"Then, sir, with your leave, I will put up my dagger again; for this is my Calvinism; this is my election, my justification, my final perseverance. It is in substance what I hold and as I hold it, and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."

In citing the foregoing incident, we may remark that we care little for the names under which theologians have marshalled themselves for ages; it is enough for us if essential things are right, and in the right place. We enter into no argument here to prove that Calvinism means this, and Armenianism that. But we do hold that the true Gospel in its practical bearings on the hearts of lost sinners, make these points put by Simeon to Wesley, thoroughly fundamental. He who answers heartily in the affirmative—endorsing his own sinfulness, and his dependence on converting and preserving grace—is radically right. He may be lame and blundering in his theories, and bungling in his use of theological terms, but we shall rejoice that his experience evinces a humble, truthful heart, and can gladly join with him in praise of redeeming love.

On the other hand, he who knows not this saving grace, knows not the glorious Gospel of the blessed God. Herein is that saying verified—"He that trusteth on his own heart is a fool." The humble and contrite heart never did disown or ignore that blessed agency that cometh from above.—*Oberlin Evangelist.*

## YOUNG MEN'S CHRISTIAN ASSOCIATION.

The usual Semi-monthly Meeting of the above Association took place in the Temperance Hall on Thursday the 19th inst.,—Captain Orlebar, R. N., President, in the chair. Some verses of an appropriate Hymn having been sung, and prayer for the Divine blessing and assistance offered by the Rev. G. Sutherland,—

The President rose, and expressed his regret that professional duties had prevented the Rev. Mr. Duncan, the gentleman whom they expected to lecture to them that evening, from coming forward and fulfilling his engagement. They were, in consequence, rather unexpectedly thrown upon their own resources. The Rev. Mr. Fitzgerald had, however, volunteered his services, and would read a lecture, which he had no doubt would prove interesting; after which, if time permitted, two or three other gentlemen would address them on kindred topics. Capt. Orlebar then gave a brief historical sketch of the rise and progress of Young Men's Christian Associations both at home and abroad. The truly catholic and liberal principles upon which these institutions are based, and their great practical value in a moral and social point of view, were also dwelt upon and illustrated by a reference to facts and incidents of a deeply interesting and instructive nature, but which our limited space will not permit us to notice more particularly at present.

The Rev. Mr. Fitzgerald said:—Mr. President, Ladies, and Gentlemen; Other engagements having prevented the rev. gentleman who was to address you this evening from fulfilling his promise, I come forward, not so much to apply his place,—for I trust he will be able to give you, ere long, what he has undertaken to discharge, a lecture in this hall on some important subject, which will reflect credit on himself as a lecturer, and amply repay the attention of his numerous auditors,—I come forward, I say, not so much to supply his place as to prevent another evening which has been allotted to the public improvement of the young in this city from passing away unimproved; and in doing so, I do not want to take credit to myself for the lecture I am now about to read to you, for it is gathered from various sources, and principally taken from a lecture delivered at a meeting of the Belfast Young Men's Christian Association, by the Rev. Mr. Moran, of Newry, about two months since. The subject is one applicable to us as well as to those before whom it was originally brought forward, namely, 'Young Men: what society owes to them, and what they owe to themselves.' For I am sure you will admit, that this class of the community are by no means an unimportant class, or in any wise deserving of being lightly regarded. There are parts of the lecture which are not applicable to us—therefore I shall leave them out; but what is applicable, by the alteration of localities, I shall retain. The rev. lecturer began by saying, Somewhere about the close of the fifteenth century there lived a somewhat eccentric schoolmaster called John Trebonius. What his demeanor was toward men, History has not recorded; but toward his pupil it was that of the profoundest reverence. Nothing could induce him to uncover his head before them uncovered. "Who can tell," he said, "what may yet rise up from among these youths? There may be among them those who shall guide the destinies of the empire." And Trebonius was right. His word was almost prophetic, for one of the pupils in that school was Martin Luther, a man who, under God, affected the destinies not of an empire only but of the world. So that if all the young men of Charlottetown were before me, said Mr. Fitzgerald, I would be justified in saying to them, twenty or thirty years hence, and this city will be yours—it will be in your hands—its welfare, spiritual and temporal, entrusted to your keeping. And if the young men of the Island, from North Cape to East Point, were before me, and my voice could reach them in their congregated thousands, I would be justified in saying to them, one and all, twenty or thirty years hence this whole Island will be yours,—yours