and that for the two-fold reason that they have no evangelizing zeal, and no adaptation for a work at once so high and so low. Remember that their best men, those who are plous, are tending back

again to the glorious Cross and its clustering | companion doctrines, feeling that they cannot live, or make the world live, with the dry morality which constitutes the whole of their

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own system.

And finally, remember that Unitarianism cannot much longer balance herself on the sharp and slippery ledge separating bold infidelity from evangelical truth. Even now there are two parties among the Unitarians; the one less and less orthodox, sliding over towards Theodore Parker, Strauss, and Renan, and the other rapidly gravitating towards. ther rapidly gravitating towards the truth as

other rapidly gravitating towards the truth as it is in Jesus.

Another source of danger to young men is to be found in the impurity of certain books and papers usually passing for reputable. We hardly dure mention the names of certain books in such a place as this, and yet, on reflection, this is the very place to name and denounce them, just as it is the place to name and threaten with the judgments of God the impurity forbidden in the Decalogue.

We are not referring to the literary scum which is amuggled into railway cars, and bought and sold with winks and wnispers; but to those books bearing the imprint of reputable

bought and sold with winks and wnispers; but to those books bearing the imprint of reputable publishers and the names of gifted authors "Griffith Gaunt," for example, by Charles Reade, is coarse and brutal, not to say filthy. No man could write such a book, at least so it seems to us, without first being the original of the spirit of his story. From this high place, as one of the humblest guardians of the nation's purity, we pronounce this book degrading to the taste and unfit to be read, on the score of the moral taint contained in it. It is no more fit for exposure to the public eye than the dancing girls in the Black Crook—no more than a human body that has died of smallpox is to a human body that has died of smallpox is to be brought out of the dissecting-room and placed in the parlor,

be brought out of the dissecting-room and placed in the parlor.

But if we speak thus of Mr. Reade, what shall we say of a certain Mr. Swinburne? If Iteade shall be chastised with whips, then Swinburne with scorpions. This Mr. Swinburne is said to be quite young. He ought to be young—his extreme folly would argue as much—and yet i seems almost impossible that a young man of only twenty-eight should have made such at tainments in brazen lust, and succeeded so perfectly in forgetting the very existence of modesty. It is one of the very worst indications for our popular literature that several of the principal periodicals have placed this wretched man among the great poets of our language. Their apologies for him show their own looseness. They tell us he is evidently sincere. Perhaps he is. Even Satan puts darkness for looseness. They tell us he is evidently sincere. Perhaps he is. Even Satan puts darkness for light, and, it may be, believes his own lie. They allege that he is so constituted as, to have but a slight sense of morality. This is apologizing for a man on the score of his being a monster. It is also said, in extenuation, that he is an unbeliever in the immortality of the soul. This might help to explain his corruption, but will hardly excuse it among those who believe that life and immortality have been brought to light in the gosnel. n the gosnel.

We agree with these periodicals neither in their mild censures, their apologies, nor their praise. In full three-fourths of what this new poet has written, we see neither sense nor con-nection. A lithe and graceful rhythm, sprinkled over here and there with striking metaphors, is used to string together the swel-tering clotted filth of an imagination whose every throb seems to be inspired by just. Love, as set forth by this man, is the love of a brothel, most appropriately joined with biasphemy against God and Curist. Lust is carried up to the very gates of heaven; it is thrown in the face of the Son of God; it riots upon the very form of death; it breaks out everywhere in hot hissing and panting, as if it came from a greanetaphors, is used to string together the swelhissing and panting, as if it came from a creatuge half swine and half serpent, inhabited by a demon. tell you, my young brethren-I would fain

tell this Christian nation—I would tell the press of the country, that the bare fact that such a book could find a respectable publisher, and could be printed with the publisher's name in it, taken in connection with the still more terribly significant fact that it has received indulgent treatment and distinguished praise from the highest literary authorities, revenis the greatest danger, not merely ahead, but already here in our midst. It shows the strength of the corrupt element in our literature, together with a iax sentiment in our society. It portends an inundation of libertinism. It shows that society sits quiet, and that critics on the tallest of our sits quiet, and that crities on the tallest of our tripods applaud, while indecency stalks nude and in daylight along our streets. If the nation and the Church would save themselves from that "riot, and chambering and wantonness," deprecated by an Apostle, from that state in which, "being past feeling, men are given over to lasciviousness, to work all uncleanness with greediness," from those things of which "it is a shame even to speak," from that form of civilization in which intellect, and culture, and art, instead of following reason, and linking us to God and heaven, become the mere ministers of the animal passions; come the mere ministers of the animal passions; in short, from the destruction of all that is hristian in our civilization. ation and the Church would save themselves rom this ruin, so imminent, so menacing, they must arouse themselves; they must look deeper and with purer eyes than do the mere book

the light of Scripture, and, if possible, with the very eyes of the holy Jesus. But we are not yet done. Another source of danger is the levity with which both sin and religion are frequently and almost daily spoken of in the newspapers. Religion is sacred, and, viewed aright, sin is solemn, awful. To trifle with either is irreverent and implous.

