

in country places adjoining their own city or town. In this way they can encourage young Christians to speak for the Master, and open up new fields for our Young Men's Christian Associations, which we believe ought not only to be in every city and town, but in every village throughout our land.

Let us remember that large numbers do not constitute an association, but two, three or a dozen young men banded together to pray or labor for their fellows, is a Young Men's Christian Association in the highest sense of the word, and if we are faithful will be found to the honor and praise of "Him who loved us and gave Himself for us."

Toronto, Aug. 6th, 1882.

#### THE WORK OF THE Y. M. C. A. IN OUR COLLEGES.

Christian work should always meet the peculiar needs of those for whom it is intended. Young men in Colleges have many dangers in common with all other young men, those which arise from evil associations and from depraved appetites and passions. They have also others in common with all young men who are away from home, and who by their calling are thrown into contact with numbers of their fellows. Drunkenness, licentiousness, gambling, profanity, and idle and spendthrift habits are not peculiar to college life. In fact, perhaps the proportion of college boys ruined by these causes is less than might be found among many other classes of young men. But the Mission of the Y. M. C. A. is not barely that of a society for the reformation of morals. It takes a far higher and wider aim while it accomplishes that too as an important part of its results. But it is peculiarly a *Christian*, not merely a moral Association. Its aim is the development of all that belongs to Christian life. To understand its work in College we must ask—what are the peculiar dangers and difficulties of religious life among students? And how can we most effectually meet them?

The dangers which we wish to study are those which lie in the very nature of that life and in those points in which College life differs from common life. The life of a student is peculiarly an intellectual one. It lacks provision for the emotional, the physical and the practical sides of our nature. In the earlier days of student life the result of this is a wonderful rebound of the emotional and physical nature. Wild, intense excitements, the loudest and most rollicking fun, and the most active games are the delight of the healthy student: his nature cries out for them. But the latter result is that by degrees the emotional nature and the physical nature are both subordinated, and a cold intellectualism very often preponderates. We propose to ask how we are to meet the religious wants of the student at both these stages.

It is very evident that at either of these stages the power of religion is a very important factor in meeting the wants of the young spirit. The religious nature is the deepest of all emo-