

if they appeared as the 'Religious Sensationalist' and the 'Christian Bow Bells' thoughtless people would hesitate before admitting them to their homes."

With some allowance for a spice of exaggeration that not unfrequently marks the language of "The Sword and The Trowel," it must be admitted that there is in the above criticism a considerable amount of sad truth. The fact is this, that Christians have now-a-days to stand on their guard against not only what the late Mr. Charles Knight called the "garbage field" of literature, but against literature which is godless, and literature also, strange to say, which is *professedly Christian*.

The sewer literature, "into which all the garbage," as Mr. Knight remarks, "that belongs to the history of crime and misery, is raked together to diffuse a moral miasma throughout the land, in the shape of the most vulgar and brutal fiction," this literature smells so rank to heaven that the doors and windows of Christian households, are, as a general thing, closed against its admittance, though not as generally and carefully as they should be, in view of its horrible character. But the Christian must be on his guard also, against a literature which is godless in the sense of ignoring God, and his providential care over beings made in his own image, in the sense of overlooking Christ, his incarnation, his atonement, his resurrection, his kingdom and glory. Speaking of this style of literature, Dr. Noah Porter, President of Yale College, Conn., U.S.A., says:—"One can scarcely believe what he knows, when he reflects on the rapid growth, and strong-rooted hold of this Atheistic school of letters on English soil, and its temporary triumph in what is claimed to be the most Christian of its universities. That it exists, and presents a most formidable front to the hereditary faith of the English people cannot be denied. The cool propositions to the Christian Church to subject its faith in prayer, to the verifications of experiment, and to resort to suicide, and scientific homicide as humane expedients to limit human suffering, illustrate the length of practical atheism to which this literature may be insensibly led."