

must well understand, although they no longer feel it to the same extent. It is good, therefore, for young men that they should assemble themselves together to encourage each other in their determination to resist the flesh, the world, the Devil, and very many are greatly encouraged by attendance upon these meetings through that secret, unexpressed sympathy which always exists in the strongest degree between those of the same sex and who are on an equality in point of age.

The Associations from small beginnings have gone on increasing in number and strength until now they are a power not to be denied, and one which certainly a cold indifferentism on the part of outsiders will do very little to repress; and if the clergy do not wish to see the belief in a lack of sympathy on their part to which I have alluded, developed into its natural result a latent, or it may be even an expressed antagonism, it is full time for them to step to the front and assume that influence and direction which the societies are as yet not only willing to concede to them, but which by their constitution they offer every inducement to them to accept. I consider Y. M's. C. A., to be a truly delightful indication of the desire of young men not to rest in that self-complacent frame of mind by which so many betray their comparative ignorance of and want of faith in Christ. How many are there, who, because they are well acquainted with the fundamental doctrines, and are prepared to prove them by texts and to defend them by argument, think that they have already "attained." And truly, such persons have in a sense attained, but it is to a mere stunted and formal Christianity, far indeed from the glorious standard that was before the mind's eye of the apostle, who although he ran the race set before him, as perhaps no other ever has done, never exhibits that spiritual death in life which is so often

betrayed by those whose language is, "my sins are forgiven me; I have had assurance of it; and I know that God's gifts and calling are without repentance." These are the people who are perfectly satisfied to go on in the hum drum performance of their public and private devotions as if alas, they had already attained unto, "the measure of the stature of the fullness of Christ." The danger which I most fear for the Associations is that after the zeal and fervor in which they originated, have in some measure worn away, they may come to be merely a respectable method of exhibiting an outward Christianity, a poor lifeless formalism. To prevent so sad a result rests I think in great measure with the clergy. Would that they would all come forward in a hearty spirit of sympathy with the young men and endeavour to guide and conduct them to the end which they are all I think aiming at, although some of them it may be but vaguely understand how it is to be attained, the bringing forth of Christian fruit more abundantly, and to encourage them whilst "walking according to the rule where to they have already attained," at the same time to "follow after, if that they may apprehend that for which also they are apprehended of Christ Jesus," so that freeing themselves from the trammels of narrow mindedness, they may continue vigorously and constantly to increase in love, humility, zeal, and circumspection.

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RIVER JOHN.—The first of a short series of lectures on Scripture Biography was delivered in the Kirk on Friday evening, October 3<sup>rd</sup>. The Rev. D. Mackay was the lecturer, and chose for his subject "Enoch, his character and translation." We have great pleasure in enabling our readers to peruse the lecture, which we publish in the present issue. It was listened to by a large and appreciative congregation.