to rule and guide and govern; yours to watch over, defend, and guard; yours to legislate for and occupy, as a sacred deposit committed to your care, for the welfare of yourselves, your families, and coming generations. Its interests, whether temporal, political, social, or moral, will be committed to your charge; yes, its eternal destinies, under God, whose instruments you are, will be placed in your hands. It will depend on you, whatever be your creed, religiously or politically, and whatever be your outward circumstances in life, be they high or low, whether your Island home shall be respected in other lands or among yourselves; whether the arts and sciences, trade and agriculture, education and religion, shall flourish and keep pace with other and more important colonies, or decline and wither away; whether the religious and moral character of the community shall be elevated or depressed; whether, in fact, it shall be ennobled by that righteousness which exalteth a nation, or degraded by that sin which is a reproach to any people. Viewing matters in this light, which is the proper light in which to view the responsibility resting on our young men, who can say it is a matter of indifference in what way they are now educated, instructed, and trained? Are not the children of this age the hope of the coming age,—the material out of which it is to be fashioned, the agents, for good or evil, that are to mould and guide and govern it? It is in proportion as we can influence our young men that we can speak with any certainty as to what will be the character of the next generation, or that we can say that we possess or have any control or power over it, to mould it or to shape it, or to make it an instrument for usefulness. Young men are, under God, the moral lever by which we may lift the coming age. 'Give me,' said Archimedes, 'another earth on which to erect my machines of work my lever, and I will move the earth itself.' And have we not in our young men a standing ground on which we may erect that machinery of knowledge, virtue, and religion by which we shall move forward in intellectual and spiritual advancement the population of the world?...The rev. lecturer then glanced at the duties which parents, employers, ministers, and others owe to young men. With respect to what young men owe to themselves, No one needs to be told, said the lecturer, that the mind is man's noblest part, that by which he rises above the lower animals and bears resemblance to his Maker,—that by which he is capable of knowing, admiring, and enjoying God, and of reading the signatures of His wisdom and goodness which he has impressed on every side. Now, that the mind or soul be without knowledge or cultivation is not good. For why has God made us capable of knowledge, but that we should acquire it? Why has he given us minds susceptible of culture, but that we should bestow such culture upon them? We learn the intentions of God from the ends to which we see his work adapted, finding, as we do, that man is capable of receiving an almost infinite enlargement of mind from the due cultivation of his powers. We infer it to be the will of God that he should bestow that cultivation upon them, and grow in knowledge—that of the five talents he has received in the way of mental endowment he should make ten, or that of the two he has received he should make four. . . But you may be ready to ask, What is the nature of this mental culture or improvement of which I speak? Now, I answer, It is reading. No doubt there are other means. There is attendance upon living teachers. But for those of you who have left school behind you and entered perhaps on the active business of life, the great source of mental improvement is reading. Lectures such as these are in the habit of preceding in this place are valuable in their own way; they are calculated to stimulate to reading, but unless you follow them up with reading and study of your own, they will be comparatively little benefit, either in the way of strengthening your mental powers or filling your stock of information. But in reading you have the words and ideas of others, and with more or less of labor you can make them your own. They are the results of thought of others, which you may make use of for your own purposes. Reading maketh a full man, and this is the way in which the young must grow in knowledge and be fitted for the duties and responsibilities of life. Now, I answer, it is reading to the newspaper or the novel will do comparatively little in this way. I do not mean—very far from it—that it is wrong or useless to read the newspaper. A newspaper is almost one of the necessaries of life in these days. Who would or should be without his paper? One might as well be out of the world. Sir James Stephen has said—"Who that can afford it does not like to have his breakfast counter on the Times or other paper on the various topics of the day?" We are not in a position, or placed in such favorable circumstances as to do what Sir James Stephen regularly does; but we, nevertheless, like to have a literary gallop once a week over some of the newspapers of the day, and, though last, not least, our own little guardian sheet, which has lately come into the field as a witness for the truth and for Him who has revealed it. If we read history to make ourselves familiar with the events of days that are gone by—events of former years—there is no reason why we should not read the weekly sheet which unfolds to