

DECLINED WITH THANKS.



AN American paper, in commenting upon the failure of a certain Association in the United States, undertakes to give some advice as to "how an Association could be made a success." Listen to the advice:

"Your young man might possibly avail himself of a cheerful resort, where, with congenial companions he could engage in a friendly game of *euchre*, *backgammon*, *checkers*, *dominoes*, *billiards*, or *pool*, where he could find the daily and weekly papers from various parts of the country on file, and where he could indulge in his *cigar* or *pipe* to his heart's content if he so desired. Also where, for the normal price of five cents, he could obtain a good cup of coffee or tea, or a plate of nice soup, with crackers and cheese, bologna sausage or sliced smoked sturgeon thrown in. . . . But religious instruction, prayer-meetings and exhortations must be kept *entirely out of the establishment*. . . ."

This is on a par with much of the advice given by men who know nothing about the subject they undertake to advise upon. What would the Editor think were we to tell him that to succeed as the publisher of a *newspaper* he must have a fine building, a well furnished private office, a carefully selected stock of type, first class compositors, &c., but on *no account whatever* must he think of publishing any *news* in his paper. He would simply say we were fools, "that we knew nothing about that whereof we were speaking." Why! a newspaper and "no news?" Yet he undertakes to tell us that the way to sustain a Young Men's *Christian Association* is to keep *Christianity* and the gospel, and prayer out *altogether*. We therefore decline to accept the advice, and intend keeping prayer *IN*, and amusements (such as he describes) *OUT*, for the moment we allow the devil to have any interest in the work, we will find the work having a tendency downward, as his interests all belong to that direction. Our work is to resist him, not to enter into partnership with him.

WHAT I WAS, AND WHAT I AM.



DEAR READER—I once resided with 2 Tim. iii. 4, and walked in Eph. ii. 2; and my continued conversation at that time is still recorded in Eph. ii. 3. I heard one day that an inheritance had been purchased for me, and a description of it reached me; you will find it at 1 Pet. 1. 4. One who resides in Heb. iv. 14, had purchased it, and paid an extraordinary price for it; but, to say the truth, I did not believe this report, as I was entirely unacquainted with this Man; and long experience had convinced me that strangers *never* gave favours through love alone, and friends seldom gave any favours that cost much. However, I called at 2 Tim. iii. 16, as my own prospects at Eph. ii. 12. were as bad as they could be. I found the house I sought for at 2 Cor. v. 1; and the invitations to it, which you see put up at Isa. lv. 1, 2, and by John at vii. 37, were wonderfully inviting to the poor and needy. The house has only one door; and it was some time before I saw the door at John x. 9. My permanent address will now be 2 Cor. v. 1; but if you call any day at Heb. iv. 16, you will meet me and many others; we are daily in the habit of meeting there. If you call, attend to what the servant says at Luke xiv. 22, and you may depend upon what the servant says.

VALUE OF THE SOUL.



FRANCIS XAVORIAS counselled John the Third, King of Portugal, to meditate every day a quarter of an hour upon that text, 'What shall it profit a man if he gain the whole world and lose his soul?' Such a practice might be profitably adopted by many.

A BIBLE CLASS

IS HELD

Every Sunday Afternoon

AT 3 O'CLOCK,

In the Parlour of the Association,
SHAFTESBURY HALL.

Come! All Welcome.