

would seem important that those whose years entitle their advice to respect, and those who know the position of young men to day, should study their tendencies of opinion, contrive to direct their mental and physical energies into channels of safety, and utilize this army of vigour and activity in spheres where young blood and brains are best adapted to work.

Within the past few years, the associative principle among the young men in this Dominion has extended itself into the mental culture of the times ; and one fine aspect of this condition of things has been the tendency to organize and work under the name and approval of the Church. The results already have been to attract a large proportion of the youth in the Church, who have always been difficult to reach; to create a unity and harmony where before there was neither acquaintance nor interest; to interest them to some extent in the denominational connection and church work; to discipline tongue and pen, and to remove those little conceits and dogmatisms which are as natural to all intelligent communities of young men, as certain diseases to infants, and which are expected and treated as they deserve when they appear, and no regret felt at the reflection that they came and were conquered. The direct culture and discipline within the society, when properly managed, no one who has had experience can gainsay; and the general Y. M. C. Associations have found that they are so many recruiting and educational depots to replenish their ranks, and to reach some who could not be attracted in any other way. The power of purely Christian work in general Associations is in no way checked, by encouraging proper secular union and mutual improvement within the pale of the Church by separate organizations. One of the principles of the Mother-Association is to develop latent energies of young men in a Christian course and to make them useful workers. This latter principle is soonest developed in small circles and local Associations, where immature efforts have less prominence; while the former is just the difficult point. The church societies touch the mental more than the spiritual sympathies of the members, but it is a known fact, that if they attempted exclusively the latter, they would not only clash with the general Association, but lose their steady attraction for a large number.

Whether or not these societies are likely to fulfil the expectations of their founders, depends so much upon a few practical principles of organization and management, outside of the religious, that I venture to believe some hints can be offered of use to junior Associations, and perhaps a stimulus to the organization of new ones.

In literary Associations in connection with the Church we are supposed to start out with religious principles clearly defined. It seems best to give such a society a religious-literary character, rather than exclusively one or the other—remembering that it is assumed it is organized merely for mutual improvement and literary culture, while free to undertake mission or other work.

It is best to name the society after that of the Church, as for instance “—