us, and makes us acquainted with, the passing events of the day, the things daily coming under our notice; or, as a good old minister once said, to see how God is governing his world. We are not ashamed to acknowledge that a good newspaper is not only a luxury and a treat—a desideratum, or a thing to be desired in any community; but it is a very valuable teacher and chronicler of events; a very important agent in doing the work of God among men. A good newspaper is one that gives the might of its influence to the cause of God, and is to be found devoting its energies on the side of truth and morality, and contending against error and sin. It would be a sore day for the liberties of the world were the press to be fettered, and not allowed to speak forth the honest sentiments and the matured convictions of freeborn men. One of the first efforts to enslave any community is to gag the press, and one of the first efforts to throw off the galling fetters that manacle the minds of men, is to give expression to the thoughts that burn in the hearts of the oppressed—is to issue a paper that will give, and to make that paper a channel of conveying sentiments to every heart which will stir up the whole community, as one man, to stand by their rights and their liberties, and maintain them sacred and inviolate. If we have cause from our hearts to thank God for his revealed will, and for the publication of his Gospel, we have also cause to thank him for a free and independent press; for it was He that bestowed on man those powers of invention which enabled him to find out the art of printing, and it is He that puts it into the hearts of his people to make use of that art for the dissemination of good, be it in the publication of Bibles or tracts, or religious and useful newspapers and periodicals. The newspaper is a means of giving a vast amount of information to many, which, but for it, they would never be able to arrive at. In reading such, however, those who have not much time on their hands should confine it to the best, and not allow too much of their time to be absorbed in them. What we enter our caution against is, the young man's making this his sole reading, and giving the two or three hours he may have for self-improvement entirely to it. Besides the newspaper, he needs something that is less fragmentary, less desultory, and less multifarious. Neither am I to be understood as intimating that no work of fiction of any kind is ever to be read. The reading of a good work of fiction may sometimes be a beneficial relaxation to a mind that has been heavily taxed with severe study. With respect to the injurious tendency of some works of fiction, the rev. lecturer quoted some pertinent observations of Archbishop Whately and Dr. McCord, and then said: Two rules may be laid down with regard to the reading of works of fiction. If they inculcate morality without reference to religious principle, and if they excite feelings which are not intended to be carried out into practice, they are positively injurious to man. They help to draw away the heart from the only foundation on which any thing solid or permanent can be raised. They kindle useless sensibilities—weaken the tone and vigor of the mind—give a distaste for wholesome studies—and unfit, in a greater or less degree, for the necessary and active duties of life. It has been recommended, and I think the recommendation a wise one, that every young man should select some one subject or department of knowledge, and make this the centre around which to gather all his acquisitions, his trunk-line of study, the backbone of his system of knowledge, his meridian in the world of mind. This advice does not imply that he should never touch any other subject, or look into any other department of the wide field of knowledge. Let him have as many branch lines as he can work, but let him have one trunk-line—let him have as many radii as he likes, but let him have one centre. His special subject may be languages or mathematics, geography or natural history, astronomy or zoology, history or botany. It is not so much matter what the particular study be, as that there should be some one. Without this his knowledge will be loose and unconnected; with it it will be something of a system. Just as the sun, standing central to the planets, and holding them attracted to him, makes these heavenly bodies a system; so the young man's special subject, standing centre to every other he may touch, will give a unity to his acquisitions, and raise them to something of the dignity of a system. ...The improvement of the mind, on the part of our young people, by the means of reading such valuable and profitable works as the ample field of literature opened up in these days, should not be lost sight of, whatever should be our lot in life. Every one owed it to himself to improve his mind by a steady and systematic course of profitable reading; but mental culture was not the chief duty which the young owed to themselves. There was something else to be regarded—something else of more importance in this fleeting, transitory world. Moral excellence was of more importance; to be good is better than to be intelligent, and to do good to others, and be a benefit in one's day and generation to the fallen and degenerate descendants of primeval parents, was something more than human. It was a manifestation of the Divine image in the soul. To attain unto moral excellence—to be like unto God, who causes his sun to shine on