

stant a temptation, they should be overcome. It was not so with the young man I have mentioned to you; knowing that God can do all things, and that he is the hearer and answerer of prayer, he determined, relying on divine strength, to endeavour to effect a change in this household. For a long time he laboured, by precept and example, without much success; but at last he saw the fruit of his labours; not one or two, but a large majority of those young men, and ultimately the employers also, were brought to a knowledge of the truth through his efforts. As the Sabbath afternoon came round, these new converts, convinced that it was wrong to take their pleasure on that day, and anxious to understand the way of salvation more clearly, commenced a sort of conversational Bible Class in the sitting room of the establishment, and this was the germ of the Young Men's Christian Association.

In the year 1844, it was first publicly made known, and it then, and for four years afterwards, held its meetings at some rooms in Serjeant's Inn; then, finding more accommodation was required, they removed to the rooms formerly occupied by a branch of the Whittington Club, at No. 7, Gresham Street, in the very centre of the commercial houses of the city of London. In these rooms I have spent many pleasant, and, I hope, profitable hours. The basement and ground floors of the buildings in which they are situated, are occupied as drapery ware-houses; all above belongs to the Society. On the first floor they have fitted up a newspaper room, about the size of the lecture-room at the Mechanics' Institution, and containing daily and weekly papers from all parts of England. They have also one Dublin, one Edinburgh, one French, and one American paper. In this room is sold tea and coffee, and a few plain eatables, for the convenience of members. The room is fitted up with mahogany couches and tables, and cane-seated chairs. Writing materials are placed on the centre-table. In the rear of this room, on the same floor, is a class-room. On the floor above this is the periodical room, fitted as below, with couches, tables, and chairs, and, in addition, carpeted, and lighted by two fine glass chandeliers. This room contains all the best periodicals and reviews published in England, whether religious or secular. Out of this room you go through a short passage, laid out as a conservatory, into the reference-library, fitted up like the last room, but containing two large globes, a valuable atlas, and several dictionaries and other works of reference. In these two rooms writing materials are placed. On the same floor is the Lending Library, containing a large number of valuable books. On the floor above this are a class-room, a lavatory, committee rooms, and other offices. The whole of these rooms are well warmed in winter. The class-rooms were occupied last winter by six different kinds of classes: two French classes, several singing classes, and a discussion class, for which no extra fee was paid, and Latin, German, and Hebrew classes, for which an extra fee was demanded. Stu-

dents in each case found their own books. A course of winter lectures in connexion with this Society are delivered every year, in Exeter Hall; for admittance to these an additional fee must be paid.

The religious meetings now claim your notice; and these are the distinguishing characteristics of the Society. If these meetings failed it would become a sort of Mechanics' Institution, a thing not to be undervalued, but still far less useful than a Young Men's Christian Association. Four of these meetings are held each week. The first is a prayer-meeting on Sunday morning, at 9½ o'clock; the second a Bible-class, at 3½ o'clock, the same afternoon; the third a prayer-meeting, held at 6 o'clock, on Monday evening; the fourth, alternately a devotional meeting and an address, on Thursday evening, at 8½ o'clock. The Sunday morning and Monday evening prayer-meetings I never attended, but I presume they were conducted very much in the same manner as ordinary prayer meetings. The Bible-class and devotional meeting require more particular attention.

About 200 young men would assemble for the Sunday afternoon Bible-class, in the newspaper room, the newspaper stands being cleared away, and rows of chairs put in their place. At the appointed time the leader would give out a hymn, which would be sung standing; then a short but earnest prayer would be offered, all kneeling the while. When this was over, the leader would read the passage of Scripture chosen for discussion, just mention a few points that he thought particularly worthy of attention, and then leave it in the hands of the young men assembled, taking part only as a moderator, in case a dispute waxed warm, or to bring back the subject to a strictly practical bearing, if he thought it was becoming too speculative. At first the discussion would be very dull, but gradually it would rise higher and higher in interest, till towards the end there was no lack of speeches. As the time drew near for closing, the leader would rise and endeavour, in a few earnest remarks, to apply the subject to the heart of each one present. After this, another hymn and another prayer would close the meeting. After the Bible-class, tea is provided gratis for all who chose to stay and partake of it; this allows friends from different parts of London to have a chat together, and it also gives an opportunity for some of the leading men to go round and welcome new comers, invite them to attend again, and inquire after their spiritual welfare. A little before 6 o'clock, all would leave to go to their several places of worship, and the rooms would be closed. Two more Bible-classes, conducted in the same way, but of smaller size, are held in other rooms of the establishment.

The Thursday evening meeting is held in the periodical room, and is alternately a lecture or address, and a devotional meeting. The lectures and addresses are either secular or religious, at the option of the deliverer, but usually having a religious tendency. The devotional meeting was conducted as follows:—First a hymn, and then a prayer, all kneeling, as at the