

lowest ideal of all, and yet very common among city youth. There is little or no disposition manifested for intellectual or moral improvement. As for spiritual truth, they have no real sympathy with it. They wish to enjoy themselves. And once freed from the restraints of their daily occupation, they seek, generally beyond the precincts of home, some source of amusement. The effect of such dissipation is fatal to mental or moral improvement. It soon dispels all serious thoughts and desires, and ends in religious indifference and a train of other evils. The current of worldly pleasure is strong amongst us, and neither young Christians nor older ones seem to discern the underlying peril to spiritual life. It threatens to change the character of our church life, to lower the standard of spiritual life, already too far below that of the word of God. And it will require the most watchful care, the most faithful preaching, and the most circumspect example on the part of ministers, to counteract the blighting effect of self-indulgence upon our Christian youth.

Lastly, there is the false ideal that *it is more desirable to be great than good*. Or, to express it in Scripture language, "They love the glory of men more than the glory of God." To be good is quite right, but then to be influential, or to be prominent, to be the object of men's flattery, this is the chief thing to be sought. The presence of such a sentiment in families, in the community is, we think, undeniable, though it may not be expressed, and, so far as it prevails, is entirely inimical to the development of moral and spiritual ideas among the young. It appeals to the lower elements of the nature, and weakens and subverts the power of nobler ideals which are presented by Christian teachers. It is manifestly impossible to expect spiritual results where such a pernicious ideal is present in the family life, much less that under its influence, young should ever rise to the grand thought of a life devoted to saving a lost world.

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