A good man can no more laugh at sin than at the Cross. In the one case the authority of God contemned, in the other God Himself. daily press is not, as a matter of course, religious institution; and a part of its ordinar; religious institution; and a part of its ordinary business is to furnish reports of both the virtue and the vice of the community, of the doings of religion and of the outrages of crime. But it often happens that robbery, gambling, drunkenness, impurity, and the like, are spoken of with the utmost lightness, even coined into familiar jests; and sacred things, the holy words that represent religion, are handled with the same thoughtless and irreverent familiarity. The represent religion, are thoughtless and irreverent familiarity. The newstapers are hourly in our hands, and their familiar style is constantly liable to imitation by us. Sin and religion frequently, nay, constantly, seen in this familiar mode of handstantly, seen in this familiar mode of handstantly. stabily, seen in this laminar mode of hand-ling; these forms of treatment, running through our minds and from our mouths, are in great danger of diminishing the horror of sin and the reverence due to the divine. We tend to grow familiar with, and then tolerant of sin; and then, we are already half ruined. If religion its sacred bue to our vision, nothing is holy to us, and what is that soul for whom the world contains nothing sacred? Let us ever guard the solemnity of sinjand the sacredness of religion.

Nor should we forget to mention the fact that the newspaper and periodical press are constantly commending, without stint, every description of amusement, with little or no regard to its moral character. Their notices, especially of the theatre, which take up so large a portion of almost every day's issue, present themselves frequently in the alluring and pretentious form of discussions of art, thus giving prestige and respectability to the theatre. As art, in the high and noble sense, tends to elevate and purify, so, it is insinuated, will the stage. And if there is an intimation against the morality of certain plays, we are straightway doomed to hear homilies upon the great things that a pure theatre might accomplish. Meantime, the existing theatre continues to be a regular pesthouse, as those who are entrapped into it by the newspapers find to their cost.

We must not finish our list of cautions with-Nor should we forget to mention the fact that

We must not finish our list of cautions with we must not hims our list of cautions with out calling attention to the flood of novels now filling the book and magazine and news-paper market, and sweeping over the face of the whole civilized earth. It is not enough that hundreds and thousands are engaged in writing voluminous and regular novels and romances: paper intrace, the whole civilized earth. It is not enough that hundreds and thousands are engaged in writing voluminous and regular novels and romances; the magazines, which are rapidly multiplying, are also taken up with serial stories, which wait their turn to be done up into books. The countless English magazines which reach us are filled up in the same way, and weeklies that have made their owners rich have room for scarce anything but the ubiquitons tale. Now if all this were as pure as the unsumed snow, it were still too great in bulk. But as a matter of course, ninety-nine-hundredths of it is mere trash, and much of it immoral. We concede, however, that a portion of the literature of fiction is without moral blemish, and some of it is quite appropriate and healthy as mental recreation; but the great danger is that the trashy and bad will fall into the hands of the young and unprotected; and that, in any event, whether they get the good or the bad novels, the good or the bad magazines, they will read too much of such stuff. The ruin in such cases is none the less real because it comes in the form of inanity, Jesus speaks of the light in men becoming darkness; so it is here. Much gives little; the more the less; to be full is precisely to be empty. A man buys a car-load of flour, and among the barrels, as the car is unloaded, is one that sounds not solid like the rest, but hollow. On being opened it is found to be full of straw. Before you opened it you called it empty, and now that it has been opened you still call i

now that it has been opened you still call i

empty, and the more a cheat on account of the

empty, and the more a cheat on account of the straw.

This is precisely what excessive reading overen innocent fiction will do for people. A thorough and devoted novel reader is innae, emptied, scooped out; all mental vigor is gone, and the void and rickety soul is filled with dead and rotten rosebuds, whose odor is sought to be restored with stale cologne. What is such a man good for? There is quite as much foundation on which to build up good in a nignway robber as in him. The robber has a great strong nature, but full of evil. Affect his neart and convince his judgment, and a true man may come of him yet. But in the other man there is nothing; manbood proper is gone, and you might as well attempt to build a paiace out of soap bubbles as to try to shape this thing of sponge into a man. All that you could profitably do with him would be to make a dancing-master of him, or convert him into a walking sign for a perfumery shop. Beware, young men, of being ground into a fragrant tooth-powder under a mountain of romance.

But it is time to draw towards a close. You

men, of being ground into a fragrant toothpowder under a mountain of romance,
But it is time to draw towards a close. You
will of course understand that our treatment of
our theme was not meant to be exhaustive.
We could not furnish a catalogue of dangers
whose name is legion. We have only aimed to
give specimens of bad books, and of other forms
of literature, and to couple them with hints for the guidance of the young in general. It is for you, my young friends, to make your way through these dangers as best you can, and with

you, my young friends, to make your way through these dangers as best you can, and with such helps as can reach you.

Aware, in a measure, of these literary perils, what must we do? We answer that obscene books, such as Swinburne's, are proscribed by law; and as for the rest, we ask no oads of them. Let wisdom and folly, truth and falsehood, contend for the mastery in a fair and open field. Mere erroneous beliefs must be met by Christian convictions; falsehood must be strangled, but by the unarmed and naked hand of truth. Christianity, with its virtues, is worthy, indeed, of universal homage, but her disciples cannot be slaves.

It is a most responsible thing to live; but responsibility rightly met is synonymous with glory. Forewarned is forearmed. We must know that the great world forces of civilization are not to be destroyed, but evangelized. Tho press in all its aspects is to be pure in the glorious age which God has promised shall yet dawn upon the world. As when a man is renewed by the grace of God, his powers, his influence, his wealth, are all included in his self consecration, so it is to be on the broad field of the world. Science and letters shall feel and own more and more the power which is to bring in the reign of Jesus.

Let then the young men who are to own the property and make and administer the laws, and produce the literature of the future age, new-sphere themselves for their duty. Let them go forth from Christian closets, armed with sincerity, purity, faith, and spotless caution and candor. Let them discourage all impure, loose, immoral, irreligious literature, and move among magnzines and newspapers as discriminately as they should among men,

and move among magazines and newspapers as discriminately as they should among men, giving their patronage, regardless of pecuniary profit, only to the purest newspapers and maga-zines, and using all their legitimate influence against those that encourage irreligion, or im-plety, or impurity, either editorially or other-

Those young men who are resolved to be for Those young men who are resolved to be for the right, must band themselves together to save the whole of their class. The Young Men's Christian Association, by deep and deepening convictions of immortality, and of the eternity and magnitude of the distinction between right and wrong, and above all, by the profound possession of the Christian life, must prepare themselves for broader, deeper work. It is to be feared that nearly half the young men in this city spend their Sabbaths and evenings at engine houses, saloons, theatres, street corners, and worse places, and never enter a church.

These, however fallen, belong to your class:

These, however fallen, belong to your class; they, too, whatever else they may be, are young men. Where is the genius to invent a method for reaching them? and where is the holy courage, the divine industry to carry it into effect? Where? He that shall do such a work such a method where is the holy courage. as this, and those who shall help him, will bet-ter deserve crowns than the best of monarchs. These young men are in great part corrupted by the lowest forms of literature. Your work is by some means to give them a purer, and get them to read it; then a little child shall lead them. Then the time spent in places of sin will be spent in your libraries and reading-rooms. and our churches will be too few and too small

Settling Up a Fashionable Dressmaker's Bill-What it Costs to Live Among the Upper-Tendom.

Before Judge E. D. Smith.—Mary A. Douglass vs. Charles M. Mayer.—The complaint in this action sets forth that the plaintiff is a dress-maker, doing business in this city formerly under the name of M. A. De Leney; and that, between the 26th of March and 7th of April, 1866, she forwished to the wife of the plaintiff various she fornished to the wife of the plaintiff various "articles of ladies" dress wear," among which were a black silk basque of the value of \$184,a brown silk snit worth \$130, a black silk lress at \$120, an embroidered mantilla, \$100; purple morning wrapper, costing 590; four underwalsts, \$28; one balmoral skirt, \$18; one pair French corsets, \$12; elevators, gloves, etc., of the aggregate value of \$759.50, and that although aggregate value of \$759 50, and that although payment of the account had been demanded, no satisfactory response has been elicited from the defendant. Dr. Alexander Mott was called for the plaintiff, and testified that he had attended the family of Mr. Mayer at their residence on Bloomingdale road, which belongs to the estate of his father, Dr. Valentine Mott, deceased, and was rented to defendant at about \$3000 per annum, also at the Fifth Avenue Hotel, and that defendant had on one occasion stated to him, while residing at the latter place, that his (defendant's) expenses were heavy. that his (defendant's) expenses were heavy amounting to \$50 per day; that the sister of Mrs. Mayer formed one of the family, and was intro-duced to him as the Countess of Berri; that they were apparelled in a sumptuous, in fact, ex-travagant manner, and that the defendant Mayer had stated to him that he was wealthy.

that he had about \$200,000 in gold invested in Mexico, and an equal amount in England.

This evidence was introduced with a view to proving by the social standing and society in which the defendant's family moved, that the articles furnished were "necessaries."

Charles M. Mayer testified that he was the defendant in this action and that at the time defendant in this action, and that at the time the goods mentioned were ordered his wife had deserted his home on the Bloomingdale road; that about the 20th day of March, 1866, upon his returning from his office to his residence, he found the door locked, and a note from his wife stating that she had "gone;" that he had always furnished an abundance of wearing apparel for her use; that he had paid one bill of \$2000 to A. T. Stewart for goods purchased by his wife. Upon cross-examination it was elicited that his wife had quitted her home through a domestic "spat;" that he had paid bills of her contracting to this plaintiff upon former occasions, and that about the end of April, 1886, a reunion was effected, and he subsequently lived in tranquillity with the "partner of his joys and sor.

rows."

The jury rendered a verdict for the plaintiff for the full amount claimed,—N, Y, Herald.

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