

told, revolted from the unreal life it had chronicled or created. One would naturally expect that the children, having been furnished with unwholesome bread, would now have placed before them the genuine article. Not at all. There had been a good deal of Scripture language in the old books misapplied. Henceforth it should be left out altogether, and some moral sentences put in its place. The name of Jesus Christ had been too often upon the lips of children to be reverently used. It should be dispensed with entirely, and salvation be merged in providence, as the personality of the Saviour should be lost in the general name—God. Good children who loved the Saviour had been made to do good deeds, and the hearts of the cheap-jacks of Sunday-school literature revolted from such an injustice. Henceforth good deeds should be disjoined from all reference to divine grace, and made the natural outcome of the human heart under favorable conditions, and the result of a sickly sentimentality that abjures the name of Him who was the only Holy One and is the only source of goodness. Thus it is that "Gates Ajar" and "Little Women," and other non-Christian books, have found their way to places where they should not be. The children who read these books will grow up, are growing up, to be men and women. Is it likely that they will listen to the old-fashioned humdrum talk that their grandfathers went to church to hear from the lips of a Chalmers, a Cooke, or a Hamilton, or that their parents are enduring now? A great change must take place before this can be; unless that change take place, the sensationalism of the most attractive unevangelical preacher of the present day will be too low a standard for their satisfaction.

If the light religious literature of the day is found to be unchristian in character, the light secular literature is as thoroughly anti-christian. Many examples of British publications might be cited; but the books which best illustrate the statement are by American authors. The irreverence which displays itself in the professedly religious writings from nominally Christian pens in the New England States, degenerates into blasphemy in the rhymes and sketches of western journalists. The great aim of the latter class of productions seems to be, to belittle the enormity of sin, and to extol the excellencies of un sanctified human nature. The lowest and most degraded characters that disgrace society are held up as patterns of manly heroism and more than womanly tenderness; while it is either openly stated or implied that such qualities are altogether wanting in the true Christian professor. If moral there be in any of these caricatures, it is so bound up in language and idea with that which is irreverent and profane, that the moral effect produced by it is analogous to the physical effect that wholesome food overspread with poison has upon the eater. The child, educated up to a certain standard of literary taste and moral discrimination by the Sabbath-school literature already spoken of, desires more highly seasoned food for the mind, when the higher stage of manhood or womanhood is nearly attained. The exaggerated, frivolous, and altogether irreverent account of travel in Europe and the East, under a title that parodies the best of our Christian classics, licentious sketches of low Californian life, and the rhymes, disgusting and blasphemous, of a Western poetaster, are re-printed again and again for such an one in ever-increasing editions. Canada, unable as she is to consume a single small edition of a really valuable and interesting book, can yet take her place among the most voracious in devouring this moral garbage.

"Who reads these books?" is a question frequently asked. The better question, as having a nearer approach to the truth, would be, "Who does