

dogma. None of these "unquiet minds" intend to disparage or undermine the truth; but having such new and exaggerated views of different portions of the Word of God, they become exceedingly prejudicial to the unstable and unreflecting.

There is as much temptation to be resisted in reading books, as there is in avoiding open sins. There is perhaps greater reason to be watchful, because the danger is more concealed. None can tell with what rapidity at times error seizes the understanding, and how difficult it is afterwards to be dislodged. Once entrapped, and who shall say how or when the deluded heart shall make its escape?

But you will perhaps say, "How shall we know the difference between the good and the evil?" As a general rule, it will be well to enquire of those who have long "escaped the pollution that is in the world," before you venture on the perusal of these books. If the writer have not an established reputation for piety, or correct general views, or be not well recommended, or the book proceed from a quarter whence you may know or have heard of its unsoundness, it will be right to wait till some opinions have been expressed by which you may be guided. Those who diligently peruse God's Word, attend to their Sabbath and daily duties, and remember the injunction "not slothful in business," will find no time to indulge in the idle curiosity of examining every new work which makes its appearance. Indeed, my young friends of this Association will find all extra time fully occupied in attending to the important requirements presented in its varied occupations.

The third danger lies in the spread of infidel principles. The young men of this Association will have to encounter this form of error oftener perhaps than most others. They should, therefore, have their minds well fortified on the authenticity of the Divine Revelation, and be prepared to answer all objections. To this end it may even be safe to read the book which contains the best arguments of infidels, from which he will experience no harm when read for the purpose of enabling him to answer such objections, at the same time perusing the best works in reply, and accompanying the whole with prayer. Still, the best mode of combating such arguments, is to induce your opponent, by kindness,

by  
the  
sa  
ral  
whi  
kin  
qui  
of C  
wro  
peri  
on t  
ofte  
tiam  
so a  
man  
ther  
duc  
it su  
trar  
that  
ever  
alm  
will  
do g  
seen  
It  
in th  
prea  
mon  
Spir  
nicie  
sion  
their  
of th  
alm  
atter  
to er  
Th  
in th  
"Co  
proc