the evil and the good—our young people must not only cease to do evil, but learn to do well—must abhor what is sinful, and cleave to what is good—must not only be taught the first great principles of truth and honesty and integrity and love, but be trained in their practice and encouraged in their development. There can be no moral excellence where there is any taste for low and vulgar habits; no moral excellence where there is any love for reading vicious and worthless books. Bad books contain in them a moral poison, which was sure to be received into the minds of those who aimed not after moral excellence; who cared not to be religiously good as well as intellectually great—who loved only the enjoyment of the passing pleasures, sinful though they be, of the present life. Lord Byron himself has admitted that all the evil he had done, or the source of it, was owing to his having read Little's Poems, written by Moore. Again, moral excellence cannot be attained so long as the young love and choose and seek out the companionship of those who are immoral—scoffers of religion, and lovers of the world. How true is the sentiment, that "evil communications corrupt good manners!" It may be necessary for the young, in the transactions of life, to meet with those whose conversation and habits are not in accordance with the principles of moral truth; but they should not make them their intimate or bosom friends. As well might one cherish a serpent in his bosom, as make an intimate companion of one who is a scoffer at religion, a Sabbath breaker, and a reviler and slanderer of all that is good and virtuous—one who is not a lover of truth and honesty, and is addicted to habits of intemperance and immorality. There are plenty in these days who make light of the Word of God—who treat the religious observance of the Sabbath as unnecessary—and esteem those only as worthy of their imitation who throw off all the restraints of religion—treat lightly the commands and wishes of a parent, and spend their Sabbaths in amusement, frivolity, and sin. There can be no moral excellence where the fumes of the tavern and the exciting draughts of the wine cup are found to convey pleasure and afford enjoyment. The intoxicating cup, or the social glass, as it has been called, is a snare—a fathomless quicksand, on which thousands on thousands of the best and noblest and most talented youths of the land have been shipwrecked. In it they have lost character, property, life, yes, salvation itself. I do not say it is a sinful thing to take a glass of wine; but it is better for the present state of society, not only as an example to those who cannot take a little without indulging to excess, but as a means of securing one's own safety, health, and happiness, to abstain from it altogether. The number of those who begin by taking a little wine or spirits, thinking that a little will do them good, and end with drunkenness and thirst, bringing sorrow, disease, and death into their families, is so great, that it is to my mind the safest and surest course to abstain, as a beverage, from the use of spirituous liquors altogether. I see nothing wrong or unscriptural in total abstinence, i. e., in giving up or renouncing, for one's own or another's benefit, the use of that which is a provocative of crime—a means of exciting man to deeds of daring, of blood and immorality, which in his cool moments he would have shuddered even to think of. On the contrary, I see everything scriptural in such an act, being an act of sure self-denial. I would, therefore, impress it strongly on the minds of the young before me, that they cannot expect to attain to moral excellence, which is more important than mental improvement, unless they are prepared to abstain from the use, as a beverage, of the intoxicating wine cup. Again, there can be no moral excellence where the Sabbath day is not made a day of rest, holy and honorable to the Lord—a day wherein one abstains from doing his own pleasure, or seeking his own ways. But it seems, my young friends, as a fact, that the Sabbath desecrator—the man whose feet do not frequent the house of God—is a man not to be trusted, or in whom any confidence can be placed. What has he that shall stands of that man whose conscience is not under restraint from the laws of God? What authority of man can be regarded by him who sets the authority of the Most High at defiance? There fore I say unto you, young men, would you attain unto moral excellence—would you rise in the estimation of your employers—would you secure the favor of God—would you be strengthened of for the every day duties of life, and be able to say, that in the discharge of them you have sought to do the will of God, and to be what God would have you to be—then, I say, be a Sabbath keeper, and remember that the Sabbath was made for man, and that it is the will of Him who hath set it apart for his glory and your good. Then take it unknown, if at any rate, by keeping from the Sabbath there is other things, you will find an accompanying, a few years hence, a Dante and a Bunyan and a Howard Pearson, and a Paul of your own, Jerusalem, for the benefit of mankind and world. Young men, I have spoken to you in the fear of my Maker, and in the love of my Saviour, and in the hope of the young I have before me, that I may be one of those instrumental in leading some of you to the Saviour, and to the Bible, and to the Sabbath, and to the sanctuary. I have spoken to you in the hope of being