

Bible-class; then a second hymn and prayer; then a general invitation would be given for any who felt inclined to make a few remarks: these generally consisted of an anecdote, an attempt to impress some passage of Scripture upon the minds of those present, or an exhortation to practise some particular Christian virtue. There was a great deal of earnestness and apparent sincerity, and very seldom any attempt at display or dictation in these short speeches. Some were mere stammerings, others were fluent and even eloquent. When the time had expired, the leader would make a few remarks, give out a hymn, and the meeting would conclude with prayer. Sometimes the scene was varied by the receipt of intelligence from the Young Men's Christian Association of Geneva, or Paris, or Australia, or from some town in England. At one time Mr. McCormack, Hon. Sec'y of the New York Association, was present, and gave an account of that Society; at another time a brother from Dublin was present; at another a Christian farmer from the banks of the Ohio. This meeting was the most pleasant of any to me. Many a time I have found it very refreshing amidst the bustle and turmoil of London life.

In addition to the meetings already mentioned, there is an annual meeting of members to choose officers; an annual public meeting in Exeter Hall; an annual public breakfast, and a half-yearly tea-meeting of members.

The Society has two classes of members,—“Members of the Association” and “Subscribers.” Every “Member of the Association” must previously be a member of some Evangelical Christian Church; and, joining the Association, he takes upon himself the duty of doing what he can for the spiritual welfare of young men in London. Each member, on being admitted, receives a letter similar to the following: “Young Men's Christian Association. Library and Reading Room, 7, Gresham St., City. My Dear Sir,—I have the pleasure to inform you that you were received as a member of the Association by the Committee, on the (15th) inst., and I herewith enclose your card of membership. As the design of the Association is the promotion of the spiritual welfare of young men, will you allow me to suggest that you seek in your daily acts and habits to realize this great aim. By the grace of God strive to make your spiritual concern and influence felt by every unconverted young man with whom you meet. Make it apparent that you esteem it an object worth labour, self-denial, and prayer to save a soul from death. Pray daily for the members of the Society as for brethren who are united for this all important end. Try to induce all Christian young men whom you may know to join the Association. Watch for opportunities of inviting others to the Bible-classes and devotional meetings of the Society. As a believer in the Lord Jesus Christ, let it be seen that you have a mission to fulfil to the world; in Him there is all grace treasured up for you. That you may live by faith on the Son of God, and know the blessedness

of doing His will as though it were your meat and drink, is the earnest desire of, Yours, &c. The Committee being desirous of knowing the members personally, and of commending them to God in solemn prayer, on the occasion of their reception, will be glad if you can meet them on the evening of next, &c.”

Subscribers are admitted, without any inquiry into character, on payment of £1 1s. sterling per annum. A member is not allowed to use the library, reading-rooms, and classes, unless he is also a subscriber; but he may attend the religious meetings, and take friends with him. A subscriber has all these privileges.

The Society is very fortunate in its Hon. Secretary; he is a young man of independent fortune, considerable talent, good education, and very earnest piety, who devotes his whole time and energies to the interests of the Association. He is to be found daily at the rooms for the purpose of advising with any who may be in a perplexed or anxious state of mind; and, in addition to this, he offers to write to any who cannot come to see him. He also conducts the foreign correspondence of the Society, and frequently visits Associations in other towns of England. He is a most valuable man, and the Society will have much cause for regret when it loses him.

Just as I left England I was informed that this Society was about to remove to larger premises, and I learn from a paragraph in the *British Banner* that they have since done so.

With this my account of the Young Men's Christian Association of London closes, and I shall be happy if it contributes, in any way, to the welfare of the Toronto Association.

A LITTLE GIRL IN DOUBT.

Last Lord's day, (Jan. 14th,) a christian lady, of this city, was, as she has just informed the writer, startled, as from a deep sleep, by her little daughter, a child of nine years, asking her “if Presbyterian's Methodists, Baptists and Congregationalists, would all worship God, SEPARATELY IN HEAVEN?” This is a thrilling rebuke. Alas! Alas! that the conduct of these christian denominations should thus “offend” a little child; causing her to stumble in her faith respecting the *unity of heaven*! Here christian reader, is not a question framed for effect; it stands before you as the living embodiment of unsophisticated skepticism, for which it is impossible to deny that good and sufficient cause exists! Cause which lies as a stumbling block in the pathway of every child, calculated to hurl it into just such skepticism; which, in too many cases, strengthens and grows with the increase of years, till belief in God and all the restraints of his word are thrown to the winds, and the wretched victims live and die without God and without hope in the world. Better for denominationalisms that mill-stones were hung about their necks, and that they were all drowned in the depths of